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NEW TESTAMENT ABSTRACTS

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PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

1. H. S. EYMANN, "Ein Buch wie kein anderes. Über Entstehung und Gestalt, Ursprachen und Übersetzungen der Bibel," *ErbAuf* 70 (2, '94) 109-117.

This introduction to the Bible as a literary product first traces the origin and development of the various OT and NT books against their historical backgrounds. Then it discusses the original languages (Hebrew, Aramaic, Greek), the Septuagint translation, and the Latin Bible (Vetus Latina and Vulgate) tradition.—D.J.H.

2r. D. N. FREEDMAN (ED.), *The Anchor Bible Dictionary* [*NTA* 37, pp. 105-106; § 38-1201r].

W. HARRELSON, "The *Anchor Bible Dictionary:* An Encyclopedia of the Ancient Near Eastern World," *JournBibLit* 113 (2, '94) 299-310.—The *Anchor Bible Dictionary* is a work of such size and scope that the term "dictionary" hardly suffices. It is an immensely good and valuable encyclopedia, and nothing quite like it has ever appeared before. It enables readers to gain perspective on biblical studies generally, and is well suited for browsing. The most comprehensive coverage is of archaeological sites, personal and place names, and historical and sociological data. What the *ABD* covers least well are many important features of the religion of biblical Israel. The article offers a more extended review of several entries (Jerusalem Temple, Synagogue, Christianity, etc.). In spite of some limitations and flaws, overall, in coverage, quality, and readability, the *ABD* is a splendid achievement.—C.R.M.

Canon

3. G. GÄDE, "'Altes' oder 'Erstes' Testament? Fundamentaltheologische Überlegungen zu Erich Zengers Vorschlag einer christlichen Neubenennung der Schrift Israels," *MünchTheolZeit* 45 (2, '94) 161-177.

In dialogue with Zenger's *Das Erste Testament* (1991), the article outlines the problem of the concept of "the word of God," explores the sense in which Israel's Scripture is inspired, and considers whether "First Testament" is preferable (as Zenger proposes) to "Old Testament." It argues from the perspective of fundamental theology that the traditional designations "Old Testament" and "New Testament" better express their relation.—D.J.H.

4. W. HORBURY, "The Wisdom of Solomon in the Muratorian Fragment," *JournTheolStud* 45 (1, '94) 149-159.

This investigation of the Muratorian Fragment's mention of the book of Wisdom (see lines 68-75) considers the sense of its ascription to "Solomon's friends," its place after NT writings and before three Christian apocalypses, the early repute of Wisdom as a preeminent "outside" book, and the date of the fragment (not anachronistic at the end of the 2nd or beginning of the 3rd century A.D.).—D.J.H.

5. J. ASURMENDI, "Cien años de exégesis católica," *Salmanticensis* 41 (1, '94) 67-82.

The article first discusses Pope Leo XIII's encyclical *Providentissimus Deus* (1893), Pope Pius XII's encyclical *Divino afflante Spiritu* (1943), and Vatican II's dogmatic constitution *Dei verbum* (1965). Then it focuses on the Pontifical Biblical Commission's 1993 document on interpreting the Bible in the church [§ 38-1205]: its content, general characteristics, continuity with the earlier documents, emphases, and unresolved problems.—D.J.H.

6. A. C. AUTRY, "Dimensions of Hermeneutics in Pentecostal Focus,"*JournPentTheol* 3 ('93) 29-50.

No biblical hermeneutics can be adequate for how the Bible actually should function in the church unless it includes all five of the following dimensions: history, language, existence in time, transcendence, and community. Scripture's aim—knowing God and helping others to know God and live as God's people—should lead to the prayerful appropriation of all available means for improving one's exegesis.—D.J.H.

7. A. BACH, "Slipping Across Borders. The Bible and Popular Culture," *BibInt* 2 (1, '94) 1-7.

New methods of literary and cultural interpretation require those who study the cultures of the ancient circum-Mediterranean world to slip across disciplinary borders. The article raises questions in relation to the other articles in the fascicle. Biblical ethnography, both strongly textual and historical in its approach, stands at the intersection of the developing methodological self-consciousness in the social sciences and the theoretical shifts occurring in literary analysis.—C.R.M.

8. G. BENZI, "Per una riproposizione dell'esegesi figurale secondo la prospettiva di P. Beauchamp," *RivistBib* 42 (2, '94) 129-178.

The article first discusses Beauchamp's attempt at recovering figurative exegesis with reference to its roots in patristic exegesis and to his concepts of *telos* and *deuterosis* ("repetition"). Then it considers various dimensions of Beauchamp's approach to biblical figures: the structural analysis of biblical texts, and figurative exegesis (the *sermo humilis* of Sacred Scripture, exegesis according to figures, Beauchamp's figurative exegesis). Finally it reflects on the possible contributions of this approach.—D.J.H.

9. P. M. BLOWERS, J. D. LEVENSON, AND R. L. WILKIN, "Interpreting the Bible: Three Views," *First Things* [New York] 45 ('94) 40-46.

Blowers (pp. 40-42) notes that the Pontifical Biblical Commission's recent document on interpreting the Bible in the church [§ 38-1205] makes clear that the church is still the foundational context for expounding Scripture and the only promising medium for actualizing the word of God through new "retellings" of the biblical story. Levenson (pp. 42-44) observes that the document's insistence on the two natures of the biblical text ("the word of God in human language") accounts for a certain two-sidedness in embracing modern methods of biblical study while warning against their limitations. He also contends that there is no substitute for the cauterization through historical criticism of the virulent anti-Semitic statements that have been put in Jesus' mouth in the NT. Wilken (pp. 44-46) states that the report's timeliness lies in its thoughtful turning away from the easy acceptance of the methods of biblical criticism and its argument for a more theological, spiritual, christological interpretation of the Bible.—D.J.H.

10. D. L. Bock, "Current Messianic Activity and OT Davidic Promise: Dispensationalism, Hermeneutics, and NT Fulfillment," *TrinJourn* 15 (1, '94) 55-87.

The essay summarizes recent developments within dispensationalism and responds to criticism. It first discusses a new proposal on kingdom promise and covenant hope and reactions to it. Next it treats foundational issues under two headings: defining the kingdom of God, and hermeneutics and preunderstanding. Then it examines key Davidic promise texts: (1) Lk 1:67-79; (2) Mt 3:1-12 parr.; (3) Lk 24:43-49 and Acts 2:14-39; (4) Acts 13:15-39; and (5) Mt 13:51-52 and Rom 16:25-27. Finally it reflects on practical consequences.—C.R.M.

11. J. E. Botha, "Habermas, Critical Theory and Teaching Biblical Texts with Integrity," *Scriptura* Special Issue 11 ('93) 69-87.

One of the most significant aspects of J. Habermas's critical theory that could play a major role in redefining our understanding of the Bible lies in his theory of communicative action (universal pragmatics) in general and in his views on "systematically distorted communication" in particular. The fact that there could be serious distortions present in biblical texts should be taken much more seriously and could enhance our understanding of the texts themselves, and could also provide biblical scholars with insights that could lead to more responsible and ethically accountable interpretations of the Bible.—D.J.H.

12. M. L. Brown, "The Issue of the Inspired Text: A Rejoinder to David Bivin," *Mishkan* [Jerusalem] 20 ('94) 53-63.

In reply to Bivin's response to Brown's critique [§ 37-1225] of Bivin and R. B. Blizzard's *Understanding the Difficult Words of Jesus* (1983), the article discusses issues of methodology (the usefulness of rabbinic literature) and exegesis (Mt 6:22-23; 5:10), and calls for a clear and unambiguous statement regarding the Greek NT in terms of its inspiration, reliability, and authority: In what sense is it the word of God for Christian members of the Jerusalem school of Synoptic research?—D.J.H.

13. B. Byrne, "A New Vatican Document on the Bible," *AusCathRec* 71 (3, '94) 325-329.

The new document of the Pontifical Biblical Commission on interpreting the Bible [§ 38-1205] has as its point of departure the status and present fate of the historical-critical method. It finds much to commend in the alternative methods and approaches that have recently arisen. Only one species of interpretation is singled out for unqualified and lengthy condemnation: fundamentalism.—C.R.M.

14. B. Chilton, "René Girard, James Williams, and the Genesis of Violence," *BullBibRes* 3 ('93) 17-29.

The article first discusses Girard's attempt to relate sacrifice, the place of desire in human society, and the revelatory value of the Bible. Then it considers Williams's effort in *The Bible, Violence, and the Sacred* (1991) to develop a comprehensive biblical theology on the basis of Girard's theory, with particular attention to instances in which important aspects of Girard's theory may be questioned in exegetical terms. [In the same fascicle (pp. 31-47)

Williams responds to Chilton with regard to mimesis, differentiation and sacrifice, and the meal as a model for sacrifice.]—D.J.H.

15. D. C. Duling, "BTB Readers Guide: Millennialism," *BibTheolBull* 24 (3, '94) 132-142.

This readers' guide describes the phenomenon known as "millennialism" and stresses its potential value for the study of ancient Judaism and early Christianity under the following headings: illustrations of millennialism, millennialism and apocalypticism, millennialism—a social-scientific synthesis, social-scientific explanations of millennialism, millennialism in historical perspective, controversial issues, the early Christian "Q community" as a millennial movement, and suggested reading sequence for further study.—C.R.M.

16. E. Farley, "Preaching the Bible and Preaching the Gospel," *TheolToday* 51 (1, '94) 90-103.

The paradigm of preaching as building a bridge from the truth of a particular biblical passage to the situation of the congregation has failed. Attempts at correcting or reforming it tend only to keep the paradigm and its problems hidden from view. Yet the church, while called to teach the Bible, is summoned to proclaim the gospel. And this is ever the content and structure of the proclamation of the Christian church: the bringing to bear of the event of Jesus onto the present in such a way that the present is both judged and drawn in hope toward redemption.—D.J.H.

17r. N. Frye, *Words With Power. Being a Second Study of "The Bible and Literature"* (New York: Harcourt, Brace and Jovanovitch, 1990).

S. Marx, "Northrop Frye's Bible," *JournAmAcadRel* 62 (1, '94) 163-172.—This volume expands the subject of Frye's *The Great Code* (1982) from the internal structure of the Bible to the relationships of biblical language and thought with the language and thought of mythology, literature, and everyday life. As Frye (1913-92) reversed direction from secularizing sacred scriptures to spiritualizing secular ones, his own language moved from the descriptive, conceptual, and rhetorical to the language of proclamation and prophecy. This confirms a sense that Frye was returning to his earlier vocation as a preacher, and suggests that in interpreting the Bible Frye was remaking it as his own.—D.J.H.

18. H. Haag, "Bilanz eines Jahrhunderts. Ein Lehrschreiben der Päpstlichen Bibelkommission," *Orientierung* 58 (11, '94) 129-132.

After noting the positive tone of the Pontifical Biblical Commission's recent document on interpreting the Bible in the church [§ 38-1205], the article relates it to previous Roman Catholic documents on biblical interpretation (*Providentissimus Deus, Divino afflante Spiritu, Dei verbum*), and comments on its treatments of certain topics (liberation theology and feminism, the senses of Scripture, the Bible as the book of the church). Although the document has the character of a *Bilanz* rather than that of a new beginning, it is a welcome and hopeful invitation to further activity.—D.J.H.

19. L. I. Hodges, "Evangelical Definitions of Inspiration: Critiques and a Suggested Definition," *JournEvangTheolSoc* 37 (1, '94) 99-114.

After discussing the importance and nature of definitions and reflecting on the exegetical foundations of inspiration, the article scrutinizes the definitions of biblical inspiration proposed by K. R. Trembath, R. Preus, H. Lindsell, H. R. Ridderbos, M. J. Erickson, C. F. H. Henry, C. Ryrie, and K. Kantzer, respectively. Then it proposes the following formulation: "Graphic (written) inspiration is the activity by which that portion intended by God of his special revelation was put into permanent, authoritative, written form by the supernatural agency of the Holy Spirit, who normally worked concurrently and confluently through the spontaneous thought processes, literary styles, and personalities of certain divinely-selected men in such a way that the product of their special labors (in its entirety) is the very Word of God (both the ideas and the specific vocabulary), complete, infallible, and inerrant in the original manuscripts."—D.J.H.

20. M. HORAN, "Audiovisual Resources for Scripture Study," *BibToday* 32 (3, '94) 168-171.

The article describes and evaluates the "Paulist Bible Study Program," "Little Rock Scripture Study Program," and "Visual Books" and "Cassette Bible."—D.J.H.

21. U. H. J. KÖRTNER, "Schrift und Geist. Über Legitimität und Grenzen allegorischer Schriftauslegung," *NeueZeitSysTheolRelPhil* 36 (1, '94) 1-17.

The medieval theory of the fourfold sense of Scripture, the tradition of spiritual exegesis, and the method of allegory remain important and meaningful with regard to the application of biblical texts, which shows that every act of reading consists in an interpretation not only of the text by its reader but also of the reader by the text. But the theory of the fourfold sense confounds the explication and interpretation of a text with its application. Its categorical mistake is the confusion of the sense with the use of a text.—D.J.H.

22. M. E. MARTY, "Literalism vs. Everything Else. A Continuing Conflict," *BibRev* 10 (2, '94) 38-43, 50-52.

The article reviews the history and reflects on the strengths and criticisms of American literalist and non-literalist approaches to the Bible. Literal belief in an inerrant Scripture has a permanent if slightly declining share of the American population. But it has power beyond its numbers because its adherents feel they have so much at stake.—C.R.M.

23. B. F. MEYER, "The Relevance of 'Horizon,'" *DownRev* 112 (386, '94) 1-14.

"Horizon," the boundary that shapes one's field of vision, mediates between subject and object. The article offers observations on the relevance of this concept to method with reference to J. P. Meier's *A Marginal Jew,* vol. 1 (1991), and to proof with reference to M. H. Abrams's *Doing Things with Texts* (1991). Meier has made his criterion the "historically reasonable." He apparently does not envisage the possibility that an informed and honest Catholic and an informed and honest agnostic might find themselves differing radically on the data on Jesus in virtue of irreducibly opposed horizons.—D.J.H.

24. S. MOYISE, "Does the NT Quote the OT Out of Context?" *Anvil* 11 (2, '94) 133-143.

With regard to how the NT authors used the OT, traditional studies have focused on whether the OT text has been taken out of context or not. But literary theories of intertextuality offer a far more productive way of assessing the use of the OT in the NT. Since a quotation will always mean something different in its new setting because it has been "relocated," the question to ask is what effect such a quotation has on a reading of the text.—C.R.M.

25. W. J. O'MALLEY, "Scripture and Myth," *America* 171 (3, '94) 6-9.

In the positive sense, "myth" means a story that attempts to express or explain a basic truth. This is the sense in which a great deal of Scripture is myth. The primary task of the biblical authors was to be intelligible to their own times.—C.R.M.

26. D. POIREL, "Die 'Lectio Divina' und das geistliche Leben," *IntKathZeit/Communio* 23 (3, '94) 229-247.

This discussion of *lectio divina* and the spiritual life considers the tradition of the four senses of Scripture, Bernard of Clairvaux's reading of Scripture, and the relation between meditation and memory.—D.J.H.

27. M. PURCELL, "The Absent Author: Maurice Blanchot and Inspiration," *HeythJourn* 35 (3, '94) 249-266.

The problem with traditional theories of inspiration is their attempt to defend and to reconcile both the human and the divine authorship. Blanchot's literary approach can help to articulate a satisfying theory of inspiration in three ways: (1) The "visible effacement of the author" before the work serves as a corrective to the overly optimistic former view that the author's intention is somehow accessible to us. (2) The "supporting discourse," which is the community, reveals the communitarian aspect of inspiration and the ecclesial nature of revelation. The community's relationship with God is that interrelational space within which inspiration emerges. (3) The "road toward inspiration" is the life and work of the writer which is already undertaken. Inspiration dawns in the struggle to be faithful.—D.J.H.

28. M. RACE, "The Israel Experience," *BibToday* 32 (4, '94) 252-257.

For those for whom the Scriptures are the bedrock of their study, teaching, preaching, and prayer, travel to Israel is a significant and privileged opportunity. Getting to know the Holy Land and Mediterranean culture demystifies the Scriptures and adds a depth to understanding the Bible that can be gained in no other way.—D.J.H.

29. C. J. SCALISE, "Canonical Hermeneutics: Childs and Barth," *ScotJournTheol* 47 (1, '94) 61-88.

K. Barth's hermeneutics provides the appropriate theological context for understanding B. S. Childs's canonical approach to Scripture. After discussing Barth's theological exegesis with attention to its focus on the exact words and its postcritical character, the article considers Barth's insight into the theological content of the canon and Childs's emphasis on the canon as a theological norm. Then after sketching their student-teacher relationship between 1950 and 1954, it treats their commonalities and differences in three areas: biblical exegesis, history, and biblical theology. Finally it calls attention to three major Barthian themes in the debate over Childs's canonical approach: the Bible as the witness to revelation, opposition to existentialist hermeneutics, and the rejection of "anthropocentric" theology.—D.J.H.

30. H. SHANKS, "The Catholic Church & Bible Interpretation," *BibRev* 10 (4, '94) 32-35.

The Pontifical Biblical Commission's recent document on interpreting the Bible [§ 38-

1205] declares that the historical-critical method is indispensable. It presents generally unbiased and nonconfessional descriptions of various methods of biblical interpretation, emphasizing their value while noting their limitations. It specifically rejects the literalist stance of fundamentalist interpretation.—D.J.H.

31. F. VOUGA AND A. RIGGERT, "Die Geschichte des frühen Christentums als Evolution eines deterministischen Chaos," *WortDienst* 22 ('93) 77-85.

The portrayal of the history of early Christianity in Acts has hardly been altered by recent exegetical research. No alternative model has been advanced to tie together new exegetical and historical knowledge. The article considers the methodological issues connected with the attempt of a new synthesis: According to what criteria should the data be arranged, and what type of connections between literarily determined and historically reconstructed facts, on the one hand, and historical events or developments and their interpretation, on the other, may be established? It proposes and outlines the implications of an interpretative model based on chaos theory, in conjunction with which it discusses the contributions of catastrophe theory.—C.R.M.

32. R. A. WEATHERS, "Leland Ryken's Literary Approach to Biblical Interpretation: An Evangelical Model," *JournEvangTheolSoc* 37 (1, '94) 115-124.

Ryken's work offers a paradigm that is both consistent with evangelical presuppositions and useful within the framework of contemporary literary interpretation. The article compares his approach and treatment of Revelation with two others: the Bible as unique literature (A. Wilder), the Bible as a system (N. Frye), and literary texts as truth (Ryken). Ryken affirms that literary artifice in the Bible functions alongside propositional and didactic texts as another form that conveys historical content.—D.J.H.

33. G. WEST, "No Integrity without Contextuality: The Presence of Particularity in Biblical Hermeneutics and Pedagogy," *Scriptura* Special Issue 11 ('93) 131-146.

After affirming contextuality as integral to biblical interpretation and pedagogy, the article reflects on what this means for doing and teaching biblical studies in the South African context. It advocates an acknowledgment of our contextuality as readers, solidarity with particular contexts of communities of the poor and oppressed, and an ethic of risk in biblical interpretation.—D.J.H.

34. J. ZIESLER, "Historical Criticism and a Rational Faith," *ExpTimes* 105 (9, '94) 270-274.

The historical-critical method is not dispensable either from the viewpoint of Christian faith or from that of responsible study of biblical texts as texts. But its practitioners will be wise to listen very carefully to those who question its adequacy.—D.J.H.

Textual Criticism

35. J. K. ELLIOTT, "The Fourth Edition of the United Bible Societies' Greek New Testament," *TheolRev* 90 (1, '94) 9-20.

The 4th edition (1993) of the *Greek New Testament* is to be welcomed as a worthy replacement for the earlier editions. The sheer amount of work behind the revision is self-evident. One may still query the inclusion of certain readings in the text, doubt the wisdom of incorporating double-bracketed passages within the text proper, and dislike the rating letters. But as far as this edition's apparatus is concerned, we have nothing but praise. The main problems result from an imperfect introduction.—D.J.H.

36. J. K. ELLIOTT, "The New Testament in Greek: Two New Editions," *TheolLitZeit* 119 (6, '94) 493-496.

The publication in 1993 of new editions of the United Bible Societies' *Greek New Testament* (4th) and Nestle-Aland, *Novum Testamentum graece* (27th) prompts the question, Do we need both? The short answer is probably "Yes." But there seems to be no practical or academic reason for the continued separate existence of the UBS edition. The translators, students, academics, and clergy who undoubtedly buy this edition are denying themselves exposure to the riches and variety found in NA^{27}. Perhaps publicity for UBS^4 ought to carry a strong health warning to that effect!—C.R.M.

37. J. K. ELLIOTT, "The Twentyseventh Edition of Nestle-Aland's Novum Testamentum Graece," *TheolRev* 90 (1, '94) 19-24.

The 27th edition (1993) of the Nestle-Aland text can be applauded for the clarity of its introduction, the refinements to the apparatus, its greater precision in the use of Greek manuscripts, and its rechecking and reviewing the versional and patristic citations.—D.J.H.

38r. C. P. THIEDE, *The Earliest Gospel Manuscript?* [*NTA* 36, p. 456].

D. B. WALLACE, "7Q5: The Earliest NT Papyrus?" *WestTheolJourn* 56 (1, '94) 173-180.—Thiede has become the greatest champion of J. O'Callaghan's identifications of Qumran Cave 7 fragments with NT texts. But there is not much hard evidence on which these identifications are based. Even the identification of 7Q5 with Mk 6:52-53 demands two significant textual emendations and unlikely reconstructions of several other letters. It is disturbing that many conservatives have been so uncritically eager to accept O'Callaghan's hypotheses and many liberal scholars have uncritically rejected them without even examining the evidence. [A shorter version of this review article appears under the title "A Review of *The Earliest Gospel Manuscript?* by Carsten Peter Thiede," in *BiblSac* 151 (603, '94) 350-354.]—D.J.H.

Textual Criticism, §§ 39-155, 192, 239, 248–249, 257, 259, 313, 355, 368, 378, 487.

Biblical Linguistics and Philology

39. J. ELLINGTON, "Send!" *BibTrans* 45 (2, '94) 228-238.

When the Hebrew verb *šālaḥ* ("send") is used without an object in the OT, the subject of the verb is almost always an authority figure of some sort. In most cases "send" is accompanied by a second verb. The NT contains at least four cases similar to this double-verb construction (Mt 2:16; 14:10; Mk 6:17; Acts 7:14). But instead of two conjugated verbs, the Greek text has a participle (usually rendered in English as "sending" or "having sent") followed by a conjugated verb.—D.J.H.

40. J. HOLZHAUSEN, "Von Gott besessen?" *Rheinisches Museum für Philologie* [Frankfurt] 137 (1, '94) 53-65.

In Greek literature θεοφόρητος, ἔνθεος, and related words refer to being driven by the gods, not being possessed by them. Their meaning changed to "possession" (whether by demons or the Holy Spirit) only in the encounter with the Jewish and Christian traditions.—D.J.H.

41. J. LUST, "Two New Lexica of the Septuagint and Related Remarks," *JournNWSemLang* 19 ('93) 95-105.

The article first compares Lust, E. Eynikel, and K. Hauspie (eds.), *A Greek-English Lexicon of the Septuagint* (1992-) and T. Muraoka's *A Greek-English Lexicon of the Septuagint. Twelve Prophets* (1993) with regard to scope, morphology and statistics, translation and definition, Hebrew and Greek, neologisms and bibliographical information, and compounds and synonyms. Then it calls attention to some cases where the differences between the LXX and the MT may be fictitious.—D.J.H.

Biblical Linguistics and Philology, §§ 39-63, 265.

Biblical Translation

42. R. P. CARROLL, "As Seeing the Invisible: Ideology in Bible Translation," *JournNWSemLang* 19 ('93) 79-93.

When we turn to modern English translations of the Bible (NIV, RSV, NEB, REB, JB), we enter a quagmire or minefield of competing ideological activities. Failure to detect the ideological in Bible translation may be evidence of poor reading technique. Imagining that it is not there is also faulty technique because the Bible has been too important in European culture for its translation not to entail considerable ideological activity.—D.J.H.

43. I. CORNELIUS, "Aspects of Contextual Bible Illustrations," *JournNWSemLang* 19 ('93) 59-77.

After a short history of illustrated Bibles, the article deals with some examples of 20th-century Bible illustrations, and considers present and future principles and problems of Bible illustration. Illustrations should be informative, reflecting the ancient background of the Bible, but also contextual.—D.J.H.

44. C. H. COSGROVE, "The First Attempt to Use Gender-Inclusive Language in English Bible Translation," *JournEcumStud* 30 (2, '93) 263-268.

The only deliberate attempt at inclusive-language English Bible translation prior to the NJB, REB, and NRSV in the 1980s was the little known *Concordant Version* of the NT (1926) by A. E. Knoch. Gender-inclusiveness became a definite aim in the project, and therefore ought not to be regarded as an accidental by-product of Knoch's overly literalistic concordant method.—D.J.H.

45. F. DEIST, "Presuppositions and Contextual Bible Translation," *JournNWSemLang* 19 ('93) 13-23.

The article considers presuppositions in Bible translation with regard to faithfulness (ecclesiastical tradition, dogma, economic ideology), the text to be translated, and meaning (language, grammar, and literature; semantics; hermeneutics and intertextuality).—D.J.H.

46. F. AND R. GANZER, "Both a son and a bride?" *HomPastRev* 94 (11-12, '94) 73-75.

The NT references to Jesus' followers as sons (Gal 3:26; 4:6-7; Rom 8:14) and to the church as the bride of Christ (2 Cor 11:2; Rev 19:7) should not be made gender-inclusive lest the revealed relationship become obscured or even disappear.—D.J.H.

47. B. C. LATEGAN, "Target Audience and Bible Translation," *JournNWSemLang* 19 ('93) 169-177.

Reception theory with its emphasis on the role of the reader helps us to understand more clearly some of the problems of Bible translation, and offers ways to improve translation on the levels of theoretical reflection and practical application.—D.J.H.

48. R. K. MOORE, "The Doctrine of 'Justification' in the English Bible at the Close of the Twentieth Century," *BibTrans* 45 (1, '94) 101-116.

The article first examines how the doctrine of "justification" as expressed by δικαιοσύνη and cognates is conveyed in four "standard" English translations of the Bible (NRSV, NJB, REB, NIV), and concludes that their renderings are intelligible only when "justification" is understood as a theological technical term. Then it argues that the approach taken in TEV with its emphasis on "right relationship," being "right with God," and "right in God's sight" at least makes some sense of what Paul is saying for nonspecialists.—D.J.H.

49. E. A. NIDA, "The Sociolinguistics of Bible Translating," *Jian Dao* [Hong Kong] 1 (2, '94) 19-34.

The sociolinguistic features of language are closely related to the culture and historical experience of a society. In order to appreciate the significance of sociolinguistic factors in translation and communication, it is important to study the functions of language, both psychological and sociological. Sensitivity to different levels of language, and nonlinguistic codes such as paralinguistic and extralinguistic features are indispensable to an adequate rendering of source texts.—C.R.M.

50. S. W. PATTEMORE, "Principalities and Powers in Urak Lawoi'. Introduction: Contextualizing Key Terms," *BibTrans* 45 (1, '94) 116-129.

The article deals with the problem of translating the NT lists of "powers" (ἀρχαί, ἐξουσίαι, θρόνοι, δυνάμεις, etc.) into the language and context of an animistic society such as that of the Urak Lawoi', a tribe of ca. 4,000 living on the southwest coast of Thailand. This first installment focuses on the NT terms: their religious and linguistic background, definitions, relationships, and meanings in context (in Colossians, Ephesians, and other NT passages). The "principalities and powers" are powerful supernatural beings or forces, with at least the potential of being harmful to people's best interests, often directly opposed to God's purposes, but clearly subjected to Christ by his death, ascension, and ultimate victory.—D.J.H.

51. D. ROKEAH, "The New Testament in Hebrew Garb," *Mishkan* [Jerusalem] 20 ('94) 64-72.

The New Testament in Contemporary Hebrew (1991) is the first study edition of the NT in Modern Hebrew. It contains not only a corrected version of a colloquial "media" Hebrew translation (1976) but also comments, references and cross-references, appendixes, a glossary, indexes, maps, and drawings. The editors and the Bible Society in Israel invested great effort in preparing this edition, which (despite some shortcomings) will enable Israelis to become acquainted with the NT and will be a considerable contribution to Israeli culture.—D.J.H.

52. J. P. STERK, "Translation as Re-creation," *BibTrans* 45 (1, '94) 129-139.

In translation as re-creation, the translator stands at the side of the receptor language but looks at the form/content dynamics in the source text, and attempts to re-create it in the receptor language. A re-creation of text to another linguistic medium will have to be heavily dependent on the intuition of the translator who must grasp the source text in its very heart and soul, and intuitively re-create it in the medium of the receptor language.—D.J.H.

53. P. TRUDINGER, "Addressing God and Jesus as 'Lord': Some Reflections," *ModBelieving* 35 (3, '94) 29-34.

Two problematic issues regarding the use of the word "Lord" in referring to God or to Jesus are its male connotations and dominating overtones. Today we need to find other terms, names, and forms of address for God and Jesus that do not run the risk of possible damaging affects and effects in our unconscious psyches and the attitudes flowing from them.—D.J.H.

54. W. K. WINCKLER AND C. H. J. VAN DER MERWE, "Training Tomorrow's Bible Translators: Some Theoretical Pointers," *JournNWSemLang* 19 ('93) 41-58.

After calling for a comprehensive theory of Bible translation, the article states and explains fourteen pointers for training future Bible translators: Translation is verbal communication; the study of verbal communication must be a study of the mind; verbal communication is inferential; and so forth. The technique of direct translation is the best means of remaining faithful to the original text and of communicating it successfully.—D.J.H.

Computer-Assisted Research

55. M. SAKITANI, "A Framework for the Computational Analysis of Text in Biblical Studies," *Jian Dao* [Hong Kong] 1 (2, '94) 35-72.

This study introduces a new sophisticated method for biblical studies that aims to carry out automatically semantic analysis of the religious statements expressed in biblical texts by using mathematical logic and artificial intelligence-oriented programming language. The method is called the framework for the computational analysis of text (FCAT), and it consists of three steps: (1) definition of a kernel formal system (KFS), (2) extension of the KFS to other formal systems (logic programming, fuzzy set theory), and (3) application to conventional biblical methods (redaction criticism, structural exegesis). The KFS and FCAT allow diverse biblical methods to be treated in a unified manner.—C.R.M.

56. I. TILSED AND M. MYHILL, "The Star of the East. Machine-based Information Sources for Theologians," *Theology* 97 (777, '94) 179-188.

This guided tour of computer resources for theologians discusses books (library catalogues); journal articles, reviews, and reports; bulletin boards; information servers; and electronic mail lists and file transfer protocol. At the heart of most of the facilities mentioned in the survey is the Joint Academic Network (JANET), which can be linked with INTERNET.—D.J.H.

57. S. Wong, "Some Orthographical Problems of the Chinese Bible" [in Chinese], *Jian Dao* [Hong Kong] 1 (2, '94) 73-118.

The "special characters" found in the current electronic texts of the three Chinese versions of the Bible (CUNP, TCV, and LUV) pose a major obstacle for the computerization and production of Chinese biblical texts. The article reports on a project to replace these 118 characters, with the condition that the message of the text not be affected.—C.R.M.

Scholars

58. P. Beyerhaus, "'Wenn ich nur dich habe . . .' (Ps. 73,25-26)," *TheolBeitr* 25 (2, '94) 57-64.

Taking as its text Psalm 73, this sermon preached at the funeral of O. Michel (1903-93) reflects on his various struggles at the levels of world-political history, the church and theology, and personal life. Then it considers why he was attractive and influential for so many people.—D.J.H.

59. M. D. Chapman, "The Socratic Subversion of Tradition: William Sanday and Theology, 1900-1920," *JournTheolStud* 45 (1, '94) 94-116.

Sanday (1843-1920), Lady Margaret Professor of Divinity at Oxford in the first years of the 20th century, was universally admired as a figure of extreme moderation and of unsurpassed modesty. In the later years of his life, however, his willingness for dialogue and his attempt to weigh the merits of every opinion led him to a position of extreme relativity regarding NT criticism and theology. He seems to have arrived at his final position from his own dialectical or "Socratic" manner of working.—D.J.H.

60. A. B. du Toit, "Die opkoms en huidige stand van die Nuwe-Testamentiese ondersoek in Suid-Afrika: Deel 2 (The rise and current state of New Testament research in South Africa: Part 2)," *HervTeolStud* 49 (4, '93) 786-809.

This installment [see § 38-1283] first traces the development of NT research in South Africa since 1965 with special reference to the New Testament Society of South Africa and international interaction with colleagues. Then it discusses trends related to various methodologies: hermeneutics, textual criticism, linguistics and literary criticism, social sciences, pragmatics, and historical criticism.—D.J.H.

61. R. Fuller, "Biblical Studies 1955-1990," *AnglTheolRev* 76 (2, '94) 160-170.

To mark the 75th anniversary of *Anglican Theological Review,* the article places NT articles published in that journal between 1955 and 1990 in the context of scholarly debates about the historical Jesus, the Christology of the post-Easter church, and biblical theology. Whereas in the early part of the period many of the contributors saw themselves in dialogue with German scholarship, recent contributors have entered into conversation with the secularist-humanist scholarship of the American universities.—D.J.H.

62. M. HENGEL, "Aufgaben der neutestamentlichen Wissenschaft," *NTStud* 40 (3, '94) 321-357.

After reflecting on the relatively small size of the NT and large amount of scholarship that it has generated, the article traces the development of NT scholarship as an independent theological discipline and the problems associated with that. Next it makes critical observations on various facets of NT studies today: excessively ingenious literary criticism, overspecialization, the worldwide loss of philological training, and so forth. Then it calls attention to the recent rediscovery and reevaluation of Judaism, as well as the ecumenical character of research on early Christianity today. Finally it comments on old and new methods in NT study.—D.J.H.

63. G. H. R. HORSLEY, "The Origin and Scope of Moulton and Milligan's *Vocabulary of the Greek Testament,* and Deissmann's Planned New Testament Lexicon. Some Unpublished Letters of G.A. Deissmann to J.H. Moulton," *BullJohnRylUnivLibMan* 76 (1, '94) 187-216.

After a general introduction to Moulton's correspondence, the article provides the texts of five letters from Deissmann to Moulton and one from Deissmann to W. F. Moulton, along with translations where appropriate and commentaries. The correspondence illuminates the origin and scope of Moulton and G. Milligan's *Vocabulary of the Greek New Testament* (1930) and helps to account for some of its anomalous features. It also throws light on Deissmann's project to produce a NT lexicon. Nothing was done with the material that Deissmann had collected. Yet Moulton's dictionary could not have been conceived without Deissmann's pioneering research and friendly encouragement, though he could not involve himself to the degree that Moulton had envisioned.—D.J.H.

64. D. A. HUBBARD, "Evangelicals and Biblical Scholarship, 1945-1992: An Anecdotal Commentary," *BullBibRes* 3 ('93) 1-16.

Personal reflections on evangelicals and biblical scholarship are offered according to the following scheme: years of preparation (1945-57), Westmont College (1957-63), Fuller (1963-69), Fuller (the 1970s), and Fuller (1980-92). The conclusion considers how far evangelicals have come, what lies ahead, and the need to produce work that lasts.—C.R.M.

65. J. MANKIN, "Charles Heber Roberson: Extraordinary Teacher and Greek Scholar," *RestorQuart* 36 (1, '94) 25-32.

Roberson (1879-1953) was one of the distinctive personalities in the history of Abilene Christian College/University. He taught at Abilene and other places for fifty years. He began with a dream, continued with the same purpose, and finished with the same faith.—D.J.H.

66. B. MONTAGNES, "L'ultime chagrin du Père M.-J. Lagrange," *RevSciPhilThéol* 78 (1, '94) 3-29.

The article first narrates the events surrounding the suppression by Lagrange's Dominican superiors of an article meant to be published in *Revue Biblique* concerning É. Dhorme's *La religion des Hébreux nomades* (1937), and suggests that the reasons for the prohibition stemmed from a larger disagreement between Rome and the French Dominicans in 1937. The texts of nine letters pertinent to the episode appear on pp. 19-29.—D.J.H.

67. F.-J. ORTKEMPER, "Ein Leben für das Wort Gottes. Zum Tod von Professor Dr. Otto Bernhard Knoch," *BibKirch* 49 (1, '94) 56-57.

This sketch of Knoch's life (1926-93) discusses his organizational and editorial work for the Katholisches Bibelwerk and the *Einheitsübersetzung,* as well as his teaching and writing at Passau, with particular attention to his success at bridging scientific exegesis and praxis. A photograph of him appears on p. 57.—D.J.H.

68. S. R. POINTER, "J. B. Lightfoot as a Christian Historian of Early Christian Literature," *ChristScholRev* 23 (4, '94) 426-444.

After brief comments on the legacy of J. B. Lightfoot (1828-1889), the article investigates a cluster of questions about Lightfoot as a Christian historian under two headings: Lightfoot's historical-critical method, and historical-critical method and the role of presuppositions. Lightfoot was subtly but significantly (certainly more than he was aware) influenced by his faith both in his judgments and in his method. His adoption of a "hermeneutic of trust" and his acceptance of the "canonical difference" were decisive for the orientation of his scholarship.—C.R.M.

69. G. SCHÖLLGEN, "Franz Joseph Dölger und die Entstehung seines Forschungsprogramms 'Antike und Christentum,'" *JahrbAntChrist* 36 ('93) 7-23.

The program "Antike und Christentum" is linked to the Bonn church historian, F. J. Dölger (1879-1940). His program has been the catalyst for many works dedicated to the relation between paganism and Christianity in antiquity, especially to the early church's adoption of non-Christian elements in its piety, liturgy, theology, art, and everyday life. The article places the beginnings of Dölger's program in the context of Catholic theology and church life in the early 1900s.—D.J.H.

70. D. SENIOR, "Carroll Stuhlmueller C.P. (1923-1994)," *BibToday* 32 (4, '94) 196-206.

This tribute to the late Professor Stuhlmueller discusses his vocation as a Passionist priest, teacher of Scripture, scholar, role in the Catholic Theological Union in Chicago, scholarly achievements, religious spirit, influence, character, and final days. He was one of God's great and original works. Six photographs accompany the article.—D.J.H.

71. J.-P. SORG, "Les concepts de représentation et de volonté dans les analyses de Schweitzer. Notes en marge d'une traduction," *ÉtudThéolRel* 69 (2, '94) 165-171.

The article reflects on translation problems and historical-philosophical issues raised by the author's French translation of the final chapter in A. Schweitzer's *Von Reimarus zur Wrede* (1906; 2nd ed., 1913), which appears on pp. 153-164 of the same fascicle. It gives particular attention to the emotional and existential tone of what was called the *Schlussbetrachtung,* its recurrent oppositions between *Vorstellungsmaterial* ("materials of representation") and *Wollen* ("will"), and what Schweitzer meant by *Vorstellungsmaterial* (a term that he used seven times in this chapter but not elsewhere).—D.J.H.

72. J. STRUGNELL, "Yigael Yadin: 'Hoarder and Monopolist,'" *BibArchRev* 20 (4, '94) 48-53, 57.

As a "scrollster," Yadin was certainly the most imposing figure among the Israeli scholars and with by far the greatest achievements. Yet he was a generalist, a hoarder, and a monopolist. Above all, it is particularly regrettable that he trained no students in Qumran studies and that the circumstances of his compulsory purchase of the *Temple Scroll* damaged the long established relationship with the Bedouin.—D.J.H.

73. J. STRUGNELL AND H. SHANKS, "Ousted Chief Scroll Editor Makes His Case," *BibArch Rev* 20 (4, '94) 40-47, 57.

In response to questions from Shanks, Strugnell discusses his allegedly anti-Semitic statements [see § 35-1399], the current state of the Dead Sea scrolls editorial project, the possible existence of further manuscripts, and his work with E. Qimron on editing 4QMMT.—D.J.H.

74. A. S. VAN DER WOUDE, "In memoriam Hans Burgmann (1914-1992)," *QumChron* 4 (1-2, '94) 125-128.

After biographical data about Burgmann, the article describes and evaluates his views on the history of the Essene communities of Qumran and Damascus. Even though Burgmann's reconstruction of Essene history is anything but certain and is open to many methodological objections, his works deserve more attention than they have been given so far.—D.J.H.

75. J.-M. VINCENT, "Le 'rationalisme mystique' d'Édouard Reuss et ses incidences sur *La Bible*," *RevHistPhilRel* 74 (1, '94) 43-66.

The Strasbourg theologian Reuss (1804-91) is known chiefly for his 19-volume work entitled *La Bible* (1874-81). The article seeks to clarify the interpretive horizon of his monumental project by exploring Reuss's relationship with K. von Hase (1800-90), describing their common approach to theology as "mystical rationalism," and tracing the incidences of mystical rationalism in *La Bible* (with reference to Moses and prophecy, Jesus and John's Gospel, and Pauline theology).—D.J.H.

76. J. ZIESLER, "Kenneth Grayston," *EpworthRev* 21 (2, '94) 36-43.

The article discusses Grayston's education, pastoral and academic career, work for the BBC, and contributions to NT study. A formidable administrator and powerful figure in the life of the University of Bristol, he has never lost sight of the pastoral ministry nor failed to make it a crucial part of his work. The article provides a photograph of Grayston and a list of his major publications.—D.J.H.

Bulletins

77. E. BEST, "Recent Continental New Testament Literature," *ExpTimes* 105 (10, '94) 298-302.

This survey of nine recently published books, all in German, first discusses general studies on Pauline theology (H. Hübner) and the church in the NT (J. Roloff). Then it reviews studies on Jesus (R. Schnackenburg), Mk (J. Schreiber, T. Vogt), Q (T. Bergemann), Lk (W. Pöhlmann, R. Morgenthaler), and Ephesians (E. Faust).—C.R.M.

78. F. BOVON, "Chronique du Nouveau Testament," *LumVie* 43 (217, '94) 99-102.

The article calls attention to recent research on the Jewishness of Jesus, the parables, the sayings source Q, and diversity in early Christianity.—D.J.H.

79. J. F. O'GRADY, "Mikhail, Matthew, Luke, Paul and the Church," *ChicStud* 33 (1, '94) 80-91.

For the most part the centrist positions advocated by Matthew and Luke, and eventually by Paul, won the day. Their centrist positions are highlighted in five recent books: D. J. Harrington, *The Gospel of Matthew* (1991); L. T. Johnson, *The Gospel of Luke* (1991) and *The Acts of the Apostles* (1992); F. J. Matera, *Galatians* (1992); and R. F. Collins, *Divorce in the New Testament* (1992).—D.J.H.

80. D. SENIOR, "The Bible in Review: The New Testament and Related Topics," *BibToday* 32 (3, '94) 185-188.

Descriptions and evaluations of fourteen recently published books, all in English, on the NT and related matters.—D.J.H.

GOSPELS—ACTS

Gospels (General)

81. ANON., "Gesù in lotta col male," *CivCatt* 145 (3448, '94) 315-327.

The article first places the healings and exorcisms performed by Jesus in the context of his struggle with demons and the Evil One. Then it discusses the distinctive style of Jesus the exorcist and the radical differences between his exorcisms and those of his contemporaries.—D.J.H.

82. P.-M. BEAUDE, "De l'hypocrisie dénoncée par Jésus," *LumVie* 43 (218, '94) 37-45.

According to Lk 16:13-15, God alone deserves to be served, and so whoever serves two masters is on the road to duplicity. The hypocrisy denounced by Jesus (see Mt 23:1-39) involves a disparity between being and appearance. The "disciples" in the Gospels hover between the holiness of Jesus and the hypocrisy of the "Pharisees."—D.J.H.

83r. J. ERNST, *Johannes der Täufer* [*NTA* 34, p. 108].

E. LUPIERI, "Una recente pubblicazione su Giovanni Battista," *CristStor* 15 (1, '94) 137-144.—The fruit of many years of study, this investigation of John the Baptist is a typical product of contemporary German NT philology. The author shows balance and moderation in his judgments, and programmatically avoids adopting extreme theses. But in his approach to the sources and in his assumptions about NT studies (e.g. the Synoptic problem) his book seems somewhat old-fashioned.—D.J.H.

84. J. FOSSUM, "Understanding Jesus' Miracles," *BibRev* 10 (2, '94) 16-23, 50.

Some miracles attributed to Jesus in the Gospels (especially healings and exorcisms) may have happened; others (especially nature miracles) should be interpreted symbolically. But all the miracles are intended to impart a theological lesson (about the kingdom, Jesus, faith, etc.).—D.J.H.

85r. R. W. FUNK ET AL., *The Five Gospels. The Search for the Authentic Words of Jesus* [*NTA* 38, p. 292].

J. A. GIBBS, "The Search for the Idiosyncratic Jesus: A Critique of The Jesus Seminar's

The Five Gospels," *Presbyterion* 20 (1, '94) 21-35; *ConcJourn* 20 (4, '94) 368-384.—After dispelling the impression that the work of the Jesus Seminar is fundamentally new and innovative, the article describes and critiques the fundamental assumptions for the method employed to produce the "color coding" of the words of Jesus. Not all educated, scholarly, fair-minded persons share the assumptions that have, in large measure, resulted in the Jesus Seminar's radically anti-Christian portrait of Jesus.—C.R.M.

86r. IBID.

R. B. HAYS, "The Corrected Jesus," *First Things* [New York] 43 ('94) 43-48.—The operative methodology of the Jesus Seminar on which this volume is based is seriously flawed in several respects: the valuing of *Gospel of Thomas* as an early and independent source, the use of the criterion of dissimilarity, the insistence on finding a non-eschatological Jesus, and the focus on Jesus' words apart from his deeds. Therefore it has inevitably produced a skewed portrait of Jesus' teachings—one that represents the idiosyncratic opinions of one particular section of critical scholars.—D.J.H.

87r. IBID.

R. W. YARBROUGH, "The Gospel According to *The Jesus Seminar*," *Presbyterion* 20 (1, '94) 8-20.—After noting the book's importance and strengths, the article examines critically the seven principles on which the authors based their work, and concludes that the book ultimately fails to make its case when measured by the standards of responsible historical method. The best available criterion for determining what Jesus actually said remains the four Gospels contained in the NT.—D.J.H.

88. H. KOESTER, "Written Gospels or Oral Tradition?" *JournBibLit* 113 (2, '94) 293-297.

The article reflects on the fundamental differences between the author's work and that of E. Massaux in two areas with respect to the formation of the Gospels and their reception in early Christian literature: (1) the role of literature and oral tradition in the first two centuries, and (2) form criticism and redaction criticism.—C.R.M.

89. I. MADUGU, "Short sharp sayings: Aphorisms of Jesus in the gospels," *BibTrans* 45 (2, '94) 222-227.

The aphorisms in the Gospels should be rendered in translation just as they are—puzzling, shocking, mind-blowing, incapable of being analyzed, evocative. Their language of change, of healing, should be reflected in translation.—D.J.H.

90. L. MCFALL, "Tatian's *Diatessaron:* Mischievous or Misleading?" *WestTheolJourn* 56 (1, '94) 87-114.

The study investigates the sequence and content of Tatian's *Diatessaron* to assess Theodoret of Cyrrhus' allegation that the work was mischievous because it omitted passages showing Jesus to have been born of the seed of David. Close examination reveals that Tatian has omitted only 56 verses (or 1.8%) of the entire four Gospels (only 0.7% if the omission of the genealogies is discounted). Tatian must have adopted something akin to a literal cut-and-paste approach to the text of the Gospels to achieve such near perfect results. Nevertheless, Tatian committed many blunders in piecing together his texts. Had Theodoret examined the contents of *Diatessaron* more closely, he would have been on surer ground in having it withdrawn as a misleading representation of the life of Jesus in comparison with the Gospels. Two tables (pp. 106-114) set out Tatian's rearrangement of the Gospels.—C.R.M.

91. R. MORGAN, "Which was the Fourth Gospel? The Order of the Gospels and the Unity of Scripture," *JournStudNT* 54 ('94) 3-28.

The four Gospels are best studied in what seems to be their chronological sequence (Mk, Jn, Mt, Lk), because if they knew their predecessors this will throw light on their aims. Mark provides a baseline and benchmark against which to understand the three who were dissatisfied and tried to do better. Most light is thrown on the latest Gospel by seeing how Luke used and reacted to three of his sources. But John gains most prominence as perhaps the first of the major Gospels to respond to Mark with something significantly different and yet significantly similar too.—C.R.M.

92. C. NIEMAND, "Zur Funktion der Judasgestalt in den Evangelien. Materialien und Anregungen zur Diskussion eines problematischen Befundes," *ProtoBib* 1 (2, '92) 85-99.

After noting the connections made between Judas and Satan in the Gospels (see Lk 22:3; Jn 6:70-71; 17:12), the article surveys what the Synoptic Gospels say about Judas: texts, tendencies, and facts behind the traditions. Then it considers the portrait of Judas in John's Gospel, and proposes a framework for discussing Judas with particular attention to the "demonizing" of Judas and his association with "the Jews."—D.J.H.

93. E. PAGELS, "The Social History of Satan, Part II: Satan in the New Testament Gospels," *JournAmAcadRel* 62 (1, '94) 17-58. [See § 36-1621.]

This investigation of the social implications of the figure of Satan in the Gospels explores how this figure serves to characterize human opposition to Jesus and his followers. The decision to cast the story of Jesus into the context of God's war against Satan tends to exempt the Romans and to place increasing blame upon the "intimate enemies." The Gospel writers express in varying ways their identification with an embattled minority against what each sees as the apostasy of the majority of Jesus' Jewish contemporaries. By the time of the Fourth Gospel, those whom the author often designates simply as "the Jews" have become a kind of *diabolus ex machina.*—C.R.M.

94. R. PRICE, "The Honest Account of a Memorable Life: An Apocryphal Gospel," *TheolToday* 51 (1, '94) 38-67.

A well known American novelist presents an account of Jesus' life based mainly on Mark's Gospel, with events and speeches inserted from the other Gospels. The evidence permits the sight of a single human life lived nearer to the Maker's mind than any other life yet heard of, west of the Jordan River at least and through all Western history till now.—D.J.H.

95. J. F. TORIBIO CUADRADO, "'Evangelio', obra abierta," *Mayéutica* 20 (49, '94) 9-78.

After situating the notion of literary genre in the context of contemporary literary theory, the article examines the endings of the four canonical Gospels (Mk 16:1-8; Mt 28:16-20; Lk 24:44-53; Jn 20:30-31; 21:23-24) from the perspective of genre. Besides showing an internal coherency with the rest of the narrative, the endings of the four Gospels suppose a return to the beginning of each work, thus contributing to the "open" character of the Gospel genre.—D.J.H.

96. E. VALLAURI, "La nascita dei Vangeli," *Laurentianum* 35 (1, '94) 33-72.

The article first surveys various positions (traditional, critical, Catholic) regarding the origin of the Gospels. Then it focuses on the Catholic position generally held today and some challenges to it (J. O'Callaghan, J. A. T. Robinson, J. Carmignac). Finally it places recent attempts to exploit these challenges in the context of modern scholarship and Catholic church teaching.—D.J.H.

Jesus

97. D. BIVIN, "Jesus' Attitude Toward Riches," *JerusalemPersp* 45 ('94) 9-11, 13.

Several passages in the Synoptic Gospels (Mt 8:20/Lk 9:58; Lk 16:13; 21:1-4; 10:4; Mt 6:19-20; etc.) suggest that Jesus held extreme views regarding wealth. But on closer examination one finds that this probably was not the case.—D.J.H.

98. J. FRANKOVIC, "Is the Sage Worth His Salt?" *JerusalemPersp* 45 ('94) 12-13.

The rabbinic practice of questioning nonlocal or up-and-coming sages (see *Lev. Rab.* 9:3) may underlie texts such as Lk 10:25-37 and Mk 10:2-9 where Jesus is asked publicly an "offensive" question.—D.J.H.

99. H. HEGSTAD, "Der Erlöser der Heiden oder Israels Messias? Zur Frage der theologischen und christologischen Bedeutung des Judeseins Jesu," *KerDog* 40 (1, '94) 32-46. [See § 38-108.]

The theological significance of the Jewishness of Jesus has been stressed in recent years by both NT scholars and systematic theologians. This article analyzes the theological and christological consequences that have been drawn from the Jewishness of Jesus by the German theologian F.-W. Marquardt and by the messianic Jewish movement represented by D. H. Stern.—D.J.H.

100. F. KERR, "Questioning the Virgin Birth," *NewBlackfr* 75 (880, '94) 132-140.

The judgment of recent biblical scholars on the virginal conception of Jesus is neither as unanimous nor as negative as is often supposed. The doctrine is not somebody's bright idea but rather a revelation in history of God's judgment on the barrenness of human systems, institutions, and works. It would be a real loss of the practical subversive political implications of this to deny the historicity of the virginal conception of Jesus Christ by the power of the Holy Spirit. It is certainly a doctrine you can preach.—D.J.H.

101. J. LARSEN, "Still more on *YHWH*," *BibTrans* 45 (2, '94) 243-244.

It is possible that Jesus as a brave fighter for divine truth used the divine name YHWH (see Jn 17:6, 26). If Jesus quoted from the Hebrew Bible or even the Septuagint, it is likely that he used that divine name.—D.J.H.

102. F. NEIRYNCK, “The Historical Jesus: Reflections on an Inventory,” *EphTheolLov* 70 (1, ’94) 221-234.

In the context of the problem of the sources of our knowledge of the historical Jesus, the article reviews and critiques part three of J. D. Crossan’s *The Historical Jesus* (1991) under the following headings: the Gospel of Jesus, the canonical Gospels and their sources, *Gospel of Peter,* Papyrus Egerton 2, 1st-century noncanonical Gospels, and the earliest Gospel. The discussion is particularly concerned with Crossan’s reconstructed inventory of sayings going back to the historical Jesus.—C.R.M.

103. G. O’COLLINS AND D. KENDALL, “On Reissuing Venturini,” *Gregorianum* 75 (2, ’94) 241-265.

In his life of Jesus, K. H. Venturini (1768-1849) proposed that Jesus was related to the Essenes, and that he was still alive when he was taken down from the cross. This article examines the subsequent variants on Venturini’s theses by G. Moore (1916); D. H. Lawrence (1931); R. Graves and J. Podro (1957); H. Schonfield (1966); J. Updike (1971); D. Joyce (1973); M. Baigent, R. Leigh, and H. Lincoln (1982); J. D. M. Derrett (1982); S. Divyanand (1987); and B. Thiering (1992). Given venal publishers and a gullible public, there is nothing to stop this “cultural” and commercial phenomenon—the perennial reissue of Venturini.—D.J.H.

104. H. G. PERELMUTER, “Jesus the Jew: A Jewish Perspective,” *NewTheolRev* 7 (2, ’94) 27-36.

The human Jesus very much lends himself to the consideration of Jewish historians today. Furthermore, Jewish scholars are reading the NT as an early eyewitness source of what Judaism was like in the 1st century, since the talmudic record consists of older traditions written down later. Finally, a reading of the NT account of the messianic career of Jesus enables us to understand the historical dynamics of the Sabbetai Zevi movement or the Hasidic movement, and vice versa.—D.J.H.

105. N. A. RØSAEG, “Historisk Jesusforskning inn i 1990-årene. Nytt fra forskningsfronten — perspektiver og utfordringer” [Historical Jesus Research Moving into the 1990s. New Developments in Research — Perspectives and Challenges], *TidsTeol Kirk* 65 (1, ’94) 45-62.

The article reviews common aspects and trends in the “third quest” for the historical Jesus. The major works by J. P. Meier, *A Marginal Jew* (1991), and J. D. Crossan, *The Historical Jesus* (1991), are compared and discussed. Meier’s work is more balanced and critical, whereas Crossan’s is more stimulating and innovative. Crossan’s “peasant Cynic Jesus” is criticized and contrasted with B. Witherington’s picture of Jesus’ messianic self-consciousness in *The Christology of Jesus* (1990).—H.M.

106r. E. P. SANDERS, *The Historical Figure of Jesus* [*NTA* 39, p. 145; § 38-1325r].

H. RÄISÄNEN, “Jesus in Context,” *Reviews in Religion and Theology* [London] 1 (2, ’94) 9-18.—This book is by far the best general account available of the historical figure of Jesus. The article discusses Sanders’s treatments of Judaism, the kingdom of God, perfectionism, sinners, and the end. Sanders’s picture of Jesus is generally persuasive but not without its problems. It is closer to that of J. Weiss than to that of A. Schweitzer.—D.J.H.

107. B. SARRAZIN, "Jésus n'a jamais ri. Histoire d'un lieu commun," *RechSciRel* 82 (2, '94) 217-222.

The article first traces the history of the commonplace that Jesus never laughed from Baudelaire to the Bible by way of the Fathers. Then it considers the "comic" dimension of Jesus (see Lk 1:52), with particular attention to the folly of the cross and the "fools" of Christ.—D.J.H.

108. J. P. SCULLION, "Pastoral Implications of a Jewish Jesus and a Jewish Paul," *NewTheolRev* 7 (2, '94) 18-26.

(1) The pastoral need is to situate Jesus within Judaism. The emphasis should be on his positive relationship with Judaism and his appropriation of its worldview and values. His prophetic critique is more at home within Judaism than outside it. (2) The rediscovery of Paul's Jewishness has pastoral implications, particularly with regard to the continuity between the covenants, eschatological excitement, the importance and place of conscience, and recognizing the formative character of Paul's Jewish and Pharisaic background.—D.J.H.

109. T. F. TORRANCE, "The Doctrine of the Virgin Birth," *ScotBullEvangTheol* 12 (1, '94) 8-25.

After reviewing the NT evidence regarding the virgin birth of Jesus, the article considers its significance for our knowing of Christ. The virgin birth cannot be understood in abstraction from the whole mystery of Christ. It is an act of God grounded in God alone and in an act of grace that becomes the archetype of all other acts of grace.—D.J.H.

110. A. G. VAN AARDE, "Recent developments in South African Jesus research: From Willem Vorster to Andries van Aarde," *HervTeolStud* 49 (4, '93) 942-962.

This installment [see § 38-1329] first discusses the author's own research on the historical Jesus under four headings: Jesus as a social outcast, Herodian Palestine in macro-sociological perspective, the historical Jesus and engaged hermeneutics, and the "fatherless" Jesus. Finally it reflects on the kind of influence that South African Jesus research is subjected to or stimulated by.—D.J.H.

Jesus, §§ 39-23, 187, 391, 561.

Passion and Death

111. ANON., "La morte di Gesù sulla croce," *CivCatt* 145 (3454, '94) 319-332.

The most probable date of Jesus' death on the cross was April 7 of A.D. 30. His death did not take place by chance but was foreseen and announced by him in passion predictions and in other forms of teaching. He accepted his death courageously as being in accord with God's will and for the sins of others. Although there are apologetic and edifying tendencies in the NT passion narratives, it is possible to discern a reliable historical outline of the events from Jesus' arrest on the Mount of Olives through his death on the cross.—D.J.H.

112. H.-M. BARTH, "Stellvertretendes Opfer?" *UnaSanc* 49 (1, '94) 29-36.

After sketching the difficulties presented by the concept of vicarious sacrifice, the article reflects on the notions of sin, the human condition, and God that are implied by this concept. Then it considers in what sense Jesus' death on the cross can be understood as a vicarious sacrifice: It was undertaken "for us," was in accord with God's will, and calls for appropriate responses in praise and action.—D.J.H.

113r. R. E. Brown, *The Death of the Messiah* [*NTA* 38, pp. 456-457; § 38-1331r].

L. T. Johnson, "Telling the whole story," *Commonweal* 121 (10, '94) 25-27.—These two volumes give expression to solid and sane scholarship in a time of sensationalism and empty speculation. They show that it is possible to combine faithfulness to the church with critical scholarship. There is no one anywhere better than Brown at laying out the issues, surveying the options, and explaining the problems. But explanation does not move automatically to interpretation. There has never been a more complete, better informed, more fairly or more carefully argued consideration of the passion narratives.—D.J.H.

114. E. Cothenet, "La Passion," *EspVie* 104 (25, '94) 364-368.

The article describes and evaluates three recent treatments of Jesus' passion: *La Passion de Jésus dans les Évangiles. Jérusalem haut lieu de la Passion,* in *Le Monde de la Bible* 87 (1994); S. Légasse, *Le Procès de Jésus* (1994); and R. Meynet, *Passion de notre Seigneur Jésus-Christ selon les évangiles synoptiques* (1993).—D.J.H.

115. B. J. Francis, "Facing Death: Gandhi and Jesus," *IndTheolStud* 31 (1, '94) 5-9.

The article briefly compares Gandhi's attitude in the face of crisis with that of Jesus as portrayed in the NT. Gandhi's perception that fearlessness is born of hope for the future is further deepened in the Christian vision of the risen Lord.—C.R.M.

116. B. Kinman, "Jesus' 'Triumphal Entry' in the Light of Pilate's," *NTStud* 40 (3, '94) 442-448.

On his arrival in Jerusalem to maintain order and conduct trials [see § 37-115], Pontius Pilate would have received a splendid, if not altogether sincere, welcome. By comparison Jesus' entry would have been a very modest affair in the eyes of Roman soldiers. This in turn might help to explain their apparent lack of response to Jesus' arrival.—D.J.H.

117. S. Moore, "'Why Did God Kill Jesus?'" *DownRev* 112 (386, '94) 15-25.

Unless we see Jesus' execution as provoked by the freedom of the victim, as this freedom's necessary final self-expression in this world, we cannot see in their original saving unity the two facts, that he died and that he was killed. What holds together the death accepted and the death inflicted is simply Jesus, the new human being liberated from the absoluteness of death with its inexorable law of victimage.—D.J.H.

Passion and Death, § 39-191.

The Resurrection

118. J. J. Adler, "The Bible and Life After Death," *Jewish Bible Quarterly* [Jerusalem] 22 (2, '94) 85-90.

Although there are some indications of life beyond death in other parts of the OT, the only verse that actually proclaims it is Dan 12:2. The rabbinic sages hesitated to use this verse as their prooftext because of the lateness of the book and debates about its holiness. Yet belief in physical resurrection can be considered a natural outgrowth of Judaism's basic premises that God who is the author of life and creator of the human body surely has the power to recreate (resurrect) life at a time when he chooses, and that God who is a God of justice will eventually reward the righteous and punish the wicked.—D.J.H.

119. P. GWYNNE, "Theological Issues Behind the Empty Tomb Debate," *AusCathRec* 71 (1, '94) 45-60.

The article discusses six vital theological-philosophical issues that influence the debate about the empty tomb: the relation between faith and history, divine causality and God's action in the world, the wholeness of the person and corporeality, continuity of personal identity, solidarity and uniqueness, and the final destiny of the material world.—D.J.H.

120r. G. LÜDEMANN, *Die Auferstehung Jesu* [*NTA* 38, p. 463].

R. SLENCZKA, "'Nonsense' (Lk 24,11). Dogmatische Beobachtungen zu dem historischen Buch von *Gerd Lüdemann,* 'Die Auferstehung Jesu. Historie. Erfahrung. Theologie'. Göttingen 1994," *KerDog* 40 (2, '94) 170-181.—There is nothing new in this book. It merely revives D. F. Strauss's subjective-vision hypothesis of the appearances of the risen Jesus and W. Herrmann's distinction between the (historically evident) ground and the (accessible only to faith) content of faith. But it does raise important questions about the theology of the Evangelical church and its conformity to Scripture. The body of the article discusses exegetical issues, methodology, dogmatic consequences, and challenges for theology.—D.J.H.

121. D. P. VELDSMAN, "Die Opstanding van Jesus: God se nadergekome en steeds naderkomende protes en liefde (The resurrection of Jesus: The ever nearer coming God in protest and love)," *HervTeolStud* 49 (4, '93) 987-1008.

Exploring Jesus' resurrection from the perspectives of history and systematic theology, the article considers the possibility of a secondary burial of Jesus' body by some of his disciples without the knowledge of the other disciples. Then it interprets the appearances of Jesus as God's startling loving turn to history, i.e. as "the ever coming nearer God in protest and love."—D.J.H.

122. M. WELKER, "Resurrection and the Reign of God," *PrincetonSemBull* Supplement 3 ('94) 3-16.

Taking as its starting point the NT accounts of Jesus' resurrection, the article seeks to elucidate and understand the reality that ties together realistic hope for God's reign and the eschatological perspectives on a radical transformation of the world. After considering the resurrection as palpable reality and as appearance, it discusses the resurrection and attestation of the exalted Christ, and reflects on the message of the "disturbing texts" (Mark 13, Romans 8, Revelation 20–21).—D.J.H.

Synoptics

123. D. BIVIN, "King Parables," *JerusalemPersp* 45 ('94) 14-15.

There are striking parallels between rabbinic "king parables" and those used by Jesus (e.g. *b. Šabb.* 153a and Mt 25:1-12; *Eccl. Rab.* 3:9 and Lk 14:16-24).—D.J.H.

124. W. F. BROSHEND, "The Limits of Metaphor," *PerspRelStud* 21 (1, '94) 23-41.

The article examines the understanding of metaphor broadly held among students of the NT parables, and challenges that approach on historical and rhetorical lines. It deals with classical and modern theories of metaphor (from Aristotle to I. A. Richards and P. Ricoeur), the understanding of the parable as metaphor in NT scholarship, reactions to the exaggerated claims made for the parable as metaphor, and the renewed approach to metaphor from a rhetorical perspective that has developed in recent years.—D.J.H.

125. M. CONNOLLY, "Jesus at Prayer," *BibToday* 32 (3, '94) 145-150.

The Synoptic Gospels lead us gradually into Jesus' prayer. They establish Jesus at the beginning in relationship with God, affirmed as God's beloved Son. They tell us that Jesus prayed in the synagogue and alone. They present him praying at specific moments in his ministry. Finally, they show him living his teaching on prayer in Gethsemane and on the cross.—D.J.H.

126. J. DEWEY, "Jesus' Healings of Women: Conformity and Non-Conformity to Dominant Cultural Values as Clues for Historical Reconstruction," *BibTheolBull* 24 (3, '94) 122-131.

After looking at issues of conformity and counter-culture as they interact with oral and textual transmission, the article considers various classes of miracles (exorcism, exposé, provision, demand), analyzes six Synoptic miracle stories involving females (Lk 13:10-17; 7:11-17; Mk 1:29-31 parr.; 5:21-24, 35-43 parr.; 5:25-34 parr.; 7:24-30 par.), and compares the sicknesses attributed to these females with those of males in other early Christian miracle stories. The women's stories may well stand closer to the oral performance of miracle narratives than the men's stories do. The women's stories may maintain a higher counter-cultural emphasis because of their oral genesis and less interaction with textuality.—D.J.H.

127. A. FUCHS, "Das Elend mit der Zweiquellentheorie. Eine Auseinandersetzung mit zwei neueren Dissertationen zum Thema der minor agreements," *StudNTUmwelt* 18 ('93) 183-243.

In recent years growing criticism of the Two-Source theory has exposed its weaknesses, especially the imprecise demarcation of Q and the agreements of Mt and Lk over against Mk, provoking new theories and hypotheses. This study reviews recent dissertations by J. Schüling (Würzburg, 1991) and F. Fendler (Göttingen, 1991), both of which reject the Deutero-Markan hypothesis in favor of a more established version of the Two-Source theory and the mutual independence of Mk and Q. Schüling's analysis of the double traditions on the commission of the Twelve (Mk 6:7-13 parr.), the appearance and preaching of the Baptist (Mk 1:1-8 parr.), the Beelzebul discussion (Mk 3:22-27 parr.), and the teaching on discipleship (Mk 8:35 parr.), along with his conclusions, are compromised by his presuppositions. Fendler's work, which systematically examines the overlaps between Mk and Q along with negative and positive agreements among their parallels, is misleading for similar reasons, as a closer look at a series of selected texts shows. Fendler's dogmatic, minimalistic dismissal of the Deutero-Markan hypothesis represents a grave deficiency in his work.—F.D.C-W.

128. A. LINDEMANN, "Literatur zu den Synoptischen Evangelien 1984-1991 (Fortsetzung)," *TheolRund* 59 (2, '94) 113-185.

This installment [see § 38-1348] first surveys publications on Mark's Gospel between 1984 and 1991 [§ 29-506] according to the following outline: general presentations, introductory questions, language, literary form; individual theological themes; studies of individual pericopes and sections; and commentaries. Then it treats recent publications on Matthew's Gospel according to the same basic pattern but with a special section devoted to research on the Sermon on the Mount. [To be continued]—D.J.H.

129. S. J. PATTERSON, "The Gospel of Thomas and the Synoptic Tradition: A Forschungsbericht and Critique," *Forum* 8 (1-2, '92) 45-97.

This critical review of research on the relation between *Gospel of Thomas* and the Synoptic Gospels unfolds under the following headings: the early discussion (dependence on Jewish-Christian sources, dependence on the Synoptic Gospels, an independent tradition history), the Robinson-Koester synthesis, and the more recent discussion (the Jewish-Christian hypothesis revised, dependence on the Synoptic Gospels, an independent tradition history, a variegated approach). The question of the relation of *Thomas* to the Synoptics remains a problem. Nothing less than a reexamination of the Synoptic tradition from the ground up is required to resolve this issue.—C.R.M.

Synoptics, §§ 39-134r, 165, 168.

Matthew

130. B. R. DOYLE, "Disciples in Matthew: A Challenge for the Church Today," *East Asian Pastoral Review* [Manila] 29 (3, '92) 306-329.

Throughout his narrative of Jesus, Matthew offers examples of people entering into discipleship in different ways. Indeed, the Gospel as a whole manifests a "disciple plan." The peculiarly Matthean presentation of the disciples is by way of their being like their master. When they make disciples of others, they will impart what they have received from their experience with their master. Matthew's insistence that all disciples need to become more like their master and that Jesus' abiding presence may be perceived in the Christ-like members of the church constitutes a continuing challenge to the church and to us today.—D.J.H.

131r. J. NEUSNER, *A Rabbi Talks with Jesus* [*NTA* 37, p. 441].

P. TRUDINGER, "The Contemporary Rabbi and Jesus," *St Mark's Review* [Canberra] 157 ('94) 19-23.—Neusner enters into a thoughtful and critical dialogue with Jesus as he appears in Matthew's Gospel. For him, where the teaching of Jesus differs from the Torah given to Moses, Moses is right and Jesus is wrong. In his dialogue Neusner highlights the major areas of disagreement and dissent: corporate identity versus the individual, sanctification versus salvation, and present versus future. Neusner has done both Christian and Jewish communities of faith a monumental service in presenting this book.—D.J.H.

132. A. OGAWA, "Action-Motivating Faith. The Understanding of 'Faith' in the Gospel of Matthew," *AnnJapanBibInst* 19 ('93) 53-86.

Standing firmly in the Synoptic tradition, Matthew understood "faith" first of all as miracle faith. This faith includes an understanding of Jesus' identity, i.e. christological truth. One can be a person of faith insofar as one's trust in Jesus calls for personal action, i.e. action of righteousness. Thus faith has noetic and volitional senses, and faith and understanding are related. Matthew sought to encourage a community characterized by "little faith" to achieve perfect righteousness to justify its identity as the true Israel.—D.J.H.

133r. J. A. OVERMAN, *Matthew's Gospel and Formative Judaism* [*NTA* 35, p. 245].

G. KEERANKERI, "The Social World of Matthew's Gospel and Community," *Vidyajyoti* 58 (3, '94) 192-199.—Overman's study of Matthew's social world, utilizing the perspectives of the sociology of knowledge, is systematic, detailed, and convincingly argued. He incorporates the latest scholarly data on formative Judaism. But he does not adequately consider a number of specificities of the Matthean community (e.g. the Jesus event, his ministry, etc.) that mark it off as unique among the sectarian movements in the Judaism of the time.—C.R.M.

134r. H. RILEY, *The First Gospel* [*NTA* 37, p. 284].

G. MURRAY, "New Light on St Matthew's Gospel," *DownRev* 112 (386, '94) 34-43.—Riley argues that there was originally a shorter form of Matthew's Gospel (Proto-Matthew) to which additions and alterations were made by one or more editors. He has shed new light on Matthew's Gospel and opened up a way to some sort of rapprochement between holders of Markan priority and those who believe that Matthew came first.—D.J.H.

135. E. K. C. WONG, "Matthew as Servant and Advocate of Unity," *AsiaJournTheol* 8 (1, '94) 143-154.

In dealing with the topics of mission, the Law, and the last judgment, Matthew brought together different, and even contradictory, Jewish-Christian and Gentile-Christian perspectives to enable the two groups of Christians behind the two tendencies to live harmoniously with one another. In this sense Matthew is rightly called a servant and advocate of unity in a pluralistic world.—D.J.H.

Mt, §§ 39-161, 165, 617.

136. [Mt 1:18-25] G. LAFON, "Dans l'alliance humaine, l'origine de Jésus-Christ," *Études* 380 (5, '94) 647-656.

After general reflections on the human *alliance* and our difficulty in thinking about it, the article focuses on Mt 1:18-25 as a point of departure for speaking about God's entry into the human *alliance*. The text narrates the particular but exemplary origin of a man and his coming to humanity, as well as the absolutely singular origin of this same man insofar as God's presence is realized in the human *alliance*.—D.J.H.

137. [Mt 2:1-12] L. LEGRAND, "The Way of the Magi and the Way of the Shepherds. A Christmas Meditation," *IndTheolStud* 30 (4, '93) 313-318.

The Magi (see Mt 2:1-12) and the shepherds (see Lk 2:8-20) represent all the believers who will come and receive the Savior Christ. Whereas the Magi represent the best that humankind can offer to the child of Bethlehem, the shepherds are the poor, the worthless, the nobodies. Though the road to Bethlehem may start from the mysterious wisdom of the

Orient and pass through the palace of kings, it ultimately leads to the God both hidden and revealed in the poverty of the manger.—D.J.H.

Mt 3:11-12, § 39-174.

138. [Mt 4:1-11] D. B. GARLINGTON, "Jesus, the Unique Son of God: Tested and Faithful," *BiblSac* 151 (603, '94) 284-308.

The thesis of this article is that Jesus' testing in the wilderness of Judea (see Mt 4:1-11; Mk 1:12-13; Lk 4:1-13) is one of the most significant indicators of his uniqueness. It may not be stretching the point to say that the very purpose of the temptation narratives is to underscore that uniqueness. The discussion considers the connections of Jesus' temptations with his baptism, the place—the wilderness, the time—40 days and 40 nights, the conflict between Jesus and Satan, the aftermath, and the temptations and the Zealot ideal.—C.R.M.

139. [Mt 5–7] E. SCHOCKENHOFF, "Die verdrängte Gewalt. Theologisch-ethische Überlegungen zum Verständnis der Bergpredigt," *StimmZeit* 212 (4, '94) 239-253.

Taking as its starting point the recent eruption of violence in German society, the article considers different responses to violence: fright (the reaction of an unprepared society), explanation (the results of social-psychological research on aggression), acceptance (a realistic anthropology and self-discipline), conquest (a biblical-theological interpretation of the Sermon on the Mount in Mt 5–7), and suffering (substitution and redemption).—D.J.H.

140. [Mt 5:3-12] C. BONAR, "The Spirituality of the Beatitudes—The Illuminative Way," *Emmanuel* 100 (6, '94) 365-368.

The article reflects on three beatitudes that relate to the illuminative way: the merciful love recklessly (Mt 5:7); the meek are secure in God's love (5:5); and becoming a peacemaker (5:9).—D.J.H.

141. [Mt 5:3-12] C. BONAR, "The Spirituality of the Beatitudes—The Purgative Way," *Emmanuel* 100 (5, '94) 299-303.

Reflections on how three of the beatitudes in Mt 5:3-12 relate to the "purgative way" of mystical spirituality: comfort while weeping (5:4), hunger and thirst for God (5:6), and persecuted for following Christ (5:10-12).—D.J.H.

142. [Mt 5:17-21] T. D. GORDON, "Critique of Theonomy: A Taxonomy," *WestTheolJourn* 56 (1, '94) 23-43.

Taking as its starting point G. L. Bahnsen's *Theonomy in Christian Ethics* (1984), the article presents a critique of three "legs" of the "theonomic stool": the argument from necessity, the dependence upon and understanding of Mt 5:17-21, and the understanding of covenant theology. Bahnsen's treatment of Mt 5:17-21 is deficient in four ways: He "washes out" the prophetic half of "the Law and the prophets," takes πληρόω to mean "ratify" rather than "fulfill," would be required to conclude that the Jerusalem council and Paul should be called least in the kingdom of heaven, and fails to appreciate the temporal character of "until heaven and earth pass away" and "until all things come to pass."—D.J.H.

143. S. PARISI, "Mt 5,17-48: giustizia superiore e fede 'estroversa'. La morale sociale da 'un punto di vista' della Scrittura," *Vivarium* [Catanzaro] 2 (1, '94) 45-62.

After reflecting on premises regarding the relation between Scripture and moral theology, the article focuses on Mt 5:17-48: the context and the announcement of the theme (5:17-20), the structure of the passage (5:21-48) and its consequences, the individual verses, and the superior/superabundant justice. Then it draws conclusions about the personal response of faith elicited by Christ and the overcoming of legalistic formalism in a mature "extroverted" faith.—D.J.H.

144. [Mt 5:27-28] S. FELDMAN, "Unintended Sex Leads to Unintended Fall," *BibRev* 10 (4, '94) 36-39.

G. F. Snyder's use of a talmudic anecdote (*b. B. Qam.* 27a) to contrast the Jewish understanding of the relation between intention and action with regard to sin with that expressed in Mt 5:27-28 resulted in a charge of sexual harassment at Chicago Theological Seminary.—D.J.H.

145. [Mt 5:39] D. BIVIN, "Jesus' Attitude Toward Pacifism," *JerusalemPersp* 45 ('94) 3-6.

Mt 5:39a should be read as follows: "Don't try to get even with evildoers" (see Ps 37:1, 8; Prov 24:29). The text condemns revenge rather than self-defense. This interpretation is consistent with Jesus' other teachings and the rest of biblical instruction.—D.J.H.

146. [Mt 6:22-23] J. H. ELLIOTT, "The Evil Eye and the Sermon on the Mount. Contours of a Pervasive Belief in Social Scientific Perspective," *BibInt* 2 (1, '94) 51-84.

After summarizing salient features of evil-eye belief and practice in the ancient Near East and circum-Mediterranean world, the study briefly surveys traces of this belief and its accompanying practices in the Bible. Then it examines its appearance in Mt 6:22-23, with particular reference to the treatment of envy and the evil eye in *Testaments of the Twelve Patriarchs* as well as other evil-eye references in the teaching of Jesus. Reference to the evil eye at this point in the Sermon on the Mount was culturally and conceptually appropriate. The logion in Mt 6:22-23 entails a subtle but clear call for moral integrity and generosity and a warning against the vice of envy and the begrudging of one's substance to those in need.—C.R.M.

147. O. WISCHMEYER, "Matthäus 6,25-34 par. Die Spruchreihe vom Sorgen," *ZeitNTWiss* 85 (1-2, '94) 1-22.

The Q instruction about anxiety in Mt 6:25-34 (see Lk 12:22-32) is a literary unit and can in general be traced back to Jesus. It contains four important motifs: not being anxious about one's livelihood, seeking God and his kingdom, God's care for his creatures, and God as father of humans. The addressees were not only the itinerant charismatics among Jesus' listeners but also every Jew and Gentile who heard Jesus' βασιλεία-proclamation. The text affirms that the creator God is the father God, and that this God has fixed his βασιλεία as the horizon of human existence.—D.J.H.

148. [Mt 7:17] P. VON GEMÜNDEN, "L'arbre et son fruit: Analyse d'un corpus d'images comme méthode exégétique," *ÉtudThéolRel* 69 (3, '94) 315-327.

This reflection on metaphors of vegetation takes Mt 7:17 as its point of departure. After linguistic and contextual (literary and sociological) considerations, it traces the historical evolution of these metaphors in the NT from John the Baptist to Jesus and to primitive Christianity. Then it offers a synchronic analysis of the employment of vegetation metaphors in Stoicism and in gnosticism and compares this with the NT utilization.—C.R.M.

149. R. H. GUNDRY, "On True and False Disciples in Matthew 8.18-22," *NTStud* 40 (3, '94) 433-441.

The expressions εἶς γραμματεύς (Mt 8:19) and ἕτερος δὲ τῶν μαθητῶν (8:21) indicate that Mt 8:18-22 presents not one scribe but two, both of them professing disciples, the first one true, the second false. Appendixes on the pre-positioned εἷς, on διδάσκαλε and ῥαββί, and on non-reclassifying genitives are included.—D.J.H.

Mt 9:18-26, § 39-181.

150. [Mt 10:35] D. L. BÜCHNER, "Micah 7:6 in the Ancient Old Testament Versions," *JournNWSemLang* 19 ('93) 159-168.

In its OT context Mic 7:6 has no inherent eschatological sense. But those who wrote Mt 10:35/Lk 12:53 and *m. Soṭa* 9:15 took for granted that Mic 7:6 was eschatological. The targumic interpolation of the messianic formula "at that time" in Mic 7:6 suggests the existence of a pre-Christian and pre-mishnaic midrash that associated the text with eschatology and messianism.—D.J.H.

151. [Mt 12] B. CHARETTE, "'Speaking against the Holy Spirit': The Correlation between Messianic Task and National Fortunes in the Gospel of Matthew," *JournPentTheol* 3 ('93) 51-70.

Mt 12 discloses that the negative response of Israel to the work of the Spirit of God brings about the reversal of its position and the cancellation of its promised blessings. The act of speaking against the Holy Spirit (see Mt 12:32) causes God to become the enemy of his own people and to fight against them so that their house is forsaken and made desolate (see 23:28).—D.J.H.

152. F. GENUYT, "Matthieu 13: L'enseignement en paraboles," *SémiotBib* 73 ('94) 30-44. [See § 38-1368.]

Framed by two short sequences (Mt 13:1-3a, 53-58) and a final evaluation (13:51-52), the parables of the seed and the tares are developed in three steps: the parabolic narratives (vv. 3b-9, 24-30 [amplified by comparisons in vv. 31-32 and 33]), statements about the fulfillment of a prophetic word (vv. 10-17, 34-35), and an explanation of content reserved to the disciples (vv. 18-33, 36-43 [complemented by three comparisons in vv. 44, 45-46, 47-50]).—D.J.H.

Mt 13:10-16, § 39-179.

153. F. GENUYT, "Matthieu 14," *SémiotBib* 74 ('94) 30-41.

This installment [see § 39-152] provides semiotic analyses for the four episodes in Mt 14: the death of John the Baptist (14:1-12), the multiplication of the loaves (14:13-21), the walking on the water (14:22-33), and the multiple healings at Gennesaret (14:34-36). It gives particular attention to the unity and succession of the episodes.—D.J.H.

154. [Mt 16:21–23:39] D. J. VERSEPUT, "Jesus' Pilgrimage to Jerusalem and Encounter in the Temple: A Geographical Motif in Matthew's Gospel," *NovTest* 36 (2, '94) 105-121.

By employing the pilgrimage motif to organize material beginning already with the announcement of the upcoming journey in Mt 16:21, Matthew dramatically heightened Jesus' decisive encounter with the inhabitants of Jerusalem. The carefully plotted journey from Galilee to Jerusalem can be outlined in four stages (16:21; 17:22-27; 19:1; 21:1–23:39). The entire story of 16:21–23:39 may be appropriately described as the return of the exiled king to confront the city of his forefather David's throne. By singling out the inimical reaction of Jerusalem to Jesus, Matthew heightened the scandalous nature of Israel's response. Matthew's delegitimizing the spiritual centrality of the holy city is a profound indication that the Evangelist's emotional ties to Judaism were seriously frayed.—C.R.M.

Mt 16:24, § 39-184.

155. T. BAARDA, "Matthew 18:14c. An 'extra-canonical' addition in the Arabic Diatessaron?" *Muséon* 107 (1-2, '94) 135-149.

A. Resch was correct in observing that the Diatessaron contained an extra line at the end of Mt 18:14. The text can best be restored as follows: "who have gone astray and for whom repentance was needed (required)." But Resch was wrong to assume that the addition was an "extracanonical" variant reading borrowed from a Hebrew source. Rather, it was created by Tatian on the basis of Mt 18:13 and Lk 15:7. It served as a warning that God's good will toward sinners does not relieve them of the obligation of repentance.—D.J.H.

156. S. TELLAN, "La Chiesa di Matteo e la correzione fraterna. Analisi di Mt 18,15-17," *Laurentianum* 35 (1, '94) 91-137.

The article first considers the Matthean community vis-à-vis Israel, the community of disciples, and the reality of the church. Then it discusses fraternal correction in Mt 18:15-17 in comparison with rabbinic, Qumran, and Pauline texts. Finally it presents an analysis of Mt 18:15-17 with reference to fraternal correction as personal dialogue (v. 15), as realized through the mediation of witnesses (v. 16), and as exercised in the church (v. 17).—D.J.H.

157. B. WEBER, "Vergeltung oder Vergebung!? Matthäus 18,21-35 auf dem Hintergrund des 'Erlassjahres,'" *TheolZeit* 50 (2, '94) 124-151.

The article first discusses the year of release, the sabbatical year, and the jubilee year with regard to the OT legislation, historical reality, and the eschatological-messianic hopes of early Judaism. Then it considers the significance of the "year of release" as the background for understanding the parable of the unforgiving servant (Mt 18:21-35) with reference to its context and its concepts and motifs (terminology, content and activity, characters). Finally it sketches the contours of a release- and jubilee-year theology in Matthew's Gospel as a whole. This parable develops the implications of God's reign for the community's conduct with reference to the OT year of release. Those who do not grant the eschatological sabbatical release that they have received to their brothers and sisters, will lose it and fall back from the realm of mercy into that of law and accounts. The alternative is clear: recompense or forgiveness!?—D.J.H.

158. A. J. DEWEY, "The Unkindest Cut of All? Matt 19:11-12," *Forum* 8 (1-2, '92) 113-122.

One can separate Mt 19:12a-c from its surrounding Matthean context. It quite likely functioned originally as an aphorism, throwing down the gauntlet to the prevailing cultural patterns and sexual assumptions. Its aphoristic tenor and radical social critique are suggestive of the profile of the historical Jesus.—C.R.M.

159. [Mt 26:26-29] E. LAVERDIERE, "The Eucharist in the New Testament and the Early Church—IV. For the Forgiveness of Sins. The Eucharist in Matthew's Gospel," *Emmanuel* 100 (4, '94) 196-206. [See § 38-1381.]

For Matthew, a primary purpose of the Eucharist was the "forgiveness of sins" (see Mt 26:28). His account of Jesus' Last Supper (26:26-29) brings together the many references throughout the Gospel to forgiveness of sins and the many foreshadowings of the Eucharist. As the disciples joined Jesus in forgiving others, their own sins were forgiven and the purpose of the Eucharist was fulfilled.—D.J.H.

Mark

160. M. CAHILL, "The Identification of the First Markan Commentary," *RevBib* 101 (2, '94) 258-268.

Languishing among the pseudepigrapha of Jerome for over 400 years, the 7th-century *Commentarius in Evangelium secundum Marcum* (PL 30:589-644) may be designated the first formal full-length commentary on Mk. Because of its place within the Jerome canon, it exercised enormous influence in the history of Markan exegesis.—C.R.M.

161. R. F. COLLINS, "The Transformation of a Motif. 'They Entered the House of Simon and Andrew' (Mark 1,29)," *StudNTUmwelt* 18 ('93) 5-40.

(1) By means of the "house" motif, with its concomitant kinship themes, Mark enabled Jesus to discourse in such a way that his message intersected with the real lives of those to whom he spoke. It reached them "at home." (2) Matthew deleted or transformed many of the Markan references to the house. But he gave prominence to the "house" motif in the Sermon on the Mount, the missionary discourse, and other teaching passages. The idea of the "house" of Jesus (see Mt 16:18-19) may have evoked a contrast with the "houses" of Hillel and Shammai.—D.J.H.

162r. O. DAVIDSEN, *The Narrative Jesus. A Semiotic Reading of Mark's Gospel* [*NTA* 38, p. 291].

R. KIEFFER, "En ny måde at strukturere fortaellingerne om Jesus. En semiotisk doktorafhandling om Markusevangeliet" [A New Approach to the Structural Narrative about Jesus. A Semiotic Doctoral Dissertation about Mark's Gospel], *DanskTeolTids* 57 (1, '94) 40-51.—Davidsen is to be praised for his creative use of French semiotics, painstaking analyses, and new insights into Mark's narrative Jesus. He can be criticized for having neglected relevant hermeneutical questions, other semiotic systems than those of C. Bremonds and A.-

J. Greimas, and important aspects of Mark's text. His presentation of historical questions lacks some shades of meaning. His book, however, is an important contribution to a semiotic reading of Mark and to dialogue between semiotic and exegetical approaches.—D.J.H.

163. W. J. HARRINGTON, "The Cross in Mark's Gospel," *Priests & People* 8 (8-9, '94) 349-353.

The second half of Mark's Gospel (8:27–16:8) answers the question "Who is Jesus?" with reference to his suffering messiahship and death on the cross. Two major Markan motifs—Jesus' identity as Son of God and Jesus as instrument of God's salvation—reach their culmination in the scene of the cross. The cross offers God's own definition of humanness. The pilgrimage of Jesus—the representative of our God—from a ministry of uninhibited love of humankind to death on a human-provided cross, is the great and ultimate human pilgrimage.—D.J.H.

164. W. J. HARRINGTON, "Mark As Story," *Priests & People* 8 (6, '94) 243-247.

After discussing the setting of Mark's Gospel, the article considers its plot with particular attention to Jesus' conflicts with the authorities and with the disciples. Then it deals with the characters (Jesus, minor figures), issues illuminated by narrative criticism (messianic secret, the ending at Mk 16:8), and the faithful women (who most properly exemplify Mark's view of discipleship).—D.J.H.

165. A. KOWALCZYK, "Próba wyjaśnienia różnic w kompozycji Mt—Mk (The Attempt to explain the differences in the Composition of Mt—Mk)," *StudTheolVars* 31 (1, '93) 77-116.

Under the influence of texts from Second Isaiah, Mark (more clearly than Matthew) identified Jesus as the one sent by God to preach the "gospel." This fundamental conception of Jesus explains why Mark omitted the infancy narratives, the instructions, and the anti-Jewish coloring found in Matthew's Gospel. All the omissions and displacements of pericopes in Mk in comparison with Mt can be explained as due to Mark's editorial work.—D.J.H.

166. I. H. MARSHALL, "Commentaries on the Synoptic Gospels: Mark and Luke," *BibTrans* 45 (1, '94) 139-150.

This survey of commentaries in English on Mark and Luke gives particular attention to their helpfulness to translators. It divides the commentaries on each Gospel into four groups: short, medium-length, with the commentator's own translation, and on the Greek text.—D.J.H.

167. M. S. MEDLEY, "Emancipatory Solidarity: The Redemptive Significance of Jesus in Mark," *PerspRelStud* 21 (1, '94) 5-22.

Using the approach of feminist critical hermeneutics and taking account of feminist criticisms of traditional atonement models, the article argues that the inner connection between Jesus' ministry (his ἀββά experience, vision of βασιλεία, and life-praxis) and his condemnation to death in Mark's Gospel gives his life and death redemptive significance in terms of emancipatory solidarity. His life and death open the way for men and women to identify with his emancipatory solidarity by participating in the liberation from the structural injustices of patriarchy.—D.J.H.

168. B. ORCHARD, "The Making and Publication of Mark's Gospel. An Historical Investigation," *Annales Theologici* [Rome] 7 (2, '93) 369-393.

In NT times shorthand recording of public speeches in Latin and Greek *viva voce* and verbatim was an established practice. That Mark's Gospel was the result of such a procedure is indicated not only by its living oratorical style (repetitions, redundancies, digressions; "asides"; slips of the tongue) but also by the patristic tradition that Mark's Gospel was the transcript of Peter's lectures. Peter was able to articulate his memories while holding Luke's Gospel in his hands and with Matthew's Gospel within reach when and if required.—D.J.H.

169. P. SELLEW, "Aphorisms of Jesus in Mark: A Stratigraphic Analysis," *Forum* 8 (1-2, '92) 141-160.

Identifying potential levels in the stratigraphy of Mk begins with a surface analysis, followed by an uncovering of the accumulated deposits of tradition, with the possibility of finding authentic Jesus material in one or more strata. After introducing the stratigraphic model, the article discusses five likely strata for Mark's Gospel in light of Mark's sources, redaction, and composition. Then it presents a list of the aphorisms of Mk in which each aphorism is given a preliminary assignment to its proper level.—C.R.M.

170. M. SORDI, "Roma 42 AD. Peter spoke, Mark wrote," *30 Days* [Rome] 7 (5, '94) 38-43.

The identification of 7Q5 with Mk 6:52-53 means that the patristic tradition about Peter's arrival in Rome at the beginning of Claudius' reign (A.D. 42) must be considered again as the occasion for the composition of Mark's Gospel. This discovery also helps to explain the "Petrine" features of Roman Christianity and its great antiquity.—D.J.H.

171. B. M. F. VAN IERSEL, "His master's voice. De impliciete verteller in Marcus: stem en literaire gestalte (His Master's Voice: The Implicit Narrator in Mark, the Voice and the Figure)," *TijdTheol* 34 (2, '94) 115-127.

Through various narrative figures in Mark's Gospel, the reader finds in the narrator a second-generation Christian (14:51-52) who takes his mission from Jesus (5:18-20) whose message he repeats (16:5-8), and therefore can be called "his master's voice." He is also someone who has failed, who has run away (14:52) in the moment of trial. If the Gospel was written for Christians in Rome who had failed during Nero's persecutions, then this is another reason to listen to his voice. Whether this description fits the flesh-and-blood author, is not certain.—D.J.H.

Mk, § 39-617.

172. J. ZMIJEWSKI, "Markinischer 'Prolog' und Täufertradition. Eine Untersuchung zu Mk 1,1-8," *StudNTUmwelt* 18 ('93) 41-62.

Mark's prologue (1:1-8) has provoked many questions (and answers) in recent research. Foremost is the reading υἱοῦ θεοῦ (1:1), which the current evidence supports. Literary criticism shows the unity of 1:2-8 as a programmatic guide to Mark's entire Gospel. Similarly, 1:1 provides a superscript for both the prologue and Mark's whole work, identifying Jesus' life and teaching as the object and the subject of what Mark sees as gospel proclamation. Literary tensions in the prologue reveal Mark's adaptation of traditional source material for his own ends, especially in the citation of Isaiah (1:3), in the wording of vv. 4 and 5, and in the choice of motifs throughout. Mark thereby exalts John the Baptist's role as both Elijah *redivivus* and as prophetic forerunner of the coming Messiah in word and deed, relating their work in terms of continuity and Jesus' preeminence. Mark's conclusion with the double saying in 1:7-8 stresses that John's message culminates and focuses on witness to the Messiah Jesus, whom God will proclaim as "beloved son" in the very next pericope.—F.D.C-W.

173. J. C. Thom, "Markus 1:4 in die Nuwe Afrikaanse Vertaling (Mark 1:4 in the *New Afrikaans Bible*)," *HervTeolStud* 49 (4, '93) 934-941.

The translation of Mk 1:4b in the 1983 *New Afrikaans Bible* ("Hy het verkondig dat die mense hulle moet bekeer sodat God hulle sondes kan vergewe en dat hulle hulle moet laat doop") has been influenced more by dogmatic concerns than by linguistic considerations.—D.J.H.

174. C. Niemand, "Die Täuferlogien Mk 1,7-8 parr. Traditions- und redaktionsgeschichtliche Überlegungen und ihre Bedeutung für die Synoptische Frage," *StudNTUmwelt* 18 ('93) 63-96.

This study reviews the disagreements and minor agreements of Mt and Lk versus Mk in the Baptist pericope (Mk 1:2-8 parr.), with particular attention to the overlapping, developing traditions embodied in Mk 1:7-8/Mt 3:11-12/Lk 3:15-18, which reflect pre-Christian formulation. It first shows that the respective versions of this sayings material, despite their differences, reveal striking structural analogies that stress the "forerunner model." The evidence supports the current consensus that the Mt/Lk version is older than Mk, although John's own teaching about baptism in the Holy Spirit probably lacked explicit reference to fire. Then it traces the development of the Baptist sayings through Mark's adaptation of his tradition, and a later revision (DMk) by a post-Markan evangelist to stress explicitly the aspect of judgment. Whether DMk was written or oral, it represented a reservoir of tradition much like Q which Matthew and Luke subsequently adapted for their own audiences and to their own ends.—F.D.C-W.

175. [Mk 1:9-13] J. B. Gibson, "Jesus' Wilderness Temptation according to Mark," *JournStudNT* 53 ('94) 3-34.

Contrary to the scholarly consensus, Mark has much to say about the nature, content, and outcome of Jesus' wilderness temptation. The story of Jesus' temptation embraces Mk 1:9-13. Within 1:12-13 Mark carefully and repeatedly emphasizes that Jesus' temptation was the kind of "trial" that was meant to determine whether or not Jesus would be faithful to God and to the mission entrusted to him. The mission predicated of Jesus in Mk 1:11 is to establish God's sovereignty over the world through suffering, self-sacrifice, and death, i.e. though taking up "the cross." From 1:13b it is clear that Jesus successfully resisted Satan's efforts to sway him from his divinely appointed path and proved himself loyal and obedient to the commission that he received at his baptism.—D.J.H.

Mk 1:12-13, § 39-138.

Mk 1:29, § 39-161.

176. F. J. QUINTANAL PÉREZ, "Jesús recrea el Sábado y la Sinagoga. Semiótica narrativa de Mc 2,23-28; 3,1-6," *Communio* 26 (2-3, '93) 185-198.

After observations on the value of semiotics for reading texts, the article uses Mk 2:23-28 to illustrate the principles of structuralist-semantic reading and presents a "final reading" with reference to the initial situation and the realizations (reflexive and transitive). Then it makes preliminary identifications for Mk 3:1-6 (subjects, objects, narrative program and anti-program) and offers a final reading of it.—D.J.H.

177. S. H. SMITH, "Mark 3,1-6: Form, Redaction and Community Function," *Biblica* 75 (2, '94) 153-174.

Analysis of Mk 3:1-6 shows that Mark transformed a traditional miracle story into a controversy or *Streitgespräch* to serve his theological purposes. With the help of language from the Septuagint of Exodus, Mark portrayed Jesus as assuming God's prerogative in his earthly ministry. The background to Mark's redaction may have been a debate among Gentile and Judaizing Christians in Mark's community about the legitimacy of the church's assuming Jesus' authority to override the traditional Jewish Sabbath rules.—D.J.H.

178. [Mk 3:31-35] M. NAVARRO PUERTO, "María-Madre, el paso de una a otra fe," *EphMar* 44 (1, '94) 67-96.

After discussing the literary context of Mk 3:31-35, the article presents first a narrative analysis and then a psychological analysis of the text, with particular attention to the phases in the process that led Mary from OT faith to NT faith and to perfect identification with Jesus as one who hears his words as a disciple and does God's will.—D.J.H.

179. [Mk 4:10-12] R. M. ARIDA, "Hearing, Receiving and Entering το μυστηριον/τα μυστηρια: Patristic Insights Unveiling the *Crux Interpretum* (Isaiah 6:9-10) of the Sower Parable," *StVladTheolQuart* 38 (2, '94) 211-234.

The article first reviews modern scholarly approaches to the concept of "secret(s)" or "mystery(ies)" and to the *crux interpretum* posed by Mk 4:10-12 (see Mt 13:10-16; Lk 8:9-10), and compares the Hebrew and Greek renderings of Isa 6:9-10. Then it examines the exegeses provided by Irenaeus, John Chrysostom, Cyril of Alexandria, and Victor of Antioch. Irenaeus attempted to convey the universality of God's word. John Chrysostom and Victor stressed the audience's free will in receiving or rejecting the word. Cyril emphasized the mystagogical or sacramental dimension of the word proclaimed by the church and its catholic mission to the world.—D.J.H.

180. C. CASTILLO O., "El camino de la fe según Mc. 5,21-24a.35-43: un análisis pragmático-lingüístico," *Voces* [Insurgentes Sur, Mexico] 4 ('94) 133-153.

After situating Mk 5:21-43 in Mark's Gospel as a whole and delimiting the pericope, the article presents a linguistic-syntactic analysis (structure and disposition, semantic analysis, narrative analysis) and a pragmatic analysis of Mk 5:21-24a, 35-43. By his faith in Jesus' intervention Jairus obtains the life of his daughter. Through various literary strategies Mark communicates to his audience not merely the rational content of faith but rather the existential and profound meaning of genuine faith.—D.J.H.

181. T. S. DOKKA, "En fortolkning av Mk 5, 21-43 med synoptisk sammenlikning" [An Interpretation of Mk 5:21-43 with a Synoptic Comparison], *NorskTeolTids* 93 (3, '92) 149-162.

Based on W. Iser's reception theories in *The Act of Reading* (1978), the study explores the implications of Mark's intercalation of the two miracle stories in 5:21-43 for the reception of the text by its readers. In the narrator's story of Jairus' daughter, miracle and faith stand in an undetermined relation to each other. In the story of the woman with a hemorrhage, however, miracle and faith are more closely connected. Thus, the reader must relate to two different narrative strategies.—H.M.

Mk 5:35-43, § 39-180.

182. J. A. GLANCY, "Unveiling Masculinity. The Construction of Gender in Mark 6:17-29," *BibInt* 2 (1, '94) 34-50.

Mark's account of the execution of John the Baptist in Mk 6:17-29 raises questions about understandings of gender in the ancient world and today. The article first tries to unveil assumptions about gender, especially masculinity, that shape Mk 6:17-29. Then it highlights tendencies in late 19th- and 20th-century thinking about gender and shows how they have overdetermined readings of the Markan text. Modern commentators expect to find female characters who are sexually rapacious, and have been reluctant to gaze at the spectacle of male vulnerability and failure.—D.J.H.

Mk 6:52-53, § 39-38r.

183. [Mk 8:27–10:30] D. H. JUEL, "The Way of the Cross: Markan Texts for Late Pentecost," *WordWorld* 14 (3, '94) 352-359.

The five texts discussed in this article (Mk 8:27-35; 9:30-37; 9:38-50; 10:2-16; 10:17-30) give glimpses of what it means to "take up your cross and follow me." They concern Jesus as the Christ and suffering, status, children, divorce, and wealth.—D.J.H.

184. B. J. MALINA, "'Let Him Deny Himself' (Mark 8:34 & Par): A Social Psychological Model of Self-Denial," *BibTheolBull* 24 (3, '94) 106-119.

After reviewing Jesus' teaching about self-denial in the Synoptic Gospels (Mk 8:34/Mt 16:24/Lk 9:23 and related material), the article considers what social psychologists have discovered about the self in individualist and collectivist cultures, self-centered and other-centered personalities in those cultures, and how the self is defined in all cultures. Then after describing a comparative model, it applies the features of collectivist cultures to the Synoptic teachings on self-denial. The self-denial required by Jesus for the kingdom involved denial of family solidarity, family attachment, and family commitment. Adherence to a fictive kin-group centered on God and to Jesus' teaching was to characterize the true Israel.—D.J.H.

185. D. WENHAM AND A. D. A. MOSES, "'There are some standing here. . . .': Did They Become the 'Reputed Pillars' of the Jerusalem Church? Some Reflections on Mark 9:1, Galatians 2:9 and the Transfiguration," *NovTest* 36 (2, '94) 146-163.

Peter, James, and John had a special position or status in the early church and the transfiguration story (Mk 9:2-8 parr.) was probably important in that connection. The word "standing" in Mk 9:1 probably refers to this trio as the "standing ones," which illuminates Paul's reference to Peter, a James, and John in Gal 2:9 as the "pillars" or the "standing ones." It seems entirely possible that the death of James the apostle led quite directly to the elevation of the Lord's brother in the Jerusalem church.—C.R.M.

186. P. VON GEMÜNDEN, "Die Verfluchung des Feigenbaums Mk 11,13f.20f," *WortDienst* 22 ('93) 39-50.

In interpreting Jesus' cursing of the fig tree in Mk 11:13-14, 20-21, one must take account of the images of "fruit" (an ethical metaphor) and "fig tree" (an eschatological metaphor). Jesus looks for behavior appropriate to the inauguration of the messianic era but meets rejection. The pericope symbolizes a judgment upon the Jewish religious leadership in Jerusalem (and perhaps even the Roman leadership) and an eschatological change of power.—D.J.H.

187. [Mk 11:15-17] R. J. MILLER, "Historical Method and the Deeds of Jesus: The Test Case of the Temple Demonstration," *Forum* 8 (1-2, '92) 5-30.

This study explores the methodology used by scholars who make historical judgments about the deeds of Jesus. It first examines the research of E. P. Sanders, in some detail, and that of five other scholars, more briefly, on the historicity of Jesus' Temple demonstration in Mk 11:15-17 parr. Then it attempts a synthesis by proposing a working method for assessing the deeds of Jesus comprising the following elements: burden of proof, demonstration, historicity, multiple attestation, dissimilarity, plausibility, and coherence.—C.R.M.

188. [Mk 11:15-19] C. A. EVANS, "Jesus and the 'Cave of Robbers': Toward a Jewish Context for the Temple Action," *BullBibRes* 3 ('93) 93-110.

The article first rebuts B. L. Mack's conclusion in *A Myth of Innocence* (1988) that the account of Jesus' Temple action (see Mk 11:15-19) is nothing more than a literary fiction. Then it suggests that the closest parallel to Jesus' Temple action was the prediction by Jesus son of Ananias of the Temple's impending doom (see Josephus, *War* 6:300-309), and that there was likely in both cases a prophetic pronouncement against the Temple on the basis of Jeremiah 7. The reference to Jeremiah's "cave of robbers" (Mk 11:17) constitutes an important link between Jesus' Temple action and his execution.—D.J.H.

Mk 11:20-21, § 39-186.

189. [Mk 12:1-12] B. KOWALSKI, "Die Wertung von Versagen und Unheil in der Geschichte," *Judaica* [Basel] 50 (1, '94) 18-33.

The article examines in turn the form, motifs, and content of the parables of the wicked tenants (Mk 12:1-12), the king's vineyard (*Genesis Rabbah* 41[42]:3), and the king's wine (*Pesiqta deRav Kahana* 16:9). Then it considers their similarities and differences in form, content, and attitude toward Israel's history.—D.J.H.

190. [Mk 13] B. K. BLOUNT, "Preaching the Kingdom: Mark's Apocalyptic Call for Prophetic Engagement," *PrincetonSemBull* Supplement 3 ('94) 33-56.

Mark's intention in chapter 13 was to use apocalyptic imagery to heighten urgency for the eschatological task of preaching the kingdom of God (see v. 10). Jesus' disciples (literary foils for Mark's reading community) are to preach the kingdom and thus make the awesome reality of that kingdom immediately accessible, thus becoming (as Jesus became) a tactical complement to God's strategic design. Their preaching is not revolutionary waiting; it is revolutionary engagement.—D.J.H.

191. [Mk 14–16] A. YARBRO COLLINS, "The Genre of the Passion Narrative," *StudTheol* 47 (1, '93) 3-28.

This study aims to shed light on what kind of text the passion narrative is, with particular reference to Mk 14–16 and the hypothetical pre-Markan passion narrative as it can be reconstructed from the text of Mk. The pre-Markan passion narrative was probably an independent composition that had a liturgical setting. It presented an interpretation of the execution of Jesus as the death of the Messiah. Its external form was a Christian adaptation of the widespread and well known Greek genre τελευτή, the story of the death of a prominent person, while its tone or internal form derived from the psalms of lament. It is probably not helpful to associate the use of these psalms with the motif of the suffering righteous person. The account of the death of Jesus as modified and expanded by the author of Mk logically develops the same genre. An appendix (pp. 21-22) provides a translation of the reconstructed pre-Markan passion narrative.—C.R.M.

192. M. ÖHLER, "Der zweimalige Hahnschrei der Markuspassion. Zur Textüberlieferung von Mk 14,30.68.72," *ZeitNTWiss* 85 (1-2, '94) 145-150.

The numbers associated with the cock-crows in Mk 14:30, 68, 72 display significant textual variation. The original text (see Codex Vaticanus) most likely read πρὶν ἢ δὶς ἀλέκτορα φωνῆσαι τρίς με ἀπαρνήσῃ (v. 30), καὶ εὐθὺς ἐκ δευτέρου ἀλέκτωρ ἐφώνησεν (v. 72a), and πρὶν ἀλέκτορα δὶς φωνῆσαι (δὶς) τρίς με ἀπαρνήσῃ (v. 72b). It did not include καὶ ἀλέκτωρ ἐφώνησεν (v. 68).—D.J.H.

193. [Mk 14:51-52] S. R. JOHNSON, "The Identity and Significance of the Neaniskos in Mark," *Forum* 8 (1-2, '92) 123-139.

The νεανίσκοι of Mk 14:51-52 and 16:5, who should be identified as the same person, serve to frame the passion narrative of Jesus, and the motif of stripping and clothing serves to relate them to Jesus himself (see 15:17, 20, 24, 46). The νεανίσκος is a paradigmatic disciple who has been transformed through symbolic participation in, and identification with, the death and resurrection of Jesus. The demoniac of 5:1-20 both prefigures the νεανίσκος and foreshadows his proclamation in the absence of Jesus and the silence of the women (see 16:8). The νεανίσκος of the story, the paradigmatic disciple, is also the person writing the story, and the Gospel of Mark is itself part of the act of proclamation.—C.R.M.

Mk 14:68, 72, § 39-192.

194. [Mk 15:42-47] G. O'COLLINS AND D. KENDALL, "Did Joseph of Arimathea Exist?" *Biblica* 75 (2, '94) 235-241.

The article critiques four arguments that come into play in support of J. D. Crossan's position that the Joseph of Arimathea tradition (see Mk 15:42-47) originated with Mark. Three are general propositions (about the original source for the Gospel passion narratives; the tendency to historicize OT prophecies; and Mark's extraordinary creativity) and one deals with a specific point (Joseph of Arimathea as an "in-between" figure). Although the essential historicity of the burial story in Mk cannot be demonstrated absolutely, Crossan has done nothing to undermine its credibility.—C.R.M.

Mk 16:1-8, § 39-193.

195. [Mk 16:5-8] G. AICHELE, "Fantasy and Myth in the Death of Jesus," *Cross Currents* [New Rochelle, NY] 44 (1, '94) 85-96. [See § 38-171.]

Mk presents only an indirect resurrection appearance, in the ambiguous words that a mysterious young man speaks to amazed women disciples (Mk 16:5-8). The questions raised by the ending of Mk are not unusual in this Gospel. The passion story in Mk is consistently more ambiguous and paradoxical than those of the other biblical Gospels. The Markan narrative strategy becomes clearer when Mk is compared to *Gospel of Peter.* The narrative of Mk is fantastic because it resists mythic identity and believability, and instead disrupts the illusions of realism.—C.R.M.

196. S. N. HELTON, "Churches of Christ and Mark 16:9-20," *RestorQuart* 36 (1, '94) 33-52.

J. W. McGarvey revised his oft-repeated conclusion defending the authenticity of Mk 16:9-20 and qualified his conclusion to one less rigid and more skeptical of Markan authorship. Thus he anticipated the view that Mk 16:9-20 can be considered "canonical," thus allowing it to function in the church as it has throughout the centuries, but not the original conclusion to Mark's Gospel.—D.J.H.

Luke

197. M. DIEFENBACH, "Das Lukasevangelium und die antike Rhetorik," *StudNTUmwelt* 18 ('93) 151-161.

Decoding the macrocomposition as well as the microstructure of Luke's Gospel with the aid of the elements of ancient rhetoric is a new approach to disclosing the purposes of the author. The article discusses Luke as a specialist of ancient rhetoric, examines the organization of the Gospel in light of rhetorical elements (a three-part schema: Lk 1:5–3:20; 3:21–19:48; 20:1–24:53), and comments on the determination of content by form. Attention to rhetorical elements not only illuminates the author's intended arrangement of the Gospel but also clarifies his theological statements.—C.R.M.

198. J. D. G. DUNN, "Baptism in the Spirit: A Response to Pentecostal Scholarship on Luke-Acts," *JournPentTheol* 3 ('93) 3-27.

Contrary to the claims of some Pentecostal scholars, Luke did not view baptism in the Spirit as a second work of grace subsequent to conversion, nor did he separate the outpouring of the Spirit on individuals from conversion-initiation and view it as an empowering rather than a soteriological gift. For Lukan theology, the gift of the Spirit is the most fundamental *sine qua non* in the making of a Christian. But in Luke's perspective the one Spirit given to faith also commissions and equips for ministry. Luke is close to Paul in insisting on the dynamic character of the earliest Christian experience of conversion-initiation. [Responses to Dunn's article by R. P. Menzies (pp. 115-138) and J. B. Shelton (pp. 139-143) appear in *JournPentTheol* 4 ('94).]—D.J.H.

199r. S. R. Garrett, *The Demise of the Devil* [*NTA* 34, pp. 245-246].

D. Frankfurter, "Luke's μαγεία and Garrett's 'Magic,'" *UnSemQuartRev* 47 (1-2, '93) 81-89.—After a brief survey of recent scholarship on "magic," the article presents a chapter-by-chapter summary and critique of Garrett's study. The book illuminates a conflict theme of inconsistent appearance in Lk-Acts, and provides helpful discussion of the negative image of the "magician" in early Christianity and its roots in the tradition of the false prophet. But it does not offer any new methods in literary analysis, and does not substantially contribute to the study of ancient "magic" or its parameters.—C.R.M.

200. R. J. Karris, "Women and Discipleship in Luke," *CathBibQuart* 56 (1, '94) 1-20.

There are two lines of thought in recent scholarly literature on what Luke has to say about women: one maintaining that Luke has a positive view, the other that his view of women, especially as leaders, is negative. The article examines research on Lk 8:1-3; 22:14-38; and 23:49–24:53 to add some more data from the "positive" perspective on Luke's view of women and to sharpen our perceptions of the issues involved in the debate over Luke's view(s) of women. Luke may have used his own literary tools to narrate a more positive view of women than we had previously thought.—C.R.M.

201. E. LaVerdiere, "The Eucharist in the New Testament and the Early Church—V. Dining in the Kingdom of God. The Eucharist in Luke's Gospel," *Emmanuel* 100 (5, '94) 260-273. [See § 39-159.]

Luke distinguished between the Last Supper (22:14-18) and the Lord's Supper (22:19-20). Through a carefully unified series of ten meals with Jesus (Lk 5:27-39; 7:36-50; 9:10-17; 10:38-42; 11:37-54; 14:1-24; 19:1-10; 22:7-38; 24:13-35; 24:36-53) Luke showed how the Eucharist gradually unfolded in the course of Jesus' ministry. Each meal is related to a basic aspect of Christian life and church ministry.—D.J.H.

202. H. Merkel, "Israel im lukanischen Werk," *NTStud* 40 (3, '94) 371-398.

The latest storm over Lk-Acts has arisen in the new world and concerns whether or not Luke intended to disinherit Israel by interpreting the church as the new Israel. The article first places the contemporary debate regarding Israel in Lk-Acts in the context of research over the last 150 years. Next it demonstrates that the Israel-thematic stands in the center of Luke's work and is present in all its other themes. Finally it examines Luke's understanding of Israel's rejection of and the Gentiles' openness to the Christian message. It concludes that Luke harbored thoughts analogous to Paul in Romans 9–11 with respect to the future of Israel. If Luke's theology, with its strong interest in the continuity of salvation history, abandons Israel, it abandons itself.—C.R.M.

203r. J. H. Neyrey (ed.), *The Social World of Luke-Acts* [*NTA* 35, p. 385].

I. M. Lindboe, "Samfunnsvitenskapene og Det nye testamente. Interessante modeller — metodiske svakheter" [The Social Sciences and the New Testament. Interesting Models — Methodological Weaknesses], *NorskTeolTids* 93 (3, '92) 167-174.—After summarizing various essays on aspects of the social world of Lk-Acts, the article considers the use of social-science models in biblical interpretation. It concludes that, though these models are relevant, the volume lacks adequate methodological discussion.—H.M.

204. B. REID, "Healing Beyond the Physical," *BibToday* 32 (4, '94) 240-246.

Whether or not Luke was a physician, he does present a portrait of Jesus as one who is intent on healing. In many healing stories there is clearly far more than a physical cure effected. Yet from the beginning Jesus' healing ministry provokes divided responses. Even as the Lukan Jesus asserts that suffering is not a punishment for sin, the Evangelist takes the opportunity to insert the theme of repentance (see Lk 13:1-5).—D.J.H.

205. R. RIESNER, "Luke's Special Tradition and the Question of a Hebrew Gospel Source," *Mishkan* [Jerusalem] 20 ('94) 44-51.

Luke's special tradition ultimately goes back to conservative Jewish-Christian circles in Judea. The influence of this layer of tradition can also be traced in many logia of the so-called Q-tradition. The case of a Hebrew tradition behind Luke's Gospel is strengthened by the linguistic, theological, geographical, and personal background of this tradition. The origin of Luke's special tradition may be assigned to the primitive community of Jerusalem.—C.R.M.

206. J. H. SOLBAKK, "Lukas — legen" [Luke — the Doctor], *NorskTeolTids* 94 (4, '93) 219-233.

The article examines the discussion about the professional background and identity of the author of Lk-Acts in the last hundred years. After studies by K. Hobart (1882) and A. von Harnack (1906) arguing that Luke was a physician, the very critical response by H. J. Cadbury (1933) ended the debate for almost fifty years. The way to a possible solution may lie in a more detailed study of geographical variations in medical terminology.—H.M.

207. A. STOCK, "Luke's prophetic pattern," *HomPastRev* 94 (9, '94) 58-60.

Luke's understanding of Jesus as a prophet is clear in key previews and reviews of his death. The prophetic pattern enabled Luke to hold together Jesus' message, acts of power, and violent death as a meaningful unity.—D.J.H.

208. P. TIHON, "Jésus et les peurs fondamentales. Un tracé inspiré de l'évangile," *LumVit* 49 (2, '94) 167-175.

These reflections on Jesus and our basic fears follow Luke's itinerary from the first temptations in the desert (4:1-13) until the final temptation on the Mount of Olives (22:39-46). The temptations of Jesus fall in the areas of economics, politics, and culture, which correspond to three basic human needs: to stay alive, to have relations, and to find meaning. Jesus helps people overcome the fear that underlies all temptations through a new relationship with God.—C.R.M.

Lk, §§ 39-166, 261.

209. [Lk 1–2] P. HOFRICHTER, "Parallelen zum 24. Gesang des Ilias in den Engelerscheinungen des lukanischen Doppelwerkes," *ProtoBib* 2 (1, '93) 60-76.

There are striking parallels between the angelic appearances in Lk 1–2 and the descriptions of Iris the messenger (ἄγγελος) of the gods in Homer's *Iliad* 24:143-193. Likewise there are similar motifs in Acts 12:7-10 and *Iliad* 24:77-100. In both cases Luke used the rhetorical method of *imitatio* and showed his acquaintance with the literary and religious heritage of Greek culture.—D.J.H.

210. [Lk 2:1] B. PALME, “Neues zum ägyptischen Provinzialzensus. Ein Nachtrag zum Artikel PzB 2 (1993) 1-24,” *ProtoBib* 3 (1, ’94) 1-7. [See following abstract.]

New evidence [see § 37-1067] suggests that in the time of the emperor Augustus the provincial census in Egypt occurred on a seven-year cycle. Since there were different cycles for the provincial census in Egypt and Judea (A.D. 4-5 and 6-7, respectively), the idea of a general census for the entire Roman empire (see Lk 2:1) is definitively refuted.—D.J.H.

211. B. PALME, “Die ägyptische ΚΑΤ’ ΟΙΚΙΑΝ ΑΠΟΓΡΑΦΗ und Lk 2,1-5,” *ProtoBib* 2 (1, ’93) 1-24.

The article first surveys the literary and papyrological evidence for census-taking in the Roman province of Egypt with particular attention to the κατ’ οἰκίαν ἀπογραφή (“household census”). Then it considers the evidence (including Lk 2:1-5) for the provincial census in Judea. As a historical witness for the census of Quirinius in A.D. 6-7 and for the procedures of the provincial census in Judea, Lk 2:1-5 deserves full consideration. How it relates, however, to the date of Jesus’ birth remains a mystery.—D.J.H.

Lk 2:8-20, § 39-137.

212. A. WOLTERS, “*Anthrōpoi Eudokias* (Luke 2:14) and *’nšy Rṣwn* (4Q*416*),” *JournBib Lit* 113 (2, ’94) 291-292.

4Q416 1 10 contains the phrase *ʾnšy rṣwn,* which is the exact Hebrew equivalent of the Greek ἄνθρωποι εὐδοκίας found in Lk 2:14. Since the context is words addressed to an individual of considerable religious prominence, there may be a substantive parallel as well as a verbal one.—D.J.H.

Lk 3:15-18, § 39-174.

213. [Lk 4:1-13] J. B. FULIGA, “The Temptations of Jesus: A Class Struggle,” *AsiaJourn Theol* 8 (1, ’94) 172-185.

According to Lk 4:1-13, the poor, working-class or proletariat Jesus was offered the chance to become a rich, powerful bourgeois with affluence (4:3), power (4:5-6), and security (4:10). But Jesus took the preferential option to be poor and to have solidarity with the poor (see Phil 2:7).—D.J.H.

Lk 4:1-13, § 39-138.

214. M. PRIOR, “Isaiah, Jesus and the Liberation of the Poor (Luke 4.16-30),” *ScriptBull* 24 (2, ’94) 36-46.

A contemporary ecclesial and moral reading of the Bible relates the text to the question of faith in Jesus Christ, repentance for the rich, and the social and political dimensions of discipleship. This discussion of Lk 4:16-30 treats the distinctiveness of Jesus’ interpretation of the liberation announced by Isaiah, the Lukan Jesus’ liberation theology, contemporary liberation theology, and the Christian church and transformation.—C.R.M.

215. Y. KARMAN, "Jesus' Anointing: A Study of the Fulfillment of Isaiah 61:1-2 in Luke 4:18-21," *StulosTheolJourn* 2 (1, '94) 79-89.

After comparing Isa 61:1-2 and Lk 4:18-21, the article considers the context of Isa 61:1-2, the hermeneutical principle used in Lk 4:18-21, and the nature of fulfillment. The Isaiah quotation defines the messianic character of Jesus' ministry in that it liberates.—D.J.H.

216. R. A. J. GAGNON, "Luke's Motives for Redaction in the Account of the Double Delegation in Luke 7:1-10," *NovTest* 36 (2, '94) 122-145.

The double delegation motif in Lk 7:1-10 is best understood as a product of Lukan redaction [§ 38-1411; see § 38-1365]. The intervention of the Jewish elders on behalf of the centurion (vv. 3-6a) underscores the compatibility of the Gentile mission with the Jewish heritage on the basis of the pro-Jewish attitude of Gentile converts to the Christian faith. The creation of a second delegation (vv. 6b-7a, 10) both gives Jesus time to demonstrate his willingness to visit the house of a Gentile and underscores the centurion's great humility. The latter in turn illustrates the proper attitude of patrons and the socially advantaged (including centurions?) in Luke's community toward others in the household of God.—D.J.H.

217. [Lk 7:36-50] T. CAVALCANTI, "Jesus, the Penitent Woman, and the Pharisee," *Journal of Hispanic/Latino Theology* [Collegeville, MN] 2 (1, '94) 28-40.

After considering the historical and literary context of Lk 7:36-50, the article deals with the composition of the text and its message of compassion. The text does not place a sexual sin in a separate category. It encourages Christ's followers to start from whatever there is of love in the sinner's actions in order to return dignity and acceptance.—D.J.H.

218. R. MEYNET, "'Celui à qui est remis peu, aime un peu . . .' (Lc 7,36-50)," *Gregorianum* 75 (2, '94) 267-280.

The "sinful woman" is not the main character in Lk 7:36-50. Rather, the tensions and distinct accents in the text focus attention increasingly on Simon the Pharisee and the reader insofar as he or she is a Pharisee. In this perspective Lk 7:47b should be regarded as an invitation made to Simon to "love (at least) a little (ὀλίγον)." A diagram illustrating the author's rhetorical analysis of Lk 7:36-50 appears on p. 280.—D.J.H.

Lk 8:9-10, § 39-179.

Lk 8:40-56, § 39-181.

Lk 9:23, § 39-184.

219. P. HAUDEBERT, "La Samarie en *Luc-Actes.* Lc 9,51-56 - Ac 8,4-8," *Impacts* [Angers] (1, '94) 25-34.

The narratives depicting a Samaritan village's refusal to receive Jesus (Lk 9:51-56) and Philip's activity in Samaria (Acts 8:4-8) contribute to forging the literary and theological unity of Lk-Acts. The central section of Lk-Acts (Lk 19:28–Acts 7:60), which concerns events in Jerusalem, is inserted into a larger whole from Samaria (Lk 9:51-56) to Samaria (Acts 8:1, 4-8). That this inclusion is not merely a literary artifice but a component of Luke's theological conception may be seen when one recognizes that the Samaritans function as a middle term between Judaism and paganism.—C.R.M.

220. [Lk 10:1-16] A. CASALEGNO, "Missão e inter-relacionamento humano no envio dos setenta e dois e em outros textos lucanos," *PerspTeol* 26 (68, '94) 27-45.

With reference to Jesus' missionary discourse to the seventy-two (Lk 10:1-16) and other pertinent texts in Lk-Acts, the article calls attention to the importance of human interrelationships in the missionary activity of the early church and to the dialogical structure of divine salvation. It considers the strategy of the mission (horizon, scope, principle of adaptation), interpersonal relationships in the pre-Easter mission (greeting with words of peace, living together with the people and sharing their life, carrying out works of liberation), and the value of human mediations in the mission of the primitive church (the importance of the missionary's personal qualities, beginning from someone's question, using different languages, sensitivity to cultural pluralism).—D.J.H.

Lk 12:22-32, § 39-147.

Lk 12:53, § 39-150.

221. F. C. HOLMGREN, "The Pharisee and the Tax Collector. Luke 18:9-14 and Deuteronomy 26:1-15," *Interpretation* 48 (3, '94) 252-261.

The very religious Pharisee and the very sinful tax collector of the parable in Lk 18:9-14 are caricatures of two ways in which people respond to God. The "I have—I have not" prayer of the Pharisee is grounded in the covenant relationship and in liturgies that illustrate the nature of this relationship. For example, Deut 26:1-15 could well be read as a companion text to the parable, providing a needed critique to the prideful attitude that has ensnared the Pharisee, but also serving as a rebuke to the self-deprecatory stance that often tempts tax collector types.—C.R.M.

222. M. DE BURGOS NUÑEZ, "El Relato de Zaqueo (Lc 19,1-10). Un pacto de justicia," *Communio* 26 (2-3, '93) 165-184.

After placing the Zacchaeus story (Lk 19:1-10) in its literary context in the last phase (18:15–19:27) of Luke's travel narrative, the article considers the text as a dynamic narrative in its social-historical context, its semiotic dimension, hermeneutical issues raised by it, and its concept of salvation as a covenant of justice. The Zacchaeus story is an account of great initiatives: Zacchaeus seeks to know Jesus; Jesus seeks out Zacchaeus; Zacchaeus renounces being rich; and Jesus shows him the way of salvation.—D.J.H.

223. B. R. KINMAN, "'The stones will cry out' (Luke 19,40)—Joy or Judgment?" *Biblica* 75 (2, '94) 232-235.

Rather than a veiled reference to impending judgment, Jesus' reply to the Pharisees in Lk 19:40 is probably a metaphor referring to joyous acclaim. The meaning of the stones crying out is something like "This moment is of such importance that it must find a response—if not a human one, then another."—D.J.H.

224. M. J. BORG, "Luke 19:42-44 and Jesus as Prophet?" *Forum* 8 (1-2, '92) 99-112.

This examination of Jesus' lament over Jerusalem in Lk 19:42-44 first reviews several factors affecting scholars' perceptions of the text and argues that they are an inadequate basis for judging it to be inauthentic. Then it offers observations on the passage under the following headings: form-critical, a pre-Lukan threat oracle, signs of Lukan redaction, and relation to other Synoptic texts. This text seems to reflect something of the authentic Jesus tradition. It could be considered inauthentic only if one's construal of Jesus' message excludes any prophetic dimension and any criticism of the established social order.—C.R.M.

225. C. A. KIMBALL, "Jesus' Exposition of Scripture in Luke 20:9-19: An Inquiry in Light of Jewish Hermeneutics," *BullBibRes* 3 ('93) 77-92.

After reviewing research on the parable of the wicked tenants (Lk 20:9-19), the article examines the text-form of the quotation of Ps 118:22 in Lk 20:17, presents an exegesis of Lk 20:9-19, and identifies the literary form of the passage. Lk 20:9-18 is a proem-like midrash on Isa 5:1-2, its opening text, which is expounded by a parable and concluded with additional texts (Ps 118:22; Isa 8:14-15; Dan 2:34-35, 44-45).—C.R.M.

Lk 24:11, § 39-120r.

John

226. P. B. BOSHOFF, "Walter Schmithals en die Johannese Geskrifte (Walter Schmithals and the Johannine literature)," *HervTeolStud* 49 (4, '93) 728-741.

Taking as its starting point Schmithals's *Johannesevangelium und Johannesbriefe: Forschungsgeschichte und Analyse* (1992), the article shows how he has amended some of his earlier views and now presents a historical-critical exegetical summary of the Johannine writings. Schmithals distinguishes between the basic Gospel on the one hand and the Gospel and letters on the other. It also gives attention to Schmithals's views on the Prologue and the beloved disciple.—D.J.H.

227. K. J. CARL, "The Idea of 'Knowing' in the Johannine Literature," *BangalTheolFor* 25 (1, '93) 53-75.

The article first examines the lexical background of the term "to know" (γινώσκω, οἶδα): OT, intertestamental period, Hellenistic thought, gnosticism, the NT outside Jn, and Jn. Next it indicates the literary and theological centrality of the idea of "knowing" in the Johannine literature. Then it discusses the divine and human sides of knowledge, and John's explanation of the meaning of the idea "to know" as believing, seeing, obeying, loving, and abiding.—C.R.M.

228. M.-E. C. FLETCHER, "The Role of Women in the Book of John," *EvangJourn* 12 (1, '94) 41-48.

After sketching attitudes toward women in antiquity and explaining the NT concept of apostleship, the article considers those episodes in John's Gospel in which women are featured: the Mother of Jesus (chap. 2), the Samaritan woman (4), Martha (11), Mary of Bethany (12), the women disciples at the cross (19), and Mary Magdalene (20). From these portrayals it is clear that women were commissioned as agents of the word even personally by Jesus.—D.J.H.

229. M. HASITSCHKA, "Dämonen und Teufel bei Johannes. Ein Beitrag zur Diskussion," *ProtoBib* 1 (2, '92) 79-84.

The Johannine expressions about demons and the devil are in the service of Christology.

The devil is a killer and a liar (see 8:44), as well as the ruler of this world (see 12:31; 14:30; 16:11). But the devil's power has been broken by the manifestation of God's love in Jesus' death and exaltation.—D.J.H.

230. X. LÉON-DUFOUR, "Bulletin d'exégèse du Nouveau Testament. L'Évangile de Jean," *RechSciRel* 82 (2, '94) 227-250.

Descriptions and evaluations of twenty books on John's Gospel, published between 1990 and 1993 [see § 34-194] in various languages, appear under three headings: general studies (ten), monographs (five), and works with a pastoral orientation (five).—D.J.H.

231. X. LÉON-DUFOUR, "Ouvertures johanniques sur la mystique," *Christus* 162 ('94) 180-188.

Johannine mysticism is based on the oneness between Jesus and the Father and on abiding in Jesus. The Father and Jesus are perfectly one while remaining two. This formula also characterizes the believer's relationship with the Son, which is the source of mystical experience.—D.J.H.

232. N. G. TIMMINS, "Variation in Style in the Johannine Literature," *JournStudNT* 53 ('94) 47-64.

Positional, grammatical, and syntactical stylometry show promise as ways of measuring style because they are concerned with the way in which words are employed in the construction of sentences. The method of grammatical pattern recognition can serve as a means of monitoring instances where the style of a text has become embedded in the style of another which has assimilated it. Rare pattern types shared between thematically similar samples drawn from the Johannine literature and other parts of the NT indicate a shared textual origin. While some parts of the Fourth Gospel embody pattern types found extensively in other parts of the NT (e.g. chaps. 18; 19:24b-27; 20), other parts (e.g. chap. 17) embody pattern types found only in that Gospel.—D.J.H.

233. S. VAN TILBORG, "De zelfpresentatie van Jezus in het Johannes-evangelie. Een christologie tussen letterlijke en figuurlijke taal (Jesus' Self-presentation in the Gospel of John: A Christology Between Literal and Figurative)," *TijdTheol* 34 (2, '94) 128-144.

In John's Gospel the absolute "I am" sayings of Jesus surpass their context, whereas the remaining "I am" sayings are determined by their context, time, and place. The article considers the second group of sayings as "textual figures," encompassing the ever fluid character of these figures, the aspect of implication (which means that the audience can be seen as part of the figure), and the larger configuration of the whole body of texts (God's covenant with Israel renewed in the coming of Jesus for Israel and for all people who accept Israel's place of honor among the nations).—D.J.H.

Jn, §§ 39-381, 605.

234. [Jn 1:1-18] R. BERGMEIER, "Weihnachten mit und ohne Glanz. Notizen zu Johannesprolog und Philipperhymnus," *ZeitNTWiss* 85 (1-2, '94) 47-68.

The article considers the structure, redactional history, and theological content of Jn 1:1-18 and Phil 2:6-11, respectively, in the light of modern scholarship. The parallelism between Jn 1:1-18 and Phil 2:6-11 is limited to three common theologoumena: preexistence

Christology, the θεός-predication of the preexistent one, and incarnation. But in dealing with incarnation the two texts go in very different directions: the splendor of divinity ("the glory as of a father's only son," Jn 1:14), and the obedience of the slave unto death (Phil 2:7-8).—D.J.H.

235. [Jn 2:1-11] B. BYRON, "The Storyline of the Marriage Feast at Cana," *AusCathRec* 71 (1, '94) 61-68.

Mary's intervention at Cana (see Jn 2:1-11) took place before Jesus and his disciples entered the wedding feast. Her words were a warning to him that, because the wine was starting to run short, the acceptance of the invitation would cause embarrassment to the hosts. Jesus' words to her ("What is there between me and you, woman? My hour has not yet come") intimate that he is going to do something about the shortage of wine, and may allude to Mary as the new Eve ("woman").—D.J.H.

Jn 2:14-16, § 39-188.

236. R. G. MACCINI, "A Reassessment of the Woman at the Well in John 4 in Light of the Samaritan Context," *JournStudNT* 53 ('94) 35-46.

The study examines the narrative of the Samaritan woman in Jn 4 as a test case for assessing the roles of women as witnesses in Jn. Jewish rabbinic codes regarding the place of women in public, religious, and legal spheres should not be applied routinely to Samaritans. The villagers respond to the Samaritan woman without question or hesitation (4:28-30) indicating that she has sufficient credibility for them to act in that way. Thus a Samaritan woman, however ignoble she may have been in the eyes of some Jews, was not an intrinsically incompetent witness.—C.R.M.

237. M. J. EDWARDS, "'Not Yet Fifty Years Old': John 8.57," *NTStud* 40 (3, '94) 449-454.

The Jews' remark in Jn 8:57 that Jesus is "not yet fifty years old" may be connected to the fifty-year period called the Jubilee (i.e. "you have not yet completed one Jubilee") rather than a superfluous indication of Jesus' age. Whether or not the author of the Fourth Gospel had read *Jubilees,* we have no cause to doubt his familiarity with the use of the fifty-year cycle as a measure of historical intervals since the creation.—C.R.M.

238. J. D. M. DERRETT, "John 9:6 Read With Isaiah 6:10; 20:9," *EvangQuart* 66 (3, '94) 251-254.

The anointing of the blind man's eyes with clay in Jn 9:6 can be explained in the light of Isa 6:10 and 29:9 where the Hebrew root *šʿʿ* allows a punning connection between "making blind," "plastering over," and "rejoicing."—D.J.H.

239. E. BAMMEL, "Johannes 9.17," *NTStud* 40 (3, '94) 455-456.

The reading σεαυτοῦ instead of αὐτοῦ in Codex Sinaiticus of Jn 9:17 should not be dismissed as incorrect. The Pharisees ask what the man born blind says about himself, i.e. whether he is ἁμαρτωλός or θεοσεβής (see 9:31).—D.J.H.

240. D. BURKETT, "Two Accounts of Lazarus' Resurrection in John 11," *NovTest* 36 (3, '94) 209-232.

This study suggests that the aporias in the present form of the Lazarus narrative in Jn

11:1-44 resulted not from the redaction of a single source but from the combination of two distinct accounts of the story. After setting out the two proposed accounts in parallel columns, it presents a source-critical analysis of Jn 11:1-44, compares and contrasts the two proposed accounts, describes how the two accounts were combined, indicates the possible relation of each account to sources elsewhere in the Gospel, reflects on the evaluation of the hypothesis, and notes the theory's implications for source-critical study of the Fourth Gospel.—C.R.M.

241. J. BEUTLER, "Two Ways of Gathering: The Plot to Kill Jesus in John 11.47-53," *NTStud* 40 (3, '94) 399-406.

The article presents a synchronic investigation of Jn 11:47-53, followed by a diachronic approach, and concludes with a hermeneutical reflection. Of primary importance for understanding this section is the inclusion between v. 47 (συνήγαγον οὖν) and v. 52 (συναγάγῃ εἰς ἕν). At least three other important oppositions are present in this text: death versus salvation, many versus one, and giving versus keeping.—C.R.M.

242. B. E. BOWE, "John 13 and Christian Service," *BibToday* 32 (4, '94) 223-227.

Jn 13 stands at the center of the Gospel of John and marks the decisive turning point in its story of Jesus. Few passages carry more clearly or poignantly the lessons for the spiritual life. The footwashing scene is both a parable and an example of what the Christian spiritual life is all about.—C.R.M.

243. [Jn 14–16] M. HASITSCHKA, "Die Parakletworte im Johannesevangelium. Versuch einer Auslegung in synchroner Textbetrachtung," *StudNTUmwelt* 18 ('93) 97-112.

The Paraclete sayings in John's Gospel (14:16, 26; 15:26; 16:7; see 1 Jn 2:1), unique in the NT, personalize the Johannine view of the Spirit as gift, special divine domain, or life-giving power. John's usage reflects both aspects of the substantive παράκλητος in contemporary literature as "ally", and in a more forensic, judicial sense, as "advocate" or "intercessor." Synchronic analysis of the two major text blocks containing these sayings in the farewell discourses yields two complementary models, one spatial and one temporal, for interpreting the Paraclete. The Paraclete sayings offer a hermeneutical key to the author's literary and theological intent. The major discourses in Jn are not just the author's subjective theological meditation. They are meant as the authentic actualization of Jesus' teaching in the altered situation of the Christian community, deepening and confirming the truth incorporated in the earthly Jesus with the help of the Paraclete.—F.D.C-W.

244. B. PETZOLT, "'Ich habe euch Freunde genannt' (Joh 15,15)," *ErbAuf* 70 (3, '94) 233-237.

Taking Jn 15:15 as a starting point, the article considers biblical teachings about friendship (Sirach) and examples of friendship. Then it reflects on God's friendship with human beings and on Jesus' all-inclusive friendship exemplified in the footwashing and in his death on the cross.—D.J.H.

245. [Jn 17] C. OSIEK, "The Prayer of the Departing Jesus," *BibToday* 32 (3, '94) 151-155.

As the culmination of Jesus' testament, the "priestly" prayer in Jn 17 speaks of Jesus' request for glorification by God (vv. 1-5) and his prayers for the disciples (vv. 6-19) and for those who will come to believe through them (vv. 20-26). It consists of praise and intercession, attempts to see reality from God's viewpoint, is realistic about causes for fear and joy, demands the presence of the one who prays, and issues in love. There can be no greater example of what it is to pray.—D.J.H.

246. M. BENÉITEZ, "Un extraño interrogatorio. Jn 18,29-32," *EstEcl* 68 (267, '93) 459-496.

Although Pilate's question ("what accusation do you bring . . . ?") in Jn 18:29 does not receive a direct answer in 18:30, the content of the response ("King of the Jews") is assumed to be known by the characters and the readers. In reply to Pilate's challenge (18:31a), the second response from the Jews (18:31b) implies that in their judgment Jesus deserves death. The concluding comment (18:32) alludes to the Johannine understanding of Jesus' crucifixion as his exaltation and to his prior statement in Jn 12:32-33.—D.J.H.

247. M. SABBE, "The Johannine Account of the Death of Jesus and Its Synoptic Parallels (Jn 19,16b-42)," *EphTheolLov* 70 (1, '94) 34-64.

There is no need to postulate for Jn 19:16b-42 a pre-Johannine written source or oral tradition. Reckoning with the great Johannine impact on redaction, composition, and theological interpretation, one can conclude that the verbal agreements with (the often redactional texts of) the Synoptics, in accordance with the similar general phenomenon throughout the Fourth Gospel, are important enough to accept as most probable the hypothesis of a direct dependence of the Fourth Gospel upon the Synoptics.—D.J.H.

248. J. N. BIRDSALL, "The Source of Catena Comments on John 21:25," *NovTest* 36 (3, '94) 271-279.

The datum from the catenae that Jn 21:25 is an editorial addition derives from Theodore of Mopsuestia and is an early example of higher criticism and should not be treated as documentary evidence. There is no link between this exegetical judgment and the omission of Jn 21:25 by the first hand of Codex Sinaiticus (subsequently corrected by the same hand). The view that scribes exercised independent critical judgment in the process of transcription is completely contrary to the known habits of scribes.—C.R.M.

Acts of the Apostles

249. J. W. CHILDERS, "Corrigenda to Gérard Garitte's Edition of the Old Georgian Acts," *Oriens Christianus* [Wiesbaden] 77 ('93) 227-232.

The article supplies a list of typographical and orthographical errors (with their corrected forms) in Garitte's 1955 edition of two Old Georgian manuscripts of Acts (Sinai georg. 31 and 39).—D.J.H.

250. J. DRIVER, "The trouble with inclusiveness: a perspective on the Acts of the Apostles," *St Mark's Review* [Canberra] 157 ('94) 24-31.

Luke, particularly in Acts, provided a picture of the early church agonizing over its breadth while struggling to hold fellowship. His attitudes toward poverty and wealth must be placed against the background of church membership that struggled to hold together people from a wide socioeconomic spectrum, as well as diversity in social standing. Against the background of an emerging breadth and diversity in the church that had the potential to tear apart the very fabric of fellowship, Luke developed a theology of the church grounded in renewed human community and expressed in the inclusion of the marginalized, and opened up a theology of human community lifted into the life of the Spirit.—D.J.H.

251. M. Dumais, "Le salut universel par le Christ selon les Actes des Apôtres," *StudNTUmwelt* 18 ('93) 113-131.

After discussing the universal character of salvation in Acts, the study examines some texts which emphasize that for everyone salvation is through Christ. Finally it considers questions relating to the election and salvation of the Gentiles. The theme of universal salvation constitutes one of the characteristic traits of Acts. The narrative portrays the first Christians' progressive realization, from events and the action of the Spirit, that salvation in Christ is intended for all nations.—C.R.M.

252. E. LaVerdiere, "The Eucharist in the New Testament and the Early Church—VI. The Breaking of the Bread. The Eucharist in the Acts of the Apostles," *Emmanuel* 100 (6, '94) 324-335.

The literary presentation of the Eucharist in Acts is very different from that in Luke's Gospel [see § 39-201]. Acts recounts only three meals, all of them involving Paul (16:25-34; 20:7-12; 27:33-38). In Acts the development of the Eucharist is shown through summaries of the primitive community's life, community assemblies, apostolic discourses, missionary experiences, and community decisions affecting the church as it grew and became more diversified.—D.J.H.

253. J. Morgado, "Paul in Jerusalem: A Comparison of His Visits in Acts and Galatians," *JournEvangTheolSoc* 37 (1, '94) 55-68.

Paul's Jerusalem visits in Acts 9:26-30 and 11:30/12:25 can be identified, respectively, with the visits recorded in Gal 1:18-24 and 2:1-10. Luke records three more visits of Paul to Jerusalem: Acts 15—the council visit; 18:22—after the second missionary journey; and 21:17—after the third missionary journey. None of these three correspond to the visits mentioned in Galatians.—C.R.M.

254. M. L. Soards, "The Speeches in Acts in Relation to Other Pertinent Ancient Literature," *EphTheolLov* 70 (1, '94) 65-90.

This study surveys, critiques, and builds upon earlier comparative studies of the speeches in Acts in relation to speeches occurring in other ancient literature in order to appreciate more fully the character of the former. The form and style of the speeches in Acts are clearly related to Greco-Roman historiography, although there is no exact correspondence. The language and themes of the speeches seem most comparable to portions of the LXX, but the speeches in the LXX are not made in controversial situations comparable to the events in Acts. Despite genuine distinctions, in both Acts and the literature of Hellenistic Judaism one finds the combination of Greco-Roman forms with Jewish (LXX) language and themes as historiography functions to present, defend, and advocate particular religious convictions.—C.R.M.

Acts, §§ 39-31, 198–199r, 202–203r, 206, 609.

255. [Acts 1–2] J. KREMER, "Biblische Grundlagen zur Feier der Fünfzig Tage," *Heiliger Dienst* [Salzburg] 48 (1, '94) 3-15.

After discussing the Jewish feast of Weeks or Pentecost according to the OT and Jewish writings, the article shows that for Paul, John, and perhaps even Lk 24:50-53 there is no chronological distance between Easter, Ascension, and Pentecost. Then it treats the data about Ascension and Pentecost according to Acts 1–2 (and other NT texts) with attention to their character as symbolic illustrations. Finally it offers a synthesis of the NT data and suggestions about the liturgical celebration of Ascension and Pentecost today.—D.J.H.

256. A. BUZZARD, "Acts 1:6 and the Eclipse of the Biblical Kingdom," *EvangQuart* 66 (3, '94) 197-215.

The unsympathetic attitude of commentators to the notion of the kingdom as a restoration of the sovereignty of Israel points to a serious flaw in what theology has traditionally thought Jesus meant by the kingdom of God. Taking Acts 1:6 as our cue we can see that Luke's hope for the future is fully in line with the Davidic messianism presented by Hebrew prophecy. Acts 1:6 sits in judgment on our failure to believe the prophets and our reluctance to accept that the apostles knew better than we do what Jesus meant by the kingdom of God.—C.R.M.

257. C. NICCUM, "A Note on Acts 1:14," *NovTest* 36 (2, '94) 196-199.

Codex Bezae's addition of καὶ τέκνοις at Acts 1:14, confirmed by an Old Latin chapter heading, does not stem from its theological tendency as W. Thiele supposed [see § 7-189] but merely reflects an early interpretation, if not the original meaning, of this passage. The addition, which assumes that the "women" (1:14) are the apostles' wives, allows the crowd to reach the required 120 (see 1:15). Those assembled consist of the family of the Messiah and the families of the eleven, not male disciples to the exclusion of female disciples.—C.R.M.

258. [Acts 2] G. D. CLOETE AND D. J. SMIT, "'Its Name was Called Babel. . . ,'" *JournTheolSAfric* 86 ('94) 81-87.

Whether or not Luke intended a contrast between Genesis 11 and Acts 2, the church has made this connection. What God did at Pentecost he continues to do to renew and to sustain the presence of the church so that the world might know that there is an alternative to Babel.—D.J.H.

259. [Acts 2] J. H. PETZER, "Variation in Citations from the Old Testament in the Latin Version of Acts," *JournNWSemLang* 19 ('93) 143-157.

Analysis of the quotations of Joel 2:28-32/3:1-5 in Acts 2:17-22 and of Ps 15:8-10/16:8-11 in Acts 2:25-28 according to the Latin witnesses indicates that the textual variations can be traced to the Greek NT manuscripts, the Latin OT versions, and scribal habits or idiosyncrasies. The Septuagint and the Hebrew OT seem not to have played any direct or substantial part in creating these readings. What relation there is between the Latin NT and OT versions of the texts seems more accidental than systematic.—D.J.H.

260. [Acts 2:4] J. EVERTS, "Tongues or Languages? Contextual Consistency in the Translation of Acts 2," *JournPentTheol* 4 ('94) 71-80.

Translating λαλεῖν ἑτέραις γλώσσαις in Acts 2:4 as "to speak in other languages" is a misuse of the principle of contextual consistency. The translation is misleading because the NRSV (and other versions) chooses to retain "tongues" in Acts 10:46 and 19:6. But the author of Acts clearly intended to establish a connection between the γλῶσσαι of Pentecost and the subsequent occurrences of γλῶσσαι at Caesarea and Ephesus. "To speak in other tongues" is a more conscientious and reliable translation of Acts 2:4.—D.J.H.

261. [Acts 7:2-53] D. WIENS, "Luke on Pluralism: Flex with History," *Direction* 23 (1, '94) 44-53.

Stephen's speech in Acts 7:2-53 is both a summary of the gospel that is to be preached to Gentiles and a key to the structure of both parts of Luke's writing. Stephen presents a large structure for explaining the actions of God through history. In Paul's speeches found in Acts 17:16-34 and 20:13-37, as well as 14:8-18, we are invited to apply the structure of Israel's polity sketched in Acts 7 to Greek and other Gentile histories. Luke has claimed that there is a structure of God's dealings with all people for the purpose of leading them to "feel after him and find him."—C.R.M.

Acts 8:4-8, § 39-219.

Acts 12:7-10, § 39-209.

262. J. FAIN, "Church-Mission Relationships: What We Can Learn from Acts 13:1-4," *StulosTheolJourn* 2 (1, '94) 19-39.

Acts 13:1-4 teaches neither that the church is the authoritative sending agent in the task of world missions, nor that the NT pattern of world evangelization is to be found in an authoritative missions structure. Rather, the Holy Spirit is the authoritative sending agent, and Acts reveals the Spirit as the one who accomplishes the goal of world evangelization.—D.J.H.

263. P. ELLINGWORTH, "Acts 13.38 - a query," *BibTrans* 45 (2, '94) 242-243.

The translation of ἄνδρες ἀδελφοί in Acts 13:38 as "my fellow-Israelites" seems to fit the context best. At this stage in his argument Paul is pointing to the powerlessness of the old order in contrast to what Christ has done.—D.J.H.

264. [Acts 20:18b-35] J. J. KILGALLEN, "Paul's Speech to the Ephesian Elders: Its Structure," *EphTheolLov* 70 (1, '94) 112-121.

After discussing categories by which to determine the structure of Paul's speech to the Ephesian elders at Miletus (Acts 20:18b-35) and some proposed structures, the study suggests that the motive for calling the Miletus meeting be taken into account as a basic principle of the speech's organization. The logic of the speech flows from its central affirmations in vv. 25 and 28. Thus the theme of the speech is not only definitive absence but also pastoral fidelity.—C.R.M.

EPISTLES—REVELATION

265. J.-D. KAESTLI, "Livres du Nouveau Testament: Epîtres et Apocalypse," *Bulletin de Bibliographie Biblique* [Lausanne] 10 ('94) 1-72.

This fascicle first presents (pp. 1-51) bibliographic information for books and articles on

Paul's letters, the Pastorals, Hebrews, Catholic epistles, and Revelation [see § 37-263] that were published between 1990 and 1994. It also includes (pp. 52-72) a list of articles on Greek terms in the NT.—D.J.H.

Paul

266r. J. M. BASSLER (ED.), *Pauline Theology*. Vol. 1, *Thessalonians, Philippians, Galatians, Philemon* [*NTA* 36, pp. 118-119].

M. LUBOMIRSKI, "Teologia di Paolo: un sistema chiuso o una realtà dinamica?" *Gregorianum* 75 (3, '94) 525-533.—After an extended description and discussion of the contributions to the volume, the article reflects on the endeavor to understand that which can be defined as the theology of Paul. Paradoxically, the diverse proposals, descriptions, and formulations contained in this volume, which shuns the systematization of the handbooks, constitute an aid to entering into the world and the theology of Paul. They underline the importance of chronology in grasping Paul's personal growth and the growth of his theological thought.—C.R.M.

267. N. BAUMERT, "Leben im Geist in paulinischer Sicht," *IntKathZeit/Communio* 23 (3, '94) 202-216.

This discussion of life in the Spirit according to Paul considers encounter with Christ as an experience of the Spirit, other dimensions of the Spirit according to 1 Cor 2:1–3:1, particular aspects of the Spirit, Christ as a "pneumatic," discerning the "spirits," gifts of God for all and for individuals, and being united into one body through the one Spirit.—D.J.H.

268. J. BISHOP, "The Gospel(s) According to Paul," *AnglTheolRev* 76 (3, '94) 296-312.

The traditional alternatives for what should count as the "center" of Paul's theology have been justification by faith and participation in Christ. But if we look for the declarative structures to which the rival interpretations may have been responding, we might find that Paul could in fact have been presenting not two "gospels" but two distinguishable ways of formulating the results of the event proclaimed. The article outlines the two major propositions in question together with their corollaries as these may be located in the obvious texts, and reflects on what equivalent propositions might be arrived at for other cultures besides those within which Paul had to work.—C.R.M.

269. O. C. DAHL, "Paulus om forholdene mellom kristne" [Paul on Relations between Christians], *TidsTeolKirk* 65 (1, '94) 33-44.

The article examines Paul's statements about relations between various groups of Christians: Jews and Gentiles, slaves and free, and men and women. Paul's principal statement in Gal 3:28 argues for equality (even between the sexes). But 1 Cor 11:3-15; 15:33-35; and 1 Tim 2:11-15 contradict this. How shall the churches resolve this tension, particularly in missionary contexts?—H.M.

270. J. D. G. DUNN, "Prolegomena to a Theology of Paul," *NTStud* 40 (3, '94) 407-432.

The article first considers how to approach writing a theology of Paul: description or dialogue, theology or religion, and theology or rhetoric. Then it discusses the relation between the theology of Paul's letters and the theology of Paul with reference to allusions to shared backgrounds, to kerygmatic tradition, and to Jesus tradition. Finally it discusses the question "Which theology of Paul?" with regard to different approaches and to the various levels. A theology of Paul cannot be more than the sum of the theology of each letter and yet has to be more than simply the sum of each letter's theology. A theology of Paul that starts out to describe and discuss the theology of Paul at the time of writing Romans is surely headed in the right direction.—D.J.H.

271. V. P. FURNISH, "On Putting Paul in His Place," *JournBibLit* 113 (1, '94) 3-17.

The more firmly Paul's earliest interpreters put him in his place as apostle for the entire church, the more he was isolated from his own historical place. Modern scholarship has brought Paul's historical place into sharper focus but has not been exempt from the tentative nature of all historical inquiry. There is no understanding the historical Paul apart from engaging his thought as it is expressed in his letters. And there is no engaging Paul's thought apart from understanding both him and his letters historically.—C.R.M.

272. S. GREINER, "Rechtfertigung umsonst und das Gericht nach den Werken," *Catholica* 48 (2, '94) 116-138.

The article first sketches the problem posed by Paul's teachings about gratuitous justification and judgment according to works, and outlines the various scholarly solutions that have been proposed. Then it explores why Paul in the context of his theology taken as a whole apparently felt no contradiction regarding the gift of justification, the certainty of salvation, and the necessity of good works in preparation for the final judgment. Finally it considers how the issue was treated by Luther and the Council of Trent.—D.J.H.

273. D. A. HAGNER, "Paul and Judaism. The Jewish Matrix of Early Christianity: Issues in the Current Debate," *BullBibRes* 3 ('93) 111-130.

After noting the major assertions in the discussion of Paul and Judaism that blend together to produce the "new perspective on Paul," the article critiques the various arguments. Thus it contends that it is not at all clear that there were no Jews in Paul's time who corresponded to the legalists attacked by him in the traditional understanding of works-righteousness, and that Paul is not so far from Luther as some have recently argued. The real test of the new perspective is how well it can explain all the pertinent texts (especially Rom 3:20, 28; 4:4-6; 5:20; 11:6; Gal 2:16; 3:10-14).—C.R.M.

274. R. A. HARRISVILLE, "ΠΙΣΤΙΣ ΧΡΙΣΤΟΥ: Witness of the Fathers," *NovTest* 36 (3, '94) 233-241.

The patristic rendering of πίστις Χριστοῦ falls, generally, into three categories: (1) ambiguous cases, (2) subjective genitive, and (3) objective genitive. It would seem that when the Fathers talk unequivocally of a subjective faith, they do so in using the phrase πίστις αὐτοῦ. When employing the πίστις Χριστοῦ formulation, however, there is no clear and unambiguous indication of any subjective meaning. If one is to use the witness of the Fathers in the debate concerning the rendering of πίστις Χριστοῦ in Paul, it must be used on the objective side.—C.R.M.

275. J. J. KILGALLEN, "Jesus and the Law in St. Paul's Letters," *MelTheol* 45 (1, '94) 19-28.

For Paul, the Law referred to revelation, a system of salvation, or a system that opposed

Jesus. What God did in Jesus was to bring about reconciliation, redemption, atonement, and justification. The Law continues as the law of Christ which is summed up in love of God and of neighbor, and whatever else supports those commandments. The goal of Christian life is a union with the divine expressed in Jesus that brings about the absorption of the whole self in love (symbiosis).—D.J.H.

276. J. A. MINDLING, "'Are They Hebrews? So Am I!' The Jewish Side of the Apostle to the Gentiles," *NewTheolRev* 7 (2, '94) 6-17.

Certain aspects of Paul's life, thought, and work support the view that Paul, far from abandoning the Jewish faith of his fathers, saw his Christian vocation as its providential climax. The article first considers Paul's life as a Jew and Pharisee, his religious identity after the Damascus experience, and his continuing Jewish identity. Then it discusses Jewish patterns in his personal conduct, Jewish elements in his evangelization, and his attitude toward non-Christian Jews.—D.J.H.

277. G. T. MONTAGUE, "Prayer in the Pauline Letters," *BibToday* 32 (3, '94) 156-160.

This study of prayer in Paul's letters considers Paul's experience of prayer (see 2 Cor 12:2-4), the structure and function of prayer, loving knowledge (ἐπίγνωσις) as the fruit of growing faith and love, prayer in the assembly, and order and propriety in prayer.—D.J.H.

278. W. R. NEWELL, "Paul's Gospel," *JournGraceEvangSoc* 7 (12, '94) 45-50.

After describing Paul as the declarer and revealer of the gospel to us, the article outlines thirteen great doctrines that Paul reveals: the unrighteousness of all humans before God, the impossibility of justification by works before God, divine righteousness as a free gift, propitiation, reconciliation, and so forth.—D.J.H.

279. D. G. REID, "The Misunderstood Apostle," *Mishkan* [Jerusalem] 20 ('94) 3-12.

Over the past decade NT scholars have attempted to bring the picture of Paul and his religious and social world into new focus. The article reviews the contributions made to this discussion by E. P. Sanders, J. D. G. Dunn, S. Westerholm, N. T. Wright, and P. J. Tomson. Time and debate will clarify these attempts to reset the focus on Paul and the Law.—C.R.M.

280. C. REYNIER, "Mystère et mystique chez saint Paul," *Christus* 162 ('94) 205-213.

After surveying the uses of μυστήριον in the Pauline writings, the article considers the paradoxes and problems associated with it, notes that it always appears in the context of knowing, and compares what Paul meant by "mystery" with our term "mysticism."—D.J.H.

281. R. ROBINSON, "My Yiddishe Paul? Recent Writings on Paul's Jewishness and Their Significance for Jewish Missions," *Mishkan* [Jerusalem] 20 ('94) 13-22.

The article examines four recent books on Paul and his Jewishness: H. Maccoby's *The Mythmaker* (1986); A. F. Segal's *Paul the Convert* (1990); P. J. Tomson's *Paul and the Jewish Law* (1990); and L. Gaston's *Paul and the Torah* (1987). Maccoby denies that Paul was even Jewish. Segal yanks Paul out of the Jewish community and deposits him in a Gentile one. Tomson makes Paul an advocate of keeping the Law of Moses. Gaston presents a politically correct two-covenant Paul. Nevertheless, the value of these books for

Jewish evangelism and messianic theology is substantial, and sometimes consists less in the authors' conclusions than in what they present along the way.—D.J.H.

282. M. A. SEIFRID, "Blind Alleys in the Controversy Over the Paul of History," *TynBull* 45 (1, '94) 73-95.

While providing fresh impulses, many advocates of the newer reading of Paul have failed to wrestle with the character of the Reformation debate. E. P. Sanders's *Paul and Palestinian Judaism* (1977) originally provided only the framework. All attempts to make sense of Paul and his arguments on the Law and justification within the framework of the new perspective are generically related to the twin themes of ethnicity and the end of exile, introduced, respectively, by J. D. G. Dunn and N. T. Wright. Despite their improvements on Sanders's work, Dunn's and Wright's proposals lead into blind alleys because they follow a path already mislaid.—C.R.M.

283. M. SILVA, "Systematic Theology and the Apostle to the Gentiles," *TrinJourn* 15 (1, '94) 3-26.

There is no need to pit Paul against himself, for he was indeed a coherent thinker. Nor should Paul be pitted against Peter or the other apostles, for the very differences among them should be viewed as reflecting a deeper unity. Moreover, it is not a good idea to oppose Paul and subsequent theologians such as Calvin, for in contextualizing and formulating our faith in an intellectually responsible way we build on what Paul accomplished under the divine guidance of the Holy Spirit.—D.J.H.

284. M. TRIMAILLE, "La réconciliation selon Saint Paul," *Spiritus* [Paris] 35 (135, '94) 221-232.

The article first considers the conflictual situations between persons and groups at Philippi and Corinth that Paul faced in writing his letters. Then it focuses on Paul's theological discourse about reconciliation between God and humankind in 2 Cor 5:17-21; Rom 5:9-11; and 11:15. Reconciliation between humans finds its source in their reconciliation with God.—D.J.H.

Paul, § 39-108.

Romans, 1–2 Corinthians

Romans, § 39-374.

285. G. O. FORDE, "The Normative Character of Scripture for Matters of Faith and Life: Human Sexuality in Light of Romans 1:16-32," *WordWorld* 14 (3, '94) 305-314.

Discussion of the normative character of Scripture for matters of faith and life must resonate between two poles: Christ as the end of the Law (see Rom 10:4), and faith as establishing the Law (3:31). In Rom 1:16-32 Paul used homosexual practices (see vv. 26-27) as one example among many to show that abandonment by God spawns all manner of wickedness. But if we let Scripture exegete us, we realize that Paul's point in Romans 1–3 is that there is no way out for us all except Jesus Christ. An appendix on the first use of the Law is included on pp. 312-314.—D.J.H.

286. D. A. CAMPBELL, "Romans 1:17—A *Crux Interpretum* for the Πίστις Χριστοῦ Debate," *JournBibLit* 113 (2, '94) 265-285.

Rom 1:17 is the programmatic—if usually unnoticed—text for the πίστις Χριστοῦ debate in Romans. This text clearly deploys the critical phrase ἐκ πίστεως as an intertextually motivated allusion to the faithful death of Christ—a deployment that includes Hab 2:4. Within its cosmic eschatological framework Rom 1:17 may be translated as follows: "The eschatological saving righteousness of God is being revealed in the gospel by means of faithfulness (namely, the faithfulness of Christ), with the goal of faith/fulness (in the Christian)." The burden of proof now rests with those who do not link πίστις with Χριστός in a subjective fashion, i.e. as an elliptical reference, mediated by the terminology of Hab 2:4, to Christ's death on the cross.—D.J.H.

287. J. H. BAVINCK, "Human Religion in God's Eyes: A Study of Romans 1:18-32," *ScotBullEvangTheol* 12 (1, '94) 44-52.

These comments on Rom 1:18-32 are offered in the context of the missionary's encounter with non-Christian religions under the following headings: repressing the truth, the power and the Godhead, substitution, general revelation, and divine-human encounters.—C.R.M.

288. A. J. HULTGREN, "Being Faithful to the Scriptures: Romans 1:26-27 as a Case in Point," *WordWorld* 14 (3, '94) 315-325.

After considering the historical and literary contexts of Rom 1:26-27, the article offers exegetical observations, reflects on homosexuality and contemporary hermeneutics, and identifies four challenges facing the church in regard to the use of Romans 1 and related passages in modern life. In Rom 1:26-27 Paul is not speaking of homosexual orientation but the Gentile world that rejected the worship of God and became a culture of abuse in which power and conquest were established and displayed in sexual acts.—C.R.M.

289. [Rom 1:26-27] P. REISS, "Sexuality, Symbol, Theology and Culture: A Reply to Francis Bridger," *Anvil* 11 (1, '94) 29-43.

In response to Bridger's reply to M. Williams's discussion of Romans 1 [§ 38-288], the article proposes a "more acceptable" approach to Rom 1:26-27 with regard to three issues: why some people are homosexually oriented, the general understanding of sexual relations in Paul's time, and sexuality as a modern construct. The crux of the matter is that what Paul unqualifiably terms "unnatural," science shows to be in all probability in many cases "natural."—D.J.H.

290. [Rom 1:26-27] M. WILLIAMS, "Quest for an Evangelical Ethics," *Anvil* 11 (1, '94) 25-28.

In reply to F. Bridger's response to the author's discussion of Romans 1 [§ 38-288], the article challenges the theological distinctions between a God-given moral order and a humanly constructed order, between objective and subjective ethics, and between the symbol of "one flesh" and what it symbolizes. Paul's language about disordered sexuality came from a Greek Stoic tradition. We must go behind that language and see it as applying primarily to pederasty and exploitative sexuality.—D.J.H.

Rom 1:26-27, § 39-454.

291. T. SCHREINER, "Did Paul Believe in Justification by Works? Another Look at Romans 2," *BullBibRes* 3 ('93) 131-155.

Did Paul believe that some will be justified by their works (see Rom 2:6-7, 10, 13, 26-27)? If so, how does this square with his assertion that no one can be justified by "works of the Law" (Rom 3:20, 28; Gal 2:16; 3:2, 5, 10)? The article defends the thesis that Paul believed works are necessary for justification, that these works can only be done by Christians, and that such a position does not contradict Paul's claim elsewhere that no one can be justified by "works of the Law." The works that are necessary for salvation do not constitute an earning of salvation but are evidence of a salvation already given.—D.J.H.

292. R. ATALLAH, "The Objective Witness to Conscience: An Egyptian Parallel to Romans 2:15," *EvangRevTheol* 18 (3, '94) 204-213.

In the judgment scene of the Egyptian Osiris myth the "heart" (equivalent to "conscience") testifies either for or against the person being judged. Thus the Egyptian myth raises the possibility of understanding the role of conscience in Rom 2:15b as that of an objective witness rather than as an inner arbiter between conflicting thoughts. [First published in *Themelios* 10 (3, '74).]—D.J.H.

293. I. MITSUNOBU, "Union with Christ in Death and Resurrection—St. Paul's Theology as seen in Romans 6," [in Japanese] *Katorikku Kenkyu* [Tokyo] 63 ('94) 131-168.

In Paul's reflection on Christian existence in Romans 6, union with Christ in death and resurrection has to be understood in the framework of the transition from the reign of sin to the reign of God. It is a synthesis of the central themes in Paul's theology: justification by faith, the new creation, and a morality according to the principles of spirit and flesh. It is not a single event but rather an ongoing process in the human existence of the Christian.—D.J.H.

294. S. C. KEESMAAT, "Exodus and the Intertextual Transformation of Tradition in Romans 8.14-30," *JournStudNT* 54 ('94) 29-56.

In Rom 8:14-30 Paul was echoing specific OT texts (Deuteronomy 32, Isaiah 63, Jeremiah 38 [31 MT], etc.) as well as drawing on the intertextual space of Judaism in his discussion of God's action in Jesus Christ. He affirmed God's faithfulness by appealing specifically to the exodus tradition. But he transformed the central Israelite motif of the exodus as bondage-groaning-liberation so that it became the story of the whole people of God, of all creation, and of God's own self.—D.J.H.

295. J. C. BEKER, "Vision of Hope for a Suffering World: Romans 8:17-30," *Princeton SemBull* Supplement 3 ('94) 26-32.

After suggesting that Romans 8 can have a catalytic function for our time, the article situates the chapter in the letter as a whole, discusses the disposition and scope of Rom 8:17-30, and considers exegetical and theological issues raised by the text. Rom 8:17-30 reminds Christians that they are still an integral part of the unredeemed creation and will be so until the day of God's final deliverance (see vv. 21, 23). The Christian vision of hope for a suffering world entails necessarily a life of intense expectation.—D.J.H.

296. L. KREITZER, "Romans 9-11, Albert Schweitzer's 1929 New Testament, and the Call to Christian Mission," *TheolEduc* 50 ('94) 5-14.

What is especially striking about Schweitzer's sixteen annotations on Romans 9–11 in his 1929 German Bible are the focus on those who are alive as the recipients of God's kingdom and the idea of sacrifice associated with Rom 9:3.—D.J.H.

297. [Rom 9–11] R. W. PIERCE, "Covenant Conditionality and a Future for Israel," *Journ EvangTheolSoc* 37 (1, '94) 27-38.

The four major biblical covenants (Abrahamic, Israelite, Davidic, New) have at their core God's sovereign choice of an individual or people followed by a responsible covenant relationship. Paul's hope for Israel's salvation in Romans 9–11 is based on the established pattern of God's grace offered and reoffered to Israel in special ways despite their failures, rather than on the notion of an unconditional covenant.—D.J.H.

298. A. GIGNAC, "Le Christ, τέλος de la Loi (Rm 10,4), une lecture en termes de continuité et de discontinuité, dans le cadre du paradigme paulinien de l'élection," *SciEsp* 46 (1, '94) 55-81.

To overcome the radical disjunction involved in interpreting τέλος in Rom 10:4 in terms of either teleology or abolition exclusively, the article proposes that the text be read in the context of election and as an expression of continuity in discontinuity. The argument proceeds in five steps: the concepts at play in Rom 10:4 (δικαιοσύνη, νόμος, Χριστός), the thematic and redactional situation of Romans, the movement of the argument in Romans 9–11, the immediate context (9:30–10:13), and the semantic richness of the word τέλος. Though after his Damascus experience Paul reorganized his thinking in a christological direction, he never denied his Jewish roots and sought to safeguard God's fidelity toward Israel with regard to Israel's election and the Gentiles' salvation.—D.J.H.

299. D. E. HIEBERT, "Presentation and Transformation: An Exposition of Romans 12:1-2," *BiblSac* 151 (603, '94) 309-324.

Forming one compound sentence, Rom 12:1-2 presents a twofold plea. The first verse calls for an act of presentation: motivation, character, and evaluation. The second verse commands the resultant duty of transformation: hindrance, nature, and result.—D.J.H.

300. P. ARZT, "Über die Macht des Staates nach Röm 13,1-7," *StudNTUmwelt* 18 ('93) 163-181.

A thorough review of the much-disputed Pauline text in Rom 13:1-7, especially in terms of textual linguistics, is long overdue. The text is first demarcated and then translated, the substructure set forth in its most minimal segments, the syntactic and semantic textual linkage explored, and the contextual connection considered for intentionality, informativity, situationality, and intertextuality. Key points include the juxtaposition of good versus evil, the role of the state as God's servant, catchwords (e.g., vengeance, wrath, good, evil), apparent conceptual inconsistencies, and the function of this text within a letter to small groups of Roman Christians whom Paul did not personally know, but whose society idealized the state as guarantor of just laws, rights, and the well-being of all. The text offers Christians, convinced of the goodness of their way in the face of wickedness and persecution, guidance for overcoming evil by doing good and submitting to a state whose divinely-ordained corrective function is presumed as fixed.—F.D.C-W.

301. N. A. Røsaeg, "Rom 13, 1-7 i sosialpolitisk kontekst. Nyere forskning — en oversikt og vurdering" [Rom 13:1-7 in Its Socio-Political Context. A Review and Evaluation of Recent Research], *NorskTeolTids* 94 (1, '93) 35-54.

After a review of various hypotheses concerning the social context of Romans 13 in recent research, the article discusses the evidence for the thesis that the background is fiscal pressure and attempts at tax evasion. Both external events such as Nero's tax reform and internal evidence (e.g. the implications of μάχαιρα in v. 4 and λειτουργοί in v. 6) make this the most plausible hypothesis.—H.M.

302. G. W. Peterman, "Romans 15.26: Make a Contribution or Establish Fellowship?" *NTStud* 40 (3, '94) 457-463.

Scholars have overlooked the significance of the construction κοινωνίαν τινὰ ποιήσασθαι in Rom 15:26. In line with an alternative translation offered by W. Bauer's *Wörterbuch,* it should be rendered: "Macedonia and Achaia were pleased to establish fellowship with the poor." The cumulative arguments for this translation are presented under six headings.—C.R.M.

303. M. Ernst, "Die Funktionen der Phöbe (Röm 16,1f) in der Gemeinde von Kenchreai," *ProtoBib* 1 (2, '92) 135-147.

The range of activities attributed to a προστάτης/προστάτις in representing the economic and legal rights of noncitizens before government officials is analogous to what a "consul" does today. According to Rom 16:1-2, Phoebe was a "consul" (προστάτις) with the function (office) of a διάκονος for the Christian community at Cenchreae.—D.J.H.

304. R. S. Cervin, "A Note Regarding the Name 'Junia(s)' in Romans 16.7," *NTStud* 40 (3, '94) 464-470.

From the nature of the name itself and from the method of transcribing Latin names into Greek, *Iunia* is a feminine name. Its accusative form in Greek is Ἰουνίαν (see Rom 16:7), which exhibits no ambiguity in the form of its gender.—C.R.M.

305. [1–2 Cor] M. A. Getty, "The Paradox of the Cross," *BibToday* 32 (4, '94) 207-212.

With particular attention to 1 and 2 Corinthians, the article focuses on three themes that express Paul's deepest sentiments on the relevance of the sufferings of Christ: the paradox of the cross, the imitation of Christ, and the ministry of reconciliation.—D.J.H.

306. [1 Cor 8, 10] J. J. Meggitt, "Meat Consumption and Social Conflict in Corinth," *JournTheolStud* 45 (1, '94) 137-141.

G. Theissen's socioeconomic interpretation of the dispute over the eating of meat in 1 Corinthians 8, 10 is based on a fallacious understanding of the norms of 1st-century meat consumption. Meat was more regularly eaten by the non-elite than Theissen allows. It was also frequently consumed by them in settings that were decidedly unsacral.—D.J.H.

307. T. Söding, "Starke und Schwache. Der Götzenopferstreit in 1Kor 8–10 als Paradigma paulinischer Ethik," *ZeitNTWiss* 85 (1-2, '94) 69-92.

This study examines Paul's attempt to settle the dispute over sacrifice to idols in 1 Corinthians 8–10 as a paradigm of Pauline ethics. After introducing the question, it discusses the "strong," the "weak," the ethical problem, the train of thought in 1 Corinthians 8–10, the christological foundation of the ethical instruction, and the relevance of Paul's opinions on the issue. The situation involves conflict between progressive and conservative forces within a Christian community, the understanding and use of Christian freedom, the issue of Christian behavior in a syncretistic environment, and the problem of grounding an ethical norm in the gospel.—C.R.M.

308. A. G. PADGETT, "The Significance of *'anti* in 1 Corinthians 11:15," *TynBull* 45 (1, '94) 181-187.

In 1 Cor 11:15, "for use as" is a possible translation of ἀντί, when what is meant is the idea of substitution or equivalence. In this verse Paul asserts that women already have the equivalent of a covering, namely hair. Thus 11:15 contradicts 11:5-6 and makes the traditional reading of 11:2-16 less likely.—C.R.M.

309. [1 Cor 11:23-25] E. LAVERDIERE, "The Eucharist in the New Testament and the Early Church—II. Proclaiming the Death of the Lord. The Eucharist in the Letters of Paul," *Emmanuel* 100 (2, '94) 68-79. [See § 38-1364.]

In quoting the oldest form of the eucharistic tradition (1 Cor 11:23-25) Paul challenged the church at Corinth to be faithful to what he had handed on to them and they had received. He was dealing with problems stemming from the Corinthians' pagan religious (see 1 Cor 8:1–11:1) and social (see 11:2–14:40) environments. The Lord's Supper was to be a meal of generous self-giving, showing the unity possible in Christ, a common-union (κοινωνία) of people from very disparate backgrounds.—D.J.H.

310. O. TJØRHOM, "Enhet og mangfold innenfor Kristi legeme i 1 Kor 12 — og i dag" [Unity and Pluralism within the Body of Christ in 1 Corinthians 12 — and Today], *NorskTeolTids* 94 (4, '93) 247-263.

After comments on the context and content of 1 Corinthians 12, the article focuses on Paul's use of the metaphor of the body and its implications for ecumenical theology. Paul's main concern was to legitimate pluralism within the church. But this pluralism is based on a unity grounded in Christ and the Holy Spirit. Thus, the tension between pluralism and unity is mediated by pneumatology, sacramental union with Christ, and mutual solidarity.—H.M.

311. [1 Cor 12:4-6] J. N. COLLINS, "God's Gifts to Congregations," *Worship* 68 (3, '94) 242-249.

In 1 Cor 12:4-6 the terms "gifts," "ministries," and "activities" are not necessarily parallel. Rather, the "gifts" constitute the genus, and "ministries" are a species within it. Thus Paul was emphasizing that while the Spirit is indeed prodigal of gifts, the church would be endangered if its members thought that all members had every gift, and in particular if its members thought they were all ministers.—D.J.H.

312. J. F. M. SMIT, "Tongues and Prophecy: Deciphering 1 Cor 14,22," *Biblica* 75 (2, '94) 175-190.

1 Cor 14:21-25 contains a complete argument consisting of three parts: a quotation from the law (v. 21), two theses in the form of definitions (v. 22), and two hypothetical cases that serve as examples (vv. 23-25). From a strategic point of view the quotation and definitions function together as an introduction to the examples, which contain the real message. Paul

depicts glossolalia as a σημεῖον that inexpert outsiders take for a pagan μανία, but prophecy as a ἔλεγχος that irresistibly reveals the truth to critical hearers. Verse 22 may be correctly rendered: "So the tongues, regarded as a sign of recognition, are not proper to the believers, but to the unbelievers. Prophecy, however, is proper not to the unbelievers, but to the believers."—C.R.M.

1 Cor 15:3-5, § 39-325.

313. S. P. Botha, "1 Korintiërs 15:49b: 'n Hortatief- of futurumlesing? (1 Corinthians 15:49b: A hortative or future reading?)," *HervTeolStud* 49 (4, '93) 760-774.

The didactic context of 1 Corinthians 15 explains why many scholars prefer the future reading φορέσομεν ("we shall bear") in v. 49b. But the hortative reading φορέσωμεν ("let us bear") not only enjoys stronger textual support but also can be defended on the basis of discourse analysis and exegesis as making good sense in the context.—D.J.H.

314. C. Roiné, "Notes de lecture sur 2 Corinthiens 1-2," *SémiotBib* 73 ('94) 45-55.

This semiotic analysis of 2 Corinthians 1–2 appears according to the following outline: salutation (1:1-2), the sufferings of Christ (1:3-11), the letter (1:12-14), the voyage (1:15-23), the problem of the letter—the link to the apostle (2:1-11), and Troas and Macedonia as an off-course journey (2:12-17).—D.J.H.

315. B. E. Beck, "Reflections on 2 Corinthians 5:11-6:2," *EpworthRev* 21 (2, '94) 85-92.

After discussing 2 Corinthians as a whole and the content of 2 Cor 5:11–6:2, the article calls attention to its dominant themes: newness, openness, integrity, and the driving force of the love of God who has acted in Christ to reconcile a hostile world and who sends his messengers to complete the work. Then it offers reflections on three topics in the text: persuasion, reconciliation, and the special death of Christ. God overcomes our hostility and in reconciliation creates a new world precisely through the ruination of the cross.—D.J.H.

316. P. Arzt, "Gegner des Paulus als böse Mächte. Überlegungen zur Funktionalität von 2Kor 11,15 und Phil 3,18f," *ProtoBib* 1 (2, '92) 101-113.

Paul refers to his opponents as servants of Satan in 2 Cor 11:15 and enemies of the cross of Christ in Phil 3:18-19. The article examines these texts with the help of concepts developed in text-linguistics: cohesion and coherence, intentionality, informativity, situationality, and intertextuality.—D.J.H.

Galatians—Philemon

317. R. H. Blank, "Six Theses Concerning Freedom in Christ and Liberation: Liberation in Galatians, Luther, and Liberation Theology," *ConcJourn* 20 (3, '94) 236-260.

(1) Reformation theologians and liberation theologians operate with two contrasting canons within the canon. (2) In Galatians, Paul speaks of justification by faith in Christ as the only way to salvation. Liberation theology assumes a dual plan of salvation—for the poor and for those who are not poor. (3) Paul declares that believers have been freed from OT ceremonies such as circumcision. According to liberation theology, Christ has come to free human beings from enslavement to ceremonial worship, sacraments, and liturgy. (4)

Paul holds that the Galatian believers came to possess the Spirit through baptism and hearing the word with faith. Liberation theologians believe that the Spirit is given to all people at birth as one of the gifts of creation. (5) In Paul liberation is not only from circumcision, sin, and death, but also from occult powers. In liberation theology the occult powers are symbols of structural evil. (6) In liberation theology Christ functions primarily as a model or paradigm to be imitated, while in Galatians Christ functions as sacrament and gift.—D.J.H.

318. J. FAIRWEATHER, "The Epistle to the Galatians and Classical Rhetoric: Parts 1 & 2," *TynBull* 45 (1, '94) 1-38.

(1) John Chrysostom's commentary on Galatians presents a rhetorical analysis that deserves to be regarded as a valuable alternative to that of H. D. Betz, especially with regard to the place of Gal 2:15-21, the genre (apologetic and deliberative), and the division of the argument. (2) Although there is evidence in Paul's own writings that he was conscious of sophisticated rhetorical concepts, it remains debatable whether in his youth he studied non-Jewish Greek literature.—D.J.H.

319. G. GREENFIELD, "Ethical Themes in Galatians," *TheolEduc* 50 ('94) 127-137.

The major ethical themes in Galatians include freedom versus Law, spirit versus flesh, and faith versus works. In Galatians ethics flows out of God's revelation in Christ.—D.J.H.

320. M. A. SEIFRID, "A Select Bibliography of Commentaries on Galatians," *RevExp* 91 (2, '94) 219-224.

The article describes and evaluates ten recent commentaries on Galatians (by D. Lührmann, F. J. Matera, R. N. Longenecker, R. Y. K. Fung, etc.), and calls attention to other pertinent resources. [The same issue contains an article by J. L. Blevins on preaching and teaching Galatians (pp. 225-230), and expository articles by M. T. Marshall on Gal 5:1, 13-14 (pp. 233-237) and H. H. Mitchell on Gal 5:22-23 (pp. 239-244).]—D.J.H.

321. B. E. SIMMONS, "Galatians: An Introduction, Outline and Bibliography," *TheolEduc* 50 ('94) 85-94.

This introduction to Galatians considers its authorship, occasion, purpose, destination, and date and place of writing. The article also provides an outline and a bibliography. [The same issue contains an article by A. Smith (pp. 139-146) on preaching from Galatians.]—D.J.H.

322. G. L. STEVENS, "Paul and the Law in Galatians," *TheolEduc* 50 ('94) 95-104.

This introduction to the topic of Paul and the Law in Galatians proceeds by touching base with the current scholarly debate, which defines the agenda for the exegesis of the Law in Galatians. It notes several implications of this debate: (1) The Achilles heel of the Lutheran Paul is the failure to gather up all Paul's various discussions about the Law into a unified whole. (2) We have been spectacularly unsuccessful in identifying the center of Paul's theology. (3) There is a growing awareness of the exegetical problems of a supposed "works righteousness" as basic to Jewish thought.—C.R.M.

323. [Gal] W. F. WARREN, "Paul's Hermeneutical Methods and Ours," *TheolEduc* 50 ('94) 115-126.

The article analyzes Paul's hermeneutical methods in Galatians in an attempt to gain insights for the contemporary interpretative task. It considers the following areas: the context for Paul's hermeneutic, Paul's use of the OT, Paul's use of allegory (Gal 4:21-31), and Paul as a model for hermeneutics today.—C.R.M.

324. D. S. DOCKERY, "Introduction to the Epistle and Paul's Defense of his Apostleship (Galatians 1:1-2:14)," *RevExp* 91 (2, '94) 153-164.

The article discusses Paul's apostolic authority, the recipients of Galatians, Paul's apostolic message, his opponents, and early internal conflicts in the church in the course of an exposition of Gal 1:1–2:14 according to the following outline: Paul's apostolic authority (1:1-5), Paul's opponents and their false gospel (1:6-10), Paul's apostolic call (1:11-24), Paul's apostleship confirmed (2:1-10), and Paul and Peter at Antioch (2:11-14).—D.J.H.

325. [Gal 1:11-16] M. WINGER, "Tradition, Revelation and Gospel: A Study in Galatians," *JournStudNT* 53 ('94) 65-86.

Analysis of Gal 1:11-16 suggests that Paul understood the passing on of tradition as a human mechanism, that the gospel is an event and is not handed on by tradition, that the gospel is apprehended only through divine power, and that apprehension of the gospel means being called rather than receiving. The apparent contradiction with 1 Cor 15:3-5 results from the different arguments that Paul made in the two letters.—D.J.H.

Gal 1:18–2:10, § 39-253.

326. [Gal 2:6] J. L. JAQUETTE, "Paul, Epictetus, and Others on Indifference to Status," *CathBibQuart* 56 (1, '94) 68-80.

This study examines Paul's statement "it makes no difference to me" in Gal 2:6 in light of Greco-Roman moralists, particularly Epictetus and the authors of the *Cynic Epistles,* in order to evaluate whether ancient discussions of ἀδιάφορα enlighten our understanding of Paul's argument in the *narratio* section of Galatians. In Gal 2:6 Paul employs the *topos* of ἀδιάφορα with great power to relativize the authority of the "pillars." The verse may be paraphrased as follows: "From those who were reputed to be something (their status at our meeting in Jerusalem is a matter of indifference to me; God shows no partiality)—those who were of repute added nothing to me."—C.R.M.

Gal 2:9, § 39-185.

327. D. E. GARLAND, "Paul's Defense of the Truth of the Gospel Regarding Gentiles (Galatians 2:15-3:22)," *RevExp* 91 (2, '94) 165-181.

In Gal 2:15–3:22 Paul continues his appeal to personal history, and then argues from the spiritual experiences of the Galatians, complex interpretations of Scripture passages, testamentary devices from everyday life, and the function of the Law in salvation history to make his point about the truth of the gospel concerning Gentiles: They do not need to become Jews in order to become children of Abraham and heirs of the promises.—D.J.H.

328. D. BOYARIN, "Was Paul an 'Anti-Semite'? A Reading of Galatians 3–4," *UnSemQuartRev* 47 (1-2, '93) 47-80.

In Galatians 3–4 Paul produced a radical, "heretical" midrash in support of his new understandings of Judaism. For him, the ultimate inadequacy of the Law stemmed from its ethnic exclusiveness, from the fact that it represented the practices of the tribe of Israel, and therefore was unsuitable as a way of life and of salvation for the universal humanity that Paul sought to institute. There is no evidence in Galatians that Paul's problem with the Law was connected with the impossibility of keeping the Law fully, or that the Law was given in order to increase sin so that grace might abound more fully. Rather, according to Paul, the Law was given to the Jews as a temporary measure for specific historical reasons and meant to be superseded by its spiritual referent, faith, when the time would come, which it of course has. While Galatians is not anti-Judaic, its theory of the Jews nevertheless is inimical to Jewish difference, indeed to all difference as such.—D.J.H.

329. I.-G. Hong, "Does Paul Misrepresent the Jewish Law? Law and Covenant in Gal. 3:1-14," *NovTest* 36 (2, '94) 164-182.

Gal 3:1-14, especially 3:10-13, shows that Paul understood the Law in the context of the Mosaic covenant. For him, the Law was not intended in God's plan to be a way of salvation or a means of entering into the covenant, but rather the obligation of the Sinai covenant. Observance of the Law only allows one to maintain a place in the covenant. Thus it becomes clear that Paul does not misrepresent the Law in Judaism as a saving means. What Paul attacks in Galatians is not the alleged legalism of Judaism but rather the anachronistic demands of the agitators that the Gentile Galatians should, besides faith in Christ, accept circumcision and the Mosaic Law in order to become full members of the Israel of God. In doing so Paul offers his own view not of a perverted Law but of the Mosaic Law per se in light of the Christ-event.—D.J.H.

330. M. Cranford, "The Possibility of Perfect Obedience: Paul and an Implied Premise in Galatians 3:10 and 5:3," *NovTest* 36 (3, '94) 242-258.

This study examines Gal 3:10; 5:3; and Phil 3:6 to determine whether Paul assumed that the Law demanded perfect obedience, and the validity of this assumption used either as a foundation for interpreting Paul's argument elsewhere (e.g. Romans 1–3) or as evidence that his rhetoric is strained and artificial. Paul clearly understood that the human condition involved sin, and that faith in Christ was the solution to humanity's plight. But that perfect obedience to the Law was impossible because of that plight is a thought Paul never expresses, and which turns out to be irrelevant in light of what he does say.—C.R.M.

331. G. L. Borchert, "A Key to Pauline Thinking—Galatians 3:23-29: Faith and the New Humanity," *RevExp* 91 (2, '94) 145-151.

Gal 3:23-29 spells out the transition to the new era of Christ and its implications for Christians in living as the authentic heirs of Abraham. In responding to the myopic viewpoint of the Galatians, Paul reminded them that "all" are accepted through faith (v. 26); that baptism takes place in a community (v. 27); that making ethnic, economic, and sexual distinctions within the Christian community is a misunderstanding of the way of Jesus Christ (v. 28); and that they are Abraham's heirs of promise because of their relationship to Christ (v. 29).—D.J.H.

Gal 3:26-29, § 39-352.

332. P. G. Barker, "Allegory and Typology in Galatians 4:21-31," *StVladTheolQuart* 38 (2, '94) 193-209.

To determine whether Gal 4:21-31 should be regarded as allegory or typology, the article analyzes some patristic contributions to its exegesis (Theodore of Mopsuestia, Theodoret of Cyrrhus, John Chrysostom, Jerome) and considers the attempts of modern commentators to interpret the text. The phrase ἅτινά ἐστιν ἀλληγορούμενα in Gal 4:24 cannot be taken simply to mean "which things are an allegory." The translation proposed by F. F. Bruce ("now these are allegorical entities") is the most literal and accurate. In Gal 4:21-31 Paul employed a combination of the allegorical and typological methods.—D.J.H.

333. R. N. LONGENECKER, "Graphic Illustrations of a Believer's New Life in Christ: Galatians 4:21-31," *RevExp* 91 (2, '94) 183-199.

After briefly treating the first two illustrations of the nature of the believer's new life in Christ in Galatians 4 (vv. 1-3, 4-7), the article concentrates on the third illustration found in the Hagar-Sarah allegory (vv. 21-31). The central question dealt with by Paul in 3:6-9 and 4:21-31 is one of self-identification: Who are Abraham's true children? Paul's ad hominem argument in the Hagar-Sarah story was directed against the Judaizers' message and activities and should not be taken as directed against all Jewish Christians or Jews.—C.R.M.

334. G. D. FEE, "Freedom and the Life of Obedience (Galatians 5:1-6:18)," *RevExp* 91 (2, '94) 201-217.

The final two chapters of Galatians are best understood as bringing the argument of Galatians to its proper conclusion. After the appeal to stay with freedom in 5:1-12, Paul turns in 5:13–6:10 to the third and final concern of the epistle. This final argument becomes one of the most significant in the Pauline corpus for our understanding of Pauline ethics, as Spirit-empowered Christ-likeness, lived out in Christian community as loving servanthood. In his own hand (6:11-18), Paul reiterates the significant matters of the letter.—C.R.M.

Gal 5:3, § 39-330.

335. [Gal 6:16] C. A. RAY, "The Identity of the 'Israel of God,'" *TheolEduc* 50 ('94) 105-114.

The combination "Israel of God" occurs only in Gal 6:16 in the NT and never in Judaism. Its proper interpretation depends on Paul's choice of words in the blessing, the translation of καί, and the context in Galatians. The most logical explanation for the phrase "Israel of God" is that Paul applied it to his own followers, in the sense of replacement.—D.J.H.

Ephesians, § 39-50.

336. G. P. SAPAUGH, "Is Faith a Gift? A Study of Ephesians 2:8," *JournGraceEvangSoc* 7 (12, '94) 31-43.

The clear message of Eph 2:8 is that people must receive the free gift of salvation by means of faith. Faith is not a gift from God. Rather, faith is a personal conviction that is exercised in encountering Jesus the Christ.—D.J.H.

337. [Eph 2:10] D. E. HIEBERT, "God's Creative Masterpiece," *Direction* 23 (1, '94) 116-124.

In studying Paul's assertion in Eph 2:10 about the believer as the creative masterpiece of God, three things call for attention: the divine product, the divine purpose, and the divine plan.—D.J.H.

338. D. P. Kuske, “Ministry According to Ephesians 4:1-16,” *Wisconsin Lutheran Quarterly* [Mequon, WI] 91 (3, ’94) 205-216.

Eph 4:1-16 speaks both of public ministry and of the ministry of all believers. It teaches that God gives to the church spiritual leaders, that God wants Christians to nurture other Christians in spiritual growth, and that God wishes spiritual leaders to equip Christians to nurture every other Christian.—D.J.H.

339. [Eph 4:12] T. D. Gordon, “‘Equipping’ Ministry in Ephesians 4?” *JournEvang TheolSoc* 37 (1, ’94) 69-78.

The “equipping lay ministry” translation of Eph 4:12 is indefensible. There is a triple difficulty with translating this verse in such a way. To sustain such a translation, it must be proven that (1) the three parallel purpose clauses have different implied subjects, (2) καταρτισμόν is properly translated “equip,” and (3) ἔργον διακονίας refers not to acts of service but to the overall “Christian ministry.”—C.R.M.

340. [Eph 4:13] C. Mopsik, “La datation du *Chiʾour Qomah* d’après un texte néotestamentaire,” *RevSciRel* 68 (2, ’94) 131-144.

The Jewish mystical motif of the *šiʿûr qômâ*—the anthropomorphic and gigantic form of the divinity—appears to underlie the Greek expression εἰς μέτρον ἡλικίας used in Eph 4:13 with reference to the “fullness” of Christ. The expression has important implications for the interpretation of Ephesians and for the history of the motif.—D.J.H.

341. C. Kähler, “Konflikt, Kompromiss und Bekenntnis. Paulus und seine Gegner im Philipperbrief,” *KerDog* 40 (1, ’94) 47-64.

The various conflicts in Philippians are treated according to different patterns. In the main part of the letter (1–2; 4:2-3) Paul uses a schismatic confrontation (perhaps in Ephesus) to instruct the Philippians about the struggles confronting them, while in Phil 3:1–4:1 Paul evinces a personal involvement on a confessional matter. By placing 3:1–4:1 in its present position, the redactor sought to instruct his community about the different kinds of conflict: personal and nondogmatic conflicts in everyday life, and confessional conflicts.—D.J.H.

342. W. Schenk, “Der Philipperbrief oder die Philipperbriefe des Paulus? Eine Antwort an V. Koperski,” *EphTheolLov* 70 (1, ’94) 122-131.

This response to Koperski’s critique of Schenk’s compilation hypothesis for Philippians [§ 37-1398] takes up methodological issues (the challenge of the linguistic approach to traditional exegesis) and considers the distinctive features of the three letters that make up Philippians: A (4:10-23), B (1:1–3:1; 4:4-7), and C (3:2–4:3, 8-9).—D.J.H.

343. S. Vollenweider, “Die Waagschalen von Leben und Tod. Zum antiken Hintergrund von Phil 1,21-26,” *ZeitNTWiss* 85 (1-2, ’94) 93-115.

Paul’s weighing of the relative merits of his living and dying in Phil 1:21-26 reflects to a large extent traditional ancient language and ideas. The article places Paul’s reflections in their ancient historical context in three stages: his use of the literary form of comparison (σύγκρισις), allusions to the tradition of “sentences” that prefer life to death (see Phil 1:21b, 22c, 23c), and Paul’s final decision to “remain” (v. 25).—D.J.H.

Phil 2:6-11, § 39-234.

344. D. A. DESILVA, "No Confidence in the Flesh: The Meaning and Function of Philippians 3:2-21," *TrinJourn* 15 (1, '94) 27-54.

After reviewing arguments in favor of the unity of Philippians and discussing whether particular opponents can be identified in it, the study presents a detailed exegesis of Phil 3:2-21. What is of central importance in this passage is what can be learned from the opponents' mistaken or deficient understanding of the significance of Christ's death and exaltation. The opponents function rhetorically as a foil to the example of Paul, and as a device to strengthen the cohesion and commitment of the members of the group. Paul urges the Philippians to abandon all confidence in the flesh, all claims to privilege before God and one another.—C.R.M.

Phil 3:18-19, § 39-316.

345. N. Å. AUNE, "Tro på magi og onde makter—en nøkkel til forståelsen av heresiproblemet i Kolossae? (Colossians and the world of magic)," *TidsTeolKirk* 65 (2, '94) 97-105.

Recent research in 1st-century folk religion has reopened the discussion about the source and content of the "Colossian heresy." A number of papyri indicate that belief in magic and fear of the demonic were important parts of folk religion in the Greco-Roman world. The "power" terminology and "cult" descriptions in the letter to the Colossians suggest that this may have been the background of the "error" in Colossae.—D.J.H.

346. H. W. HOUSE, "The Doctrine of Salvation in Colossians," *BiblSac* 151 (603, '94) 325-338.

The article treats salvation in Colossians under the following main headings: the believer's inheritance, Christ's redemption of his people, reconciliation, and perseverance. Though the Colossian heretics tried to minimize the person and work of Christ, the believers knew that their salvation depended upon the gospel they had obtained.—C.R.M.

Colossians, § 39-50.

347. F. D. GILLIARD, "Paul and the Killing of the Prophets in 1 Thess. 2:15," *NovTest* 36 (3, '94) 259-270.

When Paul referred in 1 Thess 2:14-15 to Jews who killed "both the Lord Jesus and the prophets," why should one take "the prophets" to mean "their prophets" and not "his prophets" (e.g. John the Baptist, Stephen, James the son of Zebedee)? In 1 Thess 2:14-15 one may reasonably doubt that Paul was repeating the theme of the Jews' killing of their prophets. This point is further strengthened if Paul added Ἰησοῦν καὶ τοὺς προφήτας parenthetically to avoid the pagan cultic connotations of κύριος (i.e. the words Jesus and prophets are closely associated).—C.R.M.

348. H. JURGENSEN, "Awaiting the Return of Christ: A re-examination of 1 Thessalonians 4.13–5.11 from a Pentecostal Perspective," *JournPentTheol* 4 ('94) 81-113.

The article provides an exegesis (occasion and purpose, synchronic analysis, diachronic analysis, meaning or message) for the two parts of 1 Thess 4:13–5:11 under the following headings: hope for the dead in Christ (4:13-18), and how to live in the light of the coming parousia (5:1-11). Pentecostal theology should take seriously the hope of the parousia of Christ and hold to an "eschatology of waiting." It should also shift the focus from apocalyptic speculations to an attitude of constant vigilance in light of the nearness of Christ's coming.—D.J.H.

349. M. Barnouin, "Un 'lieu intermédiaire' mythique en 2 Thess 2.7," *NTStud* 40 (3, '94) 471. [See § 22-196.]

Although lacking verbal identity, the gnostic conception of the "middle" (μεσότης) informs the translation of ἐκ μέσου γένηται in 2 Thess 2:7: "Car cet être mystérieux de l'impiété est déjà en action. Lui le tenant seulement gardé maintenant jusqu'à ce que du lieu intermédiaire il arrive."—C.R.M.

350. R. A. Campbell, "Identifying the Faithful Sayings in the Pastoral Epistles," *JournStudNT* 54 ('94) 73-86.

After summarizing research on the referents of the phrase πιστὸς ὁ λόγος (1 Tim 1:15; 3:1; 4:9; 2 Tim 2:11; Tit 3:8) in the Pastoral epistles, the article employs stylistic analysis to show the writer's tendency to add parentheses and additional comments to a basic formula. Then it argues that the saying in 1 Tim 3:16 has been separated from its introductory formula in 3:1 by the author's insertion of 3:2-15. The sayings introduced by the phrase πιστὸς ὁ λόγος may be designated as catechetical maxims.—C.R.M.

351. W. Pratscher, "Die Stabilisierung der Kirche als Anliegen der Pastoralbriefe," *StudNTUmwelt* 18 ('93) 133-150.

The main concern of the Pastorals was to stabilize the church within the framework of Pauline tradition. The church's growing historical self-awareness raised concern for organizational forms, teaching content, and ethical principles. The Pastorals' preference for office over charismatic community structure led to a stressing and combining of the Gentile notions of bishop and deacon with the Jewish-Christian role of presbyter, and to binding charisma to ordination and church office. The Pastorals' effort to ground community teaching in apostolic tradition masks notable differences from Paul's thought. Their stress on διδασκαλία and παραθήκη over εὐαγγέλιον or κήρυγμα mirrors disputes with more ascetic, dualistic, speculative, and charismatic community foes, and a basic reluctance to acknowledge real remoteness from the original generation. Moral lists epitomized as εὐσέβεια reveal a conviction that Christian living embraces and perfects extant human virtue, and that the eschatological and historical aspects of the church must complement each other. The Pastorals' view of the church as household, planting, and building, however static, still offers a proper extension of Paul's outlook to a new situation, a point affirmed through their reception as Pauline by the later church.—F.D.C-W.

352. B. Wiebe, "Two Texts on Women (1 Tim 2:11-15; Gal 3:26-29). A Test of Interpretation," *HorBibTheol* 16 (1, '94) 54-85.

With respect to the role of women 1 Tim 2:11-15 presents certain expectations and sets a restriction against women teaching, whereas Gal 3:26-29 seems to point toward the full participation of women in the work and worship of the church. We should read these texts not as rules or laws for all times and places but rather as applications at a particular time and place in response to the gospel. Only as we take into account Paul's intention for writing in context can we discern coherence. The believing community begins with Christ, and oriented by hope is encouraged to ask, within the process of discernment, what the call of the gospel is today in our situation.—D.J.H.

353. [1 Tim 2:12] P. W. BARNETT, "*Authentein* once More: A Response to L. E. Wilshire," *Evang Quart* 66 (2, '94) 159-162.

In his recent article [§ 37-1406] Wilshire seeks to eliminate the interpretation of αὐθεντεῖν in 1 Tim 2:12 as referring to "authority." But his hypothesis that church women in Ephesus were reacting violently against false teachers who were repudiating marriage and child-bearing is altogether speculative and does not fit the "general" language of the text.—D.J.H.

354r. [1 Tim 2:12] R. C. KROEGER AND C. C. KROEGER, *I Suffer Not a Woman* [*NTA* 37, p. 127; § 37-891r].

S. M. BAUGH, "The Apostle Among the Amazons," *WestTheolJourn* 56 (1, '94) 153-171.—The chief purpose of this book is to support the egalitarian restriction of 1 Tim 2:12 to a feminist climate at Ephesus through presentation of a wide range of archaeological and literary material. The Kroegers have painted a picture of Ephesus, inspired by an eccentric reading of 1 Tim 2:12, that wanders widely from the facts. The Ephesian religious and cultural situation was not marked by matriarchy of any sort—Ephesus was not a "bastion of women's rights." 1 Tim 2:9-15 is an appropriate mandate in any ancient (or modern) city or culture.—C.R.M.

1 Tim 2:12, § 39-415.

355. J. K. ELLIOTT, "A Greek-Coptic (Sahidic) Fragment of Titus-Philemon (0205)," *NovTest* 36 (2, '94) 183-195.

Folios I and II of MS Or. 1699 II x (8th century, perhaps 6th or 7th) in the University Library in Cambridge contain Tit 2:15b–3:7 in Greek and Tit 2:11–3:15 and Phlm 1-25 in Sahidic Coptic. This is not a bilingual manuscript as conventionally understood. The Greek portion merits inclusion in the register of NT uncials where it has the number 0205. The article provides an introduction, photographs, transcriptions, and textual apparatus for the manuscript.—D.J.H.

356. A. D. CALLAHAN, "Paul's Epistle to Philemon: Toward an Alternative *Argumentum*," *HarvTheolRev* 86 (4, '93) 357-376.

There is little internal evidence to substantiate the hypothesis that Philemon is a letter of reintroduction for a repentant runaway slave. Antebellum abolitionist advocates who forwarded biblical arguments against slavery in the 19th century pointed to the dearth of evidence for the traditional interpretation of the epistle. The historical reconstruction of the life situation of Philemon as Paul's appeal on behalf of a fugitive slave can be traced back to the imaginative and ingenious hypothesis of John Chrysostom. The problem that Paul engaged in the letter was not that Onesimus was a real slave (for he was not), nor that Onesimus was not a real brother to Philemon (for he was), but that Onesimus was not a beloved brother to Philemon.—C.R.M.

Philemon, § 39-355.

Hebrews

357. M. CARREZ, "Note sur la titulature originale du Christ dans l'Épître aux Hébreux," *LumVie* 43 (217, '94) 65-69.

Hebrews refers to Jesus with some remarkable and surprising titles: Son, opening up the way for his brothers; Jesus, apostle and high priest of our confession of faith; high priest, eminent, merciful, for himself and for us; precursor; guarantor of a better covenant; and so forth.—D.J.H.

358. H. COUSIN, "'Accrédité comme Fils sur sa maison': Révélation et filiation dans la 'Prédication sur le sacerdoce du Christ,'" *LumVie* 43 (217, '94) 47-62.

The article explores the relation of Jesus' divine sonship to revelation in Hebrews (cf. Mt 11:25-30/Lk 10:21-22) according to the following outline: the "Son" in the exordium (Heb 1:1-4), the superiority of Christ to the angels (1:5-14), the superiority of Christ to Moses (3:1-6), and the priesthood of the Son of God as entirely different from that of Aaron (7:1-28).—D.J.H.

359. L. DUSSAUT, "Histoire et structure de l'épître aux Hébreux," *LumVie* 43 (217, '94) 5-13.

The article first discusses the biblical pre-history, apostolic origin, and ecclesial reception of Hebrews. Then it explains criteria for discerning its structure, and proposes a tripartite division: prophetic (1:1–5:11), priestly (5:11–10:39), and royal (11:1–13:21/25).—D.J.H.

360. R. KIEFFER, "Une relecture de l'Ancien Testament," *LumVie* 43 (217, '94) 87-98.

The originality of the reading of the OT in Hebrews resides in the subtle fluctuation between the penultimate and ultimate orders. After showing how Hebrews views the OT as a sketch belonging to the penultimate order, the article discusses its understanding of the OT as already reflecting the ultimate reality with reference to the preexistent Son, Psalm 110, Melchizedek, and Christology.—D.J.H.

361. J. MASSONNET, "Note sur la fête juive de Kippour," *LumVie* 43 (217, '94) 77-86.

As a necessary background to understanding Hebrews, the article uses Leviticus 16, *m. Yoma,* and other sources to describe various features of the Day of Atonement: the rite at the Temple, the high priest's entrance into the sanctuary, blood and sacrifices, confession of sins, the "name," and so forth.—D.J.H.

362. J. C. MCCULLOUGH, "Hebrews in Recent Scholarship," *IrBibStud* 16 (2, '94) 66-86.

This review of commentaries, monographs, and articles on Hebrews that have appeared since 1980 [see §§ 25-221, 1001] seeks to assess progress in solving scholarly problems regarding the work's authorship and recipients. While there is general agreement that the anonymous author was an educated man of his time, there is no agreement as to precisely what movements of Greek intellectual thought (Philo, gnosis, Middle Platonism, Judaism) he belonged to. Though most scholars regard the recipients as Jewish Christians, there are many different opinions concerning the life-setting. A five-page bibliography is included.—D.J.H.

363. J. C. McCullough, "Hebrews in Recent Scholarship. (Part 2)," *IrBibStud* 16 (3, '94) 108-120.

After reviewing theories about the occasion for the composition of Hebrews, this installment [see § 39-362] considers recent scholarship on its genre, structure, and style, as well as its date. Although little new light has been shed on the questions of authorship, date, and provenance, there has been a very profitable debate on the intellectual background of the author and the work's genre, structure, and purpose. The 1980s and early 1990s will be especially remembered for the abundance of exegetical comment on Hebrews.—D.J.H.

364. J. Moingt, "La fin du sacrifice," *LumVie* 43 (217, '94) 15-31.

Entering into conversation with R. Girard's assessment of the sacrificial theology of Hebrews as "regressive," the article first shows that the sacrificial "drift" of Christian history does not derive entirely or principally from Hebrews. Then it considers why Hebrews presented Jesus as a priest and his death as a sacrifice, and suggests that Hebrews reinterprets or corrects the notion of sacrifice.—D.J.H.

365. M. Morgen, "Christ venu une fois pour toutes," *LumVie* 43 (217, '94) 33-45.

The idea of Jesus' sacrificial death as "once for all" plays an important role in Hebrews. After surveying the uses of the abverbs ἅπαξ and ἐφάπαξ in Hebrews, the article shows how this motif links the christological theme of the offering of Christ with the soteriological themes of pardon and conversion.—D.J.H.

366. A. Schenker, "Sacrifices anciens, sacrifice nouveau dans l'Épître aux Hébreux," *LumVie* 43 (217, '94) 71-76.

The author of Hebrews established an analogy (or, typology) between the liturgy of the Day of Atonement and Jesus. He portrayed Jesus as the high priest celebrating this liturgy for all the people and as the victim necessary for this celebration. Whereas one pardon was annual, incomplete, cultic, earthly, and old, the other is eternal, perfect, realized by a real death, achieved in heaven, and new.—D.J.H.

367. P. Garuti, "Ebrei 7,1-28: Un problema giuridico," *DivThom* 97 (2, '94) 9-105.

After a four-page bibliography, the article presents for each section in the treatment of Christ's priesthood according to the order of Melchizedek (Heb 7:1-28) a commentary and rhetorical analysis under the following headings: *narratio* (7:1-3); the argument about the tithe (7:4-10); τελείωσις and the argument about lineage (7:11-19); the argument about the oath and about uniqueness (7:20-25); and epilogue and transition (7:26-28). It concludes with observations on stylistic, argumentative, legal, exegetical, and literary aspects of the text.—D.J.H.

368. T. J. Finney, "A Proposed Reconstruction of Hebrews 7.28a in P^{46}," *NTStud* 40 (3, '94) 472-473.

A reexamination of lines 23-24 of folio 28 verso of P^{46} suggests the following reading of Heb 7:27b-28a: εαυτον ανενεγκας´ ο νομο[ς γαρ κα/θιστησιν ανθρω]π̣ους ϊε̣[ρεις εχοντας]. This reading is close to that of Codex D (06).—D.J.H.

369. P. WALKER, "Jerusalem in Hebrews 13:9-14 and the Dating of the Epistle," *TynBull* 45 (1, '94) 39-71.

Examination of Heb 13:9-14 reveals the presence of an important sub-theme within the epistle—the question of the earthly Jerusalem and its significance. This theme may also be seen to have been developed in earlier chapters, particularly in the treatment of the land (chaps. 3–4), the Temple (5–10), and the city (11–13). Various factors support a straightforward interpretation of Hebrews' consistent use of the present tense when speaking of the Temple, indicating a pre-A.D. 70 date for its composition. Several biblical and theological consequences follow from these observations.—C.R.M.

Catholic Epistles

370. A. L. CAMP, "Another View on the Structure of James," *RestorQuart* 36 (2, '94) 111-119.

James is a coherent pastoral letter written to strengthen and instruct impoverished Christians who were being oppressed by their rich neighbors. Its movement of thought can be captured by the following general outline: greeting (1:1), encouragement and instruction for trials (1:2–2:13), defense of call to works in light of error (2:14-26), caution about role of teacher in light of error (3:1-5a), call to harmony among believers (3:5b–4:12), criticism of the wealthy (4:13–5:6), encouragement to stand firm during oppression by rich (5:7-11), and concluding remarks (5:12-20).—D.J.H.

371. J. McDADE, "The Epistle of James for Jews and Christians," *SIDIC* [Rome] 27 (1, '94) 2-8.

The article first appeared in *The Month* in 1993 [§ 37-1418].—D.J.H.

372. W. R. BAKER, "'Above All Else': Contexts of the Call for Verbal Integrity in James 5.12," *JournStudNT* 54 ('94) 57-71.

A literal understanding of πρὸ πάντων δέ as "above all else" preceding the call for verbal integrity in Jas 5:12 is intended. In terms of literary structure James has led his readers to this point of climax. In terms of the Christian community, the supreme importance of verbal integrity is a reminder of what believers know. In terms of wider Mediterranean culture, such an insistence on the absolute necessity of verbal integrity above all else is a widely accepted, deeply imbedded cross-cultural ethical emphasis. James simply states it boldly and uncompromisingly.—D.J.H.

373. K. WARRINGTON, "The Significance of Elijah in James 5:13-18," *EvangQuart* 66 (3, '94) 217-227.

The Elijah pericope in Jas 5:17-18 helps readers to recall the salient aspects of the healing scenario outlined in 5:13-16: the power of prayer, the value of fervent prayer, the relation between righteousness and prayer, the potential in prayer, and the significance of the will of God in prayer. Elijah is presented as someone fundamentally like the readers who saw his prayers being answered because of his righteous life.—C.R.M.

374. K. SHIMADA, "Is I Peter Dependent on Romans?" *AnnJapanBiblnst* 19 ('93) 87-137.

The article first selectively examines *hapaxlegomena* in Romans and 1 Peter, and concludes that none of the paronyms of Romans' *hapaxlegomena* in 1 Peter nor any of the latter's *hapaxlegomena* that have paronyms in Romans can be explained in terms of direct literary dependence. Then it examines sixteen alleged parallel passages (1 Pet 1:2/Rom 8:28-30; 1 Pet 1:14-15/Rom 12:2; etc.) and concludes that a direct literary dependence of 1 Peter on Romans cannot be demonstrated.—C.R.M.

375r. R. SCHNACKENBURG, *The Johannine Epistles* [*NTA* 37, p. 131].

M. GOULDER, "Following a False Clue?" *Reviews in Religion and Theology* [London] 1 (1, '94) 19-24.—Schnackenburg's caricature of the opponents as pernicious "gnostics" despising Christian morality and showing no love to their brothers and sisters in need arises partly from piety (in swallowing 1 John as Scripture) and partly from lack of imagination. In fact, the opponents were Jewish Christians loyal to the old Jerusalem mission under Jesus' brothers, with a special enthusiasm for the "vision of God" and a refusal of the incarnation doctrine.—D.J.H.

1–3 John, §§ 39-226–227, 232.

376. D. CERBELAUD, "Diversité du mensonge, mensonge de la diversité. L'enseignement de la première épître de Jean," *LumVie* 43 (218, '94) 47-53.

According to 1 John, the "truth" belongs to the sphere of the divine and is personalized in Jesus the Son of God. In God word and action always coincide. On the contrary, "falsehood" proceeds from the διάβολος ("the one who separates") and leads to division and fragmentation.—D.J.H.

1 John, § 39-381.

377. [3 Jn 9-10] M. R. STORM, "Diotrephes: A Study of Rivalry in the Apostolic Church," *RestorQuart* 35 (4, '93) 193-202.

The article examines 3 Jn 9-10 to determine the nature of the rivalry between Diotrephes and the Elder, the leader of the Johannine community. Diotrephes' slander of the Elder may have been his severe criticism of the latter's failure to hold the association of Johannine churches together and to repel and discipline the secessionists.—C.R.M.

378. C. H. LANDON, "The text of Jude 4," *HervTeolStud* 49 (4, '93) 823-843.

Various internal arguments indicate that the original text of Jude 4 read δεσπότην θεόν rather than simply δεσπότην, and that the expression referred to God. In other parts of the verse the more likely readings are χάριτα, παρεισέδυσαν, and κρίμα.—D.J.H.

Revelation

379. M. ERNST, "Die Offenbarung des Johannes als Beispiel eines ntl. Buches, das Partei ergreift. Beobachtungen und Impulse aus dem Fach 'Einleitung,'" *ProtoBib* 3 (1, '94) 65-72.

The Roman empire and its *pax romana* constituted the sociopolitical context of the early Christians. The article discusses how this context is approached in the book of Revelation with reference to John's banishment to Patmos, the oppression that he and his addressees experienced, the reasons for their persecution, the emperor cult, and their expectations about the fall of the Roman empire.—D.J.H.

380. C. H. Giblin, "Recapitulation and the Literary Coherence of John's Apocalypse," *CathBibQuart* 56 (1, '94) 81-95.

Proposing anew the notion of "recapitulation" of events set forth in the major vision of Revelation (chaps. 4–22), this article seeks the central issue in terms of the plot line of the vision and its progressive articulation. The articulation seems simple enough: a beginning—the determinative outset (4:1–8:6); a middle—the major vision's second stage (8:7–15:8); and an end to the vision of "kingdom come"—the major vision's third and final stage (16:1–22:11). The plot line is that of the coherent, progressively enunciated holy war of God on behalf of his harassed people. The fatal error to be avoided is that of historicizing any aspects of John's vision of the end-time to interpret them as specific, encoded factual events in some framework of clock-and-calendar time. John's time frame is strictly typological; it is that of the forthcoming day of the triumph of God and of the Lamb.—D.J.H.

381. J.-W. Taeger, "'Gesiegt! O himmlische Musik des Wortes!' Zur Entfaltung des Siegesmotivs in den johanneischen Schriften," *ZeitNTWiss* 85 (1-2, '94) 23-46.

The article traces the motif of victory or conquest (νικάω) in the Johannine corpus from the Fourth Gospel (especially chaps. 13–17), through 1 John, to Revelation (where it is a central theme). The seer of Revelation developed elements of the Johannine motif into the theological affirmation that Christ's victory continues in the victory of believers: In his death Christ has conquered, and the believer who shares in this saving event gains a share in the victory and becomes a conqueror. Later Christians wrongly associated Christ's victory with their successes in world history (triumphalism).—D.J.H.

382. P. Garuti, "La Morte e l'Ade in Apocalisse 6, 7-8," *DivThom* 96 (2, '93) 167-203.

After discussing the context of Rev 6:7-8 (the seven seals, their place in the book as a whole, their content, the structure of the first four seals), the article provides a literal translation of the text, examines its OT background (the symbolism of the four colored horses, the four punishments), and presents an exegesis (the opening of the seal, what is heard, what is seen).—D.J.H.

383. M. Bachmann, "Himmlisch: der 'Tempel Gottes' von Apk 11.1," *NTStud* 40 (3, '94) 474-480.

The "temple of God" that the seer is told to measure in Rev 11:1 should be regarded as a heavenly temple rather than an earthly one. Taking the temple as a transcendent entity rather than the Jerusalem Temple not only clears up certain difficulties but is also to be preferred on both diachronic and synchronic grounds.—D.J.H.

384. [Rev 16:17–22:5] R. L. Thomas, "An Analysis of the Seventh Bowl of the Apocalypse," *Master's Seminary Journal* [Sun Valley, CA] 5 (1, '94) 73-95.

The study argues that the text from Rev 16:17 through 22:5 constitutes a description of the seventh bowl judgment. The structural pattern of the seventh bowl is as follows: announcement of the emptying of the bowl's contents (16:17-21); first intercalation—detailed description of Babylon, her past, present, future (17:1–19:10); events of the seventh bowl (19:11–21:8); second intercalation—detailed description of the new Jerusalem (21:9–22:5).—C.R.M.

385. M. E. BORING, "Revelation 19-21: End without Closure," *PrincetonSemBull* Supplement 3 ('94) 57-84.

Revelation pictures the end as coming soon, but without closure, presenting us with a picture that functions as a call to ethical responsibility and care for the world. Although it does picture the real end of the world and history, it does not give conceptual clarity and satisfaction to the mind of the hearer/reader. Moreover, its finale consisting of seven scenes—the return of Christ (19:11-16), the last battle (19:17-21), the binding of Satan (20:1-3), the thousand-year reign (20:4-6), Satan's last stand—Gog and Magog (20:7-10), the last judgment (20:11-15), and the new Jerusalem (21:1–22:5)—concludes but does not close.—D.J.H.

386. J. D. COLWELL AND W. J. WEBB, "Revelation 20: Hermeneutical Considerations," *BaptRevTheol/RevBaptThéol* 4 (1, '94) 38-55.

Amillennialists and premillennialists of a moderate persuasion share a similar hermeneutical approach to Revelation 20, though their exegetical results differ greatly. Hermeneutical pitfalls that plague both interpretive communities involve second horizons and fallacies related to validation of semantic fields and biblical-theological categories. Premillennial interpreters have a greater struggle with apocalyptic genre (as it relates to figurative language), levels of specificity, conflicting metaphor, and the "already" dimension of the kingdom. Amillennial interpreters have more difficulties with the progress of revelation, an oversimplified approach to fulfillment (i.e. rigid quantification of the already/not yet package), and apocalyptic genre (as its relates to cosmology).—D.J.H.

387r. J. W. MEALY, *After the Thousand Years. Resurrection and Judgment in Revelation 20* [*NTA* 38, p. 307].

G. K. BEALE, "Review Article: J. W. Mealy *After the Thousand Years,*" *EvangQuart* 66 (3, '94) 229-249.—In this first attempt at a full scale exegesis of Revelation 20 in the context of the entire book, Mealy offers many good insights that result from his efforts toward a consistent exegetical method. However, his idea that Rev 20:8-9 refers to the resurrection that is predicted in 20:5a remains only possible but unlikely, and needs more evidence. His contentions that Rev 20:11-12 and 20:13-15 depict two different judgment scenes, and that the reign of the saints begins only in the millennium, are also problematic. Moreover, there are methodological flaws: insufficient interaction with other millennial views, basing interpretative conclusions in Revelation 20 on parallel texts that are not adequately analyzed, and lack of adequate discussion of the textual problem in Rev 20:5a.—D.J.H.

388. D. GARLINGTON, "Reigning with Christ: Revelation 20:1-6 in Its Salvation-Historical Setting," *BaptRevTheol/RevBaptThéol* 4 (1, '94) 4-37.

After an overview of biblical eschatology, the article discusses hermeneutical perspectives through which to approach the prophetic Scriptures. Then it presents observations on the text of Rev 20:1-6. The "millennium" of Revelation 20:1-6 is organically one with the new era inaugurated with the first advent of Jesus Christ. The "millennial reign" is eternal life intensified: The reign of Christ and his saints is a piece of realized soteriology. Nothing could have been more relevant for John's readers to know.—C.R.M.

389. [Rev 20:1-10] R. STUDERUS, "Das Millennium der Apokalypse," *ErbAuf* 70 (2, '94) 118-131.

After an annotated translation of Rev 20:1-10, the article considers the theological and kerygmatic message of the text according to the following outline: the chaining of Satan (20:1-3), the blessed communion of the dead with Christ (20:4-6), and the final assault of the devil (20:7-10). The devil, conquered by Christ and held in custody, cannot destroy the work of Christ. Before the general resurrection believers who die already live in blissful communion with Christ in heaven. The final victory is God's and will be manifest to all the world through the destruction of the enemy at the last judgment. The text should be regarded as an interlude or insertion in the grand scheme of Revelation.—D.J.H.

BIBLICAL THEOLOGY

390r. B. S. CHILDS, *Biblical Theology of the Old and New Testaments* [*NTA* 37, p. 453; §§ 38-1569r–71r].

M. G. BRETT, "Against the Grain: Brevard Childs' *Biblical Theology of the Old and New Testaments: Theological Reflection on the Christian Bible,*" *ModTheol* 10 (3, '94) 281-287.—This book represents the culmination of Childs's scholarly struggle with the basic question of how modern biblical studies can be related to Christian theology. But he has created fresh difficulties for the canonical approach by extending his theological reflection beyond the explicit witness of the text and by introducing a new direction of interpretative flow from metaphysical ontology to the biblical text. Nevertheless, biblical theology will be enriched for engaging with this book critically.—C.R.M.

391. E. E. ELLIS, "Jesus' Use of the Old Testament and the Genesis of New Testament Theology," *BullBibRes* 3 ('93) 59-75.

Recent research has revealed a careful and schooled transmission of Jesus' teachings by apostolic tradents, and the presence in those teachings of biblical expositions that provided the foundation for several theological motifs in the early church. If these studies are well founded, one may conclude that NT theology began with the biblical expositions of Jesus.—D.J.H.

Christology

392. ANON., "Gesù Messia e Figlio di Dio? I. Il problema," *CivCatt* 145 (3456, '94) 527-537.

In his earthly life, Jesus (usually by allusions and hints, rarely explicitly and clearly) expressed his consciousness of being the Messiah and the Son of God. He did so by his actions, self-designation as "Son of Man," method of teaching, attitude toward the Law, and approach to God as "Father." The problem is whether one can and should believe that Jesus really was who he said he was.—D.J.H.

393. J. L. BERQUIST, "What Does the Lord Require? Old Testament Child Sacrifice and New Testament Christology," *Encounter* 55 (2, '94) 107-128.

After examining recent theological discussions about Christology and sacrifice, the article focuses on four OT texts that involve the death of a child: Jephthah and his daughter (Judges 11), David and Bathsheba's first son (2 Samuel 11–12), the widow of Zarephath and her son (1 Kings 17), and Abraham and Isaac (Genesis 22). Then it reflects on the contributions that these texts might make to our understanding of Jesus' death, and concludes that out of these stories comes a refutation of sacrificial Christology. God does not seek to kill humanity for its sin, since God knows that destruction is hardly a helpful option. Instead, God desires the life of all.—D.J.H.

394. R. P. Booth, "Jesus and Christ?" *Faith and Freedom* [Oxford] 47 (1, '94) 50-53.

Jesus was a Messiah in the sense of being anointed by God to the healing, preaching, and relieving functions of the prophet described at Isaiah 61 (see Lk 4:16-21) because he actually performed those functions. He was not the Davidic, warlike Messiah whom most of his contemporaries expected. We cannot accept the evidence of his own word that he fulfilled the purpose of the Suffering Servant or that he would become the eschatological Son of Man.—C.R.M.

395. P. B. Boshoff, "Christologie: Die historiese Jesus en die kerugmatiese Christus by Walter Schmithals (Christology: The historical Jesus and the kerygmatic Christ according to Walter Schmithals)," *HervTeolStud* 49 (4, '93) 708-727.

The article explains why Schmithals regards the kerygmatic Christ rather than the historical Jesus as the foundation of Christian theology. In keeping with Christian origins and the dogmatic tradition of the Reformation, Schmithals maintains the scriptural witness regarding Jesus Christ in a manner that deserves respect in the historical-critical approach to the Bible.—D.J.H.

396. M. Casey, "*From Jewish Prophet to Gentile God.* A Reply to Professor O'Neill," *IrBibStud* 16 (2, '94) 50-65.

After commenting on the hypothesis concerning the origins and development of NT Christology presented in *From Jewish Prophet to Gentile God* (1991) and the analytical techniques used to form it, the article responds to J. C. O'Neill's critique [§ 37-916r]. O'Neill has read Jewish texts with Christian spectacles, and framed questions from a later Christian perspective. But the deity and incarnation of Jesus are a contradiction of Jewish identity, as Jews have told us for centuries, and we should not try to read them into Jewish sources.—C.R.M.

397. E. P. Echlin, "Jesus, the Fossil Record, and All Things," *NewBlackfr* 75 (880, '94) 141-148.

An ecological Christology will flow from the contemplation and study by believers of our whole Christian reality, of the Bible, and of the liturgy, life, and worship of the church, including the vast fund of subsidiarily known connotations about Jesus and ecology that we know not explicitly but tacitly.—C.R.M.

398. J. P. Galvin, "From the Humanity of Christ to the Jesus of History: A Paradigm Shift in Catholic Christology," *TheolStud* 55 (2, '94) 252-273.

The earlier emphasis within Catholic systematic theology on Christ's human nature has yielded to a new focus on the historical Jesus. The article first notes two major factors that have contributed to this shift in orientation (integration of fundamental and dogmatic theology, reexamination of basic Christological assertions). Then it delineates five issues where historical information about Jesus is of pivotal significance for the development of systematic theology: personal presuppositions of Jesus' preaching and actions, Jesus' understanding of his definitive salvific character, present and future dimensions of the kingdom of God, Jesus' approach to death, and the origin of the church and the sacraments. Finally it comments on two issues concerning the status and function of the resurrection in the development of Christology.—C.R.M.

399. R. HAIGHT, "Jesus and Salvation: An Essay in Interpretation," *TheolStud* 55 (2, '94) 225-251.

The genesis and structure of the experience of salvation in Jesus given us in the NT show that the method of reinterpreting classical salvation theory must have Jesus of Nazareth as the consistent imaginative referent, and must include historical, phenomenological, and hermeneutical dimensions. It is through Jesus that the saving action of God is initiated: Jesus is medium of Christian salvation. An intelligible interpretation of Jesus' saving activity today would present him as revealer of God through his public ministry. As the symbol of God, this Jesus made and continues to make God present to human beings, so that in him one can encounter God who is both creator and savior. This Jesus bestows meaning on the whole of human existence when he is received as God's own paradigm for what it means to be human.—D.J.H.

400. J. RINGLEBEN, "Der Gott des Sohnes. Christologische Überlegungen zum Verhältnis von Judentum und Christentum," *KerDog* 40 (1, '94) 20-31.

In Jesus Israel's faith in God runs into the deepest contradictions with itself. In the final revelation God has defined himself in a new way in the person and history of Jesus: as being the One who in his Son is one with himself in a unity of life. The relationship of Judaism and Christianity, OT and NT, and the one God of Israel and the Holy Trinity, which results from this final revelation, is one of transformation by way of the *Aufhebung* of the former into the latter. In this movement God proves himself to be the living One who remains true to his election of Israel forever.—D.J.H.

401. E. SCHILLEBEECKX, "Universalité unique d'une figure religieuse historique nommée Jésus de Nazareth," *LavThéolPhil* 50 (2, '94) 265-281.

With reference to the encounter between religions and interreligious dialogue, the article discusses the uniqueness and universality of Jesus in the form of eight theses: (1) The term "religion" ought to be conceived as a "generic term" covering divergent religious phenomena as a whole. (2) The uniqueness of Jesus is situated in the context of the election of Israel. (3) Christianity is essentially rooted in a "historical particularity" that assigns it certain limits. (4) Following the way of Jesus' life is an integral part of the believer's affirmation of Jesus' unique universality. (5) Christian universality demands a contextual actualization. (6) Jesus' universality ought to be viewed in relation to the general human question of the universal meaning of history. (7) Within Christianity the tension remains between the identification of God through Jesus and the identity proper to God. (8) Mission and evangelization are dialogical in nature and receive their force from Christian service. [The same fascicle contains articles on aspects of Schillebeeckx's theology by C. Ménard (pp. 283-296), J. Fillion (pp. 297-303), J.-C. Petit (pp. 305-316), and A. Fortin-Melkevik (pp. 317-325).]—D.J.H.

402. W. M. Thompson, "'Distinct but Not Separate': Historical Research in the Study of Jesus and Christian Faith," *Horizons* 21 (1, '94) 130-141.

The article probes the controversial topic of historical research and Christian faith in the area of the study of Jesus (or Christology). With reference to the "distinct but not separate" formula of Chalcedon, it aligns historical research with the human dimension of the Incarnation, and faith with the divinity dimension, and moves along meditatively from there.—C.R.M.

403. P. Trudinger, "Jesus and the Question of Christology," *Faith and Freedom* [Oxford] 47 (1, '94) 54-59.

Although the NT writers declare Jesus to be the Christ, there is much evidence to suggest that this role was not consciously espoused by him. It is more likely that Jesus modelled his life and ministry after the way of Second Isaiah's "servant of Yahweh."—D.J.H.

404. R. van den Broek, "De persoon van Jezus in de godsdienstpolemiek van de vierde eeuw (Jesus in the Religious Polemics of the Fourth Century)," *NedTheolTijd* 48 (2, '94) 117-130.

At the beginning of the 4th century the debate between pagans and Christians centered around the question whether Jesus should be considered either as a "divine man" (θεῖος ἀνήρ) like Apollonius of Tyana or as God in human shape. Although pagans (Sossianus Hierocles and an anonymous philosopher) were willing to accept Jesus as a "divine man" because of his miracles, they opposed the view that Jesus proved himself to be God by these miracles and also pointed out that certain aspects of his behavior had not been in accord with that of a true "divine man." In response Eusebius, Lactantius, and Macarius of Magnesia refused to view Jesus as a "divine man" and pointed out that the prophets had predicted his incarnation and suffering long before they actually took place.—D.J.H.

Church and Ministry

405. G. Anderlini, "Gesù, Apostoli, Chiesa," *BibOr* 36 (1, '94) 41-61.

After reflecting on the "failure" of the cross of Jesus according to various NT texts, the article discusses the apostolic church's proclamation of faith in Jesus first to the Jews and then to the Greeks (see Rom 1:16). Then it considers the relation of the church to Israel and to the Gentiles in the light of various NT witnesses.—D.J.H.

406. K. E. Bailey, "Women In the New Testament: A Middle Eastern Cultural View," *Anvil* 11 (1, '94) 7-24.

In the NT there are clear affirmations that women were disciples (Acts 9:36; Mt 12:46-50; Lk 8:1-3; 10:38), teachers (Acts 18:24-28), deacons/ministers (Rom 16:1-2; 1 Tim 3:8-11), prophets (Acts 21:9; 1 Cor 11:4-5), apostles (Rom 16:7), and (possibly) elders (1 Tim 5:1-2). The two "negative" texts deal with special problems at Corinth and Ephesus, respectively: Women are told to be silent when they disrupt public worship (1 Cor 14:34-35), and when they teach heresy (1 Tim 2:11-15). All the NT texts support the great vision of Gal 3:28 ("no longer male and female").—D.J.H.

407. G. BRESHEARS, "The Body of Christ: Prophet, Priest, or King?" *JournEvangTheol Soc* 37 (1, '94) 3-26.

The offices that Christ fulfilled—king, priest, and prophet—give direction to the church for continuing his mission under the leadership of the Holy Spirit. Inaugurated eschatology provides the pattern for the kingdom work of the church. All its members are believer priests equally able and called to do the mediatory work of the Spirit. Individually and as a corporate body it witnesses wisely, applying the word of God to the lives and agendas of people.—D.J.H.

408. M. ERNST, "Demaskierung der Macht. Kirche als Ort der Hoffnung gegen Macht im Neuen Testament," *ProtoBib* 2 (2, '93) 89-105.

After reflecting on the nature of "power," the article considers several aspects of the ideology of *pax romana:* military, political, economic, legal, cultural, and religious. Then it describes various perspectives (Jesus, Paul, Revelation) on the political existence of Christians in the Roman empire as examples of the "unmasking" of power.—D.J.H.

409. A. J. GITTINS, "Beyond Hospitality? The Missionary Status and Role Revisited," *CurrTheolMiss* 21 (3, '94) 164-182; *International Review of Mission* [Geneva] 83 (330, '94) 397-416.

It was in the role of outsider, recipient, listener, and itinerant, quite as much as from the position of the insider, donor, speaker, and settler, that Jesus created and undertook his ministry and commissioned others to do so. Far from gathering and sending disciples in a centrifugal drive only after the resurrection, Jesus from the very first days of his public ministry was committed to a mission of outreach among, with, and even as the outcast, stranger, marginalized. His was a kenotic or self-emptying rather than a self-(ful)filling ministry.—D.J.H.

410r. M. GOULDER, *A Tale of Two Missions* (London: SCM, 1994).

A. E. HARVEY, "Paulines v Petrines," *Times Literary Supplement* [London] June 24 ('94) 31.—According to Goulder, the church was divided from the beginning into two distinct parties: the Paulines (represented by Paul and his followers, Mark, John, Luke, etc.), and the Petrines (represented by Matthew and James). He contends that the Pauline faction prevailed, whereas the Petrines lingered on in the form of the Ebionites. But his troubles begin when various NT writings obstinately refuse to fall on one side of the line or the other. Though he always has ready explanations, his theory is in the end both unfalsifiable and unverifiable.—D.J.H.

411. E. GOUSSIKINDEY, "Jesus and the Samaritans: paradigm for dialogue," *Theology Digest* [St. Louis, MO] 41 (1, '94) 37-40.

The reciprocal hostility between Jews and Samaritans, though recognized and taken seriously by Jesus (see Mt 10:5), does not justify destructive violence (Lk 9:52-56). The parable of the good Samaritan (Lk 10:29-37) and the story of the cured lepers (Lk 17:11-19) invite us to openness, to recognition of the human and spiritual values of the other. Jn 4:4-42 teaches us that true dialogue is completed in mission and confession of faith on the condition that others are met in their deepest selves, in their hopes. [The abridgment of an article published in French in *Pentecôte d'Afrique* 14 ('93) 64-73.]—D.J.H.

412. J. W. KLEINIG, "Mother Zion—Mother Church," *LuthTheolJourn* 28 (2, '94) 50-57.

With reference to the book of Isaiah, the article considers three images of Mother Zion's humiliation (prostitute, ravaged victim, woman in mourning) and five visions of her glorification (repopulation, reinvestiture, reconstruction, vindication, mother). The image of the church as mother appears in Gal 4:21-31; Revelation 12; 1 Pet 2:2-3; and Lk 11:27-28.—D.J.H.

413. R. L. MOYER, "Assimilating New Converts into the Local Church," *BiblSac* 151 (603, '94) 339-349.

The NT does not address the subject of how to assimilate new believers into the church. Instead it speaks of how believers should assimilate themselves into the life of a new convert. It suggests that follow-through is the responsibility of many rather than one; that follow-through must be done in a parental, caring spirit; that prayer is a crucial part of the process; and that the proper goal of follow-through is spiritual maturity.—D.J.H.

414. C. OSIEK, "Women in the Church," *BibToday* 32 (4, '94) 228-233.

Historical investigation and the social sciences have raised doubts concerning traditional assumptions and literature regarding women in the biblical world. As Romans 16 shows, the deacon Phoebe, the apostle Junia, and other women played important roles in the early church. There is, however, a bias against the role of women operating in the current *Roman Lectionary*.—D.J.H.

415. R. L. SAUCY, "Women's Prohibition to Teach Men: An Investigation into its Meaning and Contemporary Application," *JournEvangTheolSoc* 37 (1, '94) 79-97.

Scripture (see 1 Tim 2:12) teaches the ultimate leadership of the church by men and therefore prohibits women from exercising teaching that has authority over men. But that prohibition must not be interpreted and implemented to the diminution of the biblical picture of the significant ministry of women in the church, including the ministry of speaking the word.—D.J.H.

416. G. THERUKATTIL, "Compassion and the Personality of the Christian Priest," *Vidyajyoti* 57 (12, '93) 729-740.

Priestly spirituality after the pattern of Jesus [see § 38-1328] must include an attitude and a praxis of justice, imbued with the ideals of God's kingdom: forgiveness (including self-forgiveness) and solidarity with the poor. The Eucharist embodies this spirituality, which must be strengthened through personal prayer and contact with the poor.—D.J.H.

417. H.-J. VENETZ, "Amt und Besoldung. Impressionen aus der Urkirche," *TheolPrakt Quart* 142 (2, '94) 113-122.

After noting real or apparent contradictions in NT and early Christian statements about ministry and financial support, and discussing the Jewish (synagogal) and pagan precedents, the article considers how the Jesus movement was supported, the community's responsibility for supporting ministers of the word, whether Paul should be regarded as a special case, the witness of Luke, and full-time office and budget problems. Three elements appear as constants: the gospel, the social situation of those who proclaim the gospel, and the responsibility of the communities for the work of preaching the gospel and for the poor.—D.J.H.

418. F. M. YOUNG, "On Επίσκοπος and Πρεσβύτερος," *JournTheolStud* 45 (1, '94) 142-148.

The ἐπίσκοπος and διάκονοι were the only original appointed "officers" of the congregation. Within God's "household" (οἶκος) the ἐπίσκοπος was the steward (θεοῦ οἰκονόμος, see Tit 1:7), and the διάκονοι the servants. The πρεσβύτεροι were originally a council of senior Christians recognized as the bearers of the apostolic tradition. Thus the origins of the presbyterate were distinct from those of the episcopate and the diaconate.—D.J.H.

Various Themes

419. V. ADRIAN, "Jesus and the Religions of the World," *Direction* 23 (1, '94) 29-43.

Jesus in the Gospels claims a unique identity with the Father, a unique mission in the world (to reveal God to all humanity), and to be the only way to God (see Jn 14:6). The other NT books insist on the uniqueness of Jesus' person, redemptive activity, and rule. Defining a saving faith unrelated to some conscious knowledge of Jesus Christ or some grasping of the promises of God for forgiveness and reconciliation seems speculative.—D.J.H.

420. D. ALEIXANDRE, "El deseo y el miedo. Reflexiones desde la Biblia y desde la espiritualidad ignaciana," *Manresa* 66 (2, '94) 121-129.

The article examines various dimensions of the themes of "desire" and "fear" in the OT and the Gospels, and compares them with statements in Ignatius of Loyola's *Spiritual Exercises.* It gives particular attention to the channelling of desires into the search for God (OT) and the kingdom (NT), and to confronting fears and trusting in the one who frees from fears.—D.J.H.

421. ANON., "New Testament Perspectives on Evangelisation as Dialogue," *African Christian Studies* [Nairobi] 10 (1, '94) 57-68.

After general considerations on the terms "evangelization" and "dialogue," the article reflects on various NT examples of dialogue: Paul's letter to Philemon; Jesus' meetings with the Pharisees, Zacchaeus, and the Syrophoenician woman; the Johannine portrait of Jesus in dialogue with humankind (the Prologue, Nicodemus, the Samaritan woman); and Christian communities in dialogue with other groups (1 Peter, the Johannine and Petrine Christians). As Jesus' example shows, dialogue is inspired by the wish to lead the other person on the sure road to eternal life and to accept in this life the values of God's kingdom.—D.J.H.

422. A. APARICIO AND I. MIHALOVICI, "El Corán y los judíos hablan de María," *EphMar* 44 (1, '94) 149-159. [See § 39-451.]

The article first presents an anthology of Koranic texts about Mary's birth and virginity, the annunciation, etc. Then it provides comments about Mary from modern Jewish authors: J. Klausner, J. Isaac, E. Fleg, R. Aron, D. Flusser, and S. Asch. [The same fascicle (pp. 135-145) contains an article on Mary in the Koran by M. Sahioni.]—D.J.H.

423. A. L. BARRY, "Christ Has Set Us Free for Peace," *ConcJourn* 20 (3, '94) 261-273.

The article deals with "peace" in the OT and NT (Jesus' ministry, epistles), in the Lutheran confessions, and in Christian life today. In the NT "peace" describes the new and special relationship between God and creation as a result of Jesus' life, death, and resurrection. This special peace marks the life of the church and makes possible peaceful relationships among Christian people.—D.J.H.

424. S. C. BARTON, "The Family and Christian Scripture," *Priests & People* 8 (8-9, '94) 310-315.

Using the medium of Christian Scripture, the article attempts to reflect theologically on what the family is and ought to be. It gives particular attention to the story of creation, the Ten Commandments (Sabbath rest, prohibitions), and the Lord's Prayer (idolatry of the family, forgiveness, belonging).—D.J.H.

425. G.-H. BAUDRY, "Le retour d'Adam au Paradis, symbole du salut de l'humanité," *MélSciRel* 51 (2, '94) 117-147. [See § 38-1597.]

The idea of the *post mortem* salvation of Adam, though not mentioned in the OT, appears in certain intertestamental texts (especially *Testament of Abraham*). It entered into Christianity in connection with the tradition about Christ's descent into Sheol (see 1 Pet 3:18-22; 4:6): Christ allowed Adam and all the righteous with him to leave Sheol and to enter paradise. Attention to the occurrences and development of the theme of Adam's return to paradise highlights its significance as a sign of the universality of salvation.—D.J.H.

426. G.-H. BAUDRY, "Un symbole oublié du Baptême: 'Les deux voies,'" *EspVie* 104 (25, '94) 353-363.

The article first traces the development of the doctrine of the "two ways" (symbol, two inclinations, two spirits) in the OT, intertestamental writings, Qumran texts, OT Pseudepigrapha, Greek world, the NT, and patristic texts. Then it discusses the influence of the "two ways" metaphor on the binary structure of the baptismal liturgy and on the patristic theology of baptism.—D.J.H.

427. P. BEAUCHAMP, "Sagesse biblique et expérience mystique," *Christus* 162 ('94) 157-166.

This reflection on various aspects of biblical wisdom considers earthly wisdom, Wisdom as an eternal and subsistent entity, and the way to wisdom. Biblical wisdom is a mysticism of the incarnation: With Wisdom the inaccessible dimension of divinity is rendered present and sensible.—D.J.H.

428. J. BOSC, "Le Dieu de la Bible est un Dieu Trinitaire!" *RevRéf* 45 (3, '94) 53-67.

Although some trinitarian statements were elaborated in a cultural context heavily influenced by Hellenism, the doctrine of the Trinity is thoroughly biblical. The true God, the God of revelation, the God believed and confessed by Christian faith, is truly and cannot be other than Father, Son, and Holy Spirit.—D.J.H.

429. L. C. BOUGHTON, "More Than Metaphors: Masculine-Gendered Names and the Knowability of God," *Thomist* 58 (2, '94) 283-316.

The gendered names by which God is addressed in the biblical canon and from which church councils have derived precise, consistent trinitarian and christological meaning, convey the reality of God's eternal act of existence as three infinite persons. As far as biblical texts are concerned, it is God's essence or person, not God's actions, that are the sources of "addresses" for God. In speaking to and of God, Jesus consistently referred to the First Person as "Father" and designated the Third Person either by the masculine noun "Paraclete" or by masculine pronouns.—D.J.H.

430. D. BRATTSTON, "Hades, Hell and Purgatory in Ante-Nicene Christianity," *Churchman* 108 (1, '94) 69-79.

In Christian writings from the first three centuries one can discern three predictions about the fate of evildoers after death: annihilation, unending punishment, and graded and limited chastening. The third view (limited-term correction) was most widely held in the early church. Efforts at assigning these traditions to specific locales or at charting their chronological sequence fail.—D.J.H.

431. M. CARAPIET, "Jesus and Christian Ethics Today," *Jeevadhara* 23 (138, '93) 437-455.

Christian ethics today must be primarily modeled on Jesus Christ whose life and actions are archetypal and paradigmatic for the community of his ever expanding body. Jesus' attitude, approach, and power should challenge his followers to see, perceive, and respond as he did.—D.J.H.

432. M. D. CARROLL R., "Context, Bible and ethics: a Latin American perspective," *Themelios* 19 (3, '94) 9-15.

The article first considers religion and moral life in the light of interpretative anthropology, the sociology of knowledge, and narrative ethics. Then it explores the function of the Bible in moral life, and affirms the final form of the biblical text as most appropriate for the moral life of the church.—D.J.H.

433. G. CHALVON-DEMERSAY, "Le symbolisme du Temple et le Nouveau Temple," *RechSciRel* 82 (2, '94) 165-192.

In ancient Israel the Jerusalem Temple, perhaps under foreign influence, was viewed as the center of the cosmos. Even though the historical and eschatological perspective of Yahwist faith covered over this cosmic symbolism to some extent, it can be recognized in such elements as the architecture, the cherubim, the furniture, the veil, and the high priest's vestments. While the NT assumed the symbolic language of the OT regarding the Temple, a process of spiritualization and interiorization had begun with apocalyptic literature and the Qumran writings. The Gospels relate the Temple symbolism to the messianic figure of Jesus. In the Johannine writings (which present some affinities with the Qumran writings), Jesus is the new temple. In the Pauline writings, as with the Hellenistic Christians of Jerusalem, the Christian community, united with Christ, is the spiritual temple inhabited by the Holy Spirit. Thus the cosmic symbolism finds its completion.—D.J.H.

434. F. S. FIORENZA, "Thy Kingdom Come," *Church* 10 (2, '94) 5-9.

The chief characteristics of God's reign according to the Gospels include realism, inclusivity, solidarity, relation to creation, and invaluable worth/inestimable future. Theological reflection on God's kingdom in relation to culture, our postmodern world, and community must keep these dimensions in tension.—D.J.H.

435. C. GEMPF, "The Imagery of Birth Pangs in the New Testament," *TynBull* 45 (1, '94) 119-135.

This survey of the uses of the image of birth pangs in the NT and related literature seeks to make distinct the various facets of the image: intense and total pain, helplessness and frustration in labor pains, productive pain that reaches a positive goal, and a process of pain that must run its course.—D.J.H.

436. R. B. HAYS, "The Church as a Scripture-Shaped Community: The Problem of Method in New Testament Ethics," *EvangRevTheol* 18 (3, '94) 234-247.

The reprint of an article published in *Interpretation* in 1990 [§ 34-847].—D.J.H.

437. J. A. HEYNS, "Die Koninkryk van God - Grondplan van die Bybel (The Kingdom of God - Ground plan of the Bible)," *SkrifKerk* 15 (1, '94) 1-12.

God's intention with his creation is expressed in the concept of the kingdom of God. Therefore the ground plan of the entire Bible is the kingdom of God. In Jesus' teaching the idea of the kingdom acted as a crystallizing point around which other elements gathered in harmonious combination. [The entire fascicle is devoted to discussion of Heyns and his theological contributions.]—D.J.H.

438. O. HOFIUS, "Glaube und Taufe nach dem Zeugnis des Neuen Testaments," *ZeitTheol Kirch* 91 (2, '94) 134-156.

The NT knows only the sequence of faith and baptism, and so only the baptism of believers. The body of the article considers the baptismal practice witnessed in the NT, faith in relation to Christ's person and work, baptism in relation to Christ's person and work, the relation between faith and baptism, and the theological consequences.—D.J.H.

439. T. JUVET AND M. JUVET, "Nos émotions, comment les vivre?" *RevRéf* 45 (3, '94) 19-36.

After reflections on truth and authenticity and on sin, the article considers biblical teachings on the four emotions that are generally regarded as basic: anger, sadness, joy, and fear.—D.J.H.

440. O. KAISER, "Die Ersten und die Letzten Dinge," *NeueZeitSysTheolRelPhil* 36 (1, '94) 75-91.

The article first proposes a phenomenological distinction between the primeval myth (*Urzeit*) as a determination of essence, the apocalyptic myth (*Endzeit*) as a determination of destiny, and the soteriological story as a mediation of both. Then it considers the eschatological interpretation of Gen 1:26 in Wisdom of Solomon (see 2:23; 5:15), and the Pauline contrast between Adam and Christ according to Rom 5:12-21. It concludes with reflections on the "today" of Christian life between *Urzeit* and *Endzeit*.—D.J.H.

441. R. P. KNIERIM, "On the Subject of War in Old Testament and Biblical Theology," *HorBibTheol* 16 (1, '94) 1-19.

In dialogue with H. E. von Waldow's 1984 article on the concept of war in the OT, the article discusses methodological issues, examines his statement that war is a sin because it violates God's order of creation, and compares OT and NT approaches to war. The NT's lack of attention to war among nations can scarcely be explained as a result of the *pax Augustana.* War is no longer an essential issue in the NT because the end of history is already determined by the eschatological presence of Jesus Christ and the eschatological existence of his church. War is a sin because it has no place in the new creation.—D.J.H.

442. M. C. A. KORPEL, "Troost in bijbels perspectief" [Comfort in Biblical Perspective], *GerefTheolTijd* 94 (2, '94) 51-59.

On the basis of OT and NT texts, this investigation of the biblical theme of "comfort" or "consolation" deals with terminology (*nāḥam* in Hebrew, παρακαλέω in Greek), the OT search for comfort (especially Isaiah 40), the relation between comfort and fidelity, God as the beginning of consolation, and the one who can comfort.—D.J.H.

443. W. KREISS, "Christ Has Set Us Free for Faithfulness," *ConcJourn* 20 (3, '94) 274-291.

Taking as its starting point Ezek 16:2-14, the article considers the meaning of the phrase "set free for faithfulness" in the light of pertinent OT and NT texts, and reflects on what it means in Christian life today: taking hold of God's promises, fulfilling God's will in the commandments, caring for the treasure of the gospel, sharing it with others, and waiting for the Lord's return while watching, praying, and working.—D.J.H.

444. P. LAMARCHE, "La vigilance dans le Nouveau Testament," *Christus* 163 ('94) 293-300.

After tracing the evolution of "watchfulness" in the NT, the article considers the original message (waiting for God's kingdom), concern for the end-time, discerning the coming of the Lord, vigilance in temptation, and active vigilance.—D.J.H.

445. B. LANG, "Leibliche Auferstehung und ewiges Leben? Das biblische Jenseits in neuer Sicht," *BibKirch* 49 (1, '94) 2-10.

Taking as its starting point O. Cullmann's *Unsterblichkeit der Seele oder Auferstehung der Toten?* (1962), the article discusses life after death in the OT, the "bodily" resurrection of the dead in the NT, and "life" after death. Today we know that Hebrew culture thought more about life after death than was previously assumed. We also know that belief in resurrection played a relatively small role insofar as it looked forward to an earthly, temporally limited paradise. The earliest Christians believed not in a paradise based on human community but rather in a heaven directed to God and to the worship of God.—D.J.H.

446. G. LEONARDI, "Molteplici vie di 'cognizione della verità' nell'esperienza religiosa ebraico-cristiana - mutua tensione e osmosi," *StudPat* 41 (1, '94) 27-33.

In both the OT and the NT one can discern two approaches to knowing the truth: the one emanating from communal experience and revelations (prophetic), and the other based on human reason and related knowledge (sapiential). These two types of religious experience are distinct and complementary, and exist in dialectical tension. [The article is part of a symposium on "truth and faith" presented on pp. 3-62 of the fascicle.]—D.J.H.

447. J. M. Lieu, "Circumcision, Women and Salvation," *NTStud* 40 (3, '94) 358-370.

When Justin argued against circumcision by appealing to women's experience (see *Dialogue with Trypho* 23 and 46), he was not asking a question which, within the world-view of the time, could not be asked. The ambiguity for women inherent in male circumcision as the covenant marker, although invisible to the general perception of the time, could demand attention. The essay treats circumcision and women in discussion contemporary with Justin, women proselytes, and hermeneutical consequences. The question remains unanswered, what the focus on circumcision as the defining issue in the self-identity of authentic Christianity over against Judaism meant for women.—C.R.M.

448. W. A. Mack, "Involvement and Biblical Counseling," *Master's Seminary Journal* [Sun Valley, CA] 5 (1, '94) 23-41.

Biblical counseling seeks to solve people's problems by discovering their causes and applying biblical principles to them. Beginning with the examples of involvement through compassion offered by Jesus and Paul, the article discusses compassion, respect, and sincerity as foundations for building a facilitative relationship with counselees.—C.R.M.

449. C. Marshall, "The Use of Scripture in Ethics," *EvangRevTheol* 18 (3, '94) 222-233.

After outlining the components of Christian ethics (Scripture, theological tradition, moral philosophy, empirical data, the Spirit in community), the article considers the role of Scripture in determining Christian thought and practice, some hermeneutical problems (historical distance, pluralism), and the search for a method in moving from the text of Scripture to the current situation.—D.J.H.

450. D. G. McCartney, "*Ecce Homo:* The Coming of the Kingdom as the Restoration of Human Vicegerency," *WestTheolJourn* 56 (1, '94) 1-21.

The "coming" of the kingdom of God that is expected in the OT involves a reinstatement of humanity to the proper position of vicegerent, exercising the reign of God on earth. This vicegerent reign is imminent, indeed is already here, in the preaching and actions of Jesus and the testimony of the Evangelists. It is already here, in even greater measure though not yet in its fullness, in the preaching of Paul and the other apostles, as they proclaim Christ's exaltation and his receiving of dominion as the anointed king, God's Son. It is also growing as the vicegerency of "The Man" is given to Christ's elect ones, the saints of the Most High (see Dan 7:18, 27), who are anointed by the Holy One (see 1 Jn 2:20) and reign with Christ in heavenly places (Eph 2:6). Finally at "that day" the vicegerency of all who are in Christ will be fully realized and the reign of God will be all in all.—D.J.H.

451. I. Mihalovici, "María en los autores judíos," *EphMar* 44 (1, '94) 125-133. [See § 39-422.]

After a sketch of Jewish attitudes toward Mary through the centuries, the article discusses treatments of her by seven 20th-century Jewish writers: J. Klausner, J. Isaac, E. Fleg, R. Aron, D. Flusser, S. Ben-Chorin, and S. Asch.—D.J.H.

452. M. F. Morry, "Mary, the Maternal Instrument in God's Saving Act," *MarStud* 44 ('93) 9-18.

The model par excellence of God's intervention in the midst of his people is Mary—the

Mother of God and of his church. While apparitions and visions are vehicles and instruments of God's intervention (see Acts 2:17-21), Mary's *fiat* (see Lk 1:38) remains the model for the church's and our personal response in faith.—D.J.H.

453. W. G. MOST, "Unscriptural Marian doctrine?" *HomPastRev* 94 (8, '94) 60-63.

The teaching of Mary's cooperation in the redemption is not unscriptural. By her *fiat* at the Annunciation and at the foot of the cross, Mary as the new Eve contributed to removing the damage of original sin.—D.J.H.

454. H. MOXNES, "Hedningenes synder? Polemikken mot 'homoseksualitet' i Det nye testamente" [Sins of the Gentiles? The Polemic against "Homosexuality" in the New Testament], *NorskTeolTids* 94 (1, '93) 1-34.

The article reviews recent research on the issue of "homosexuality" in the Bible and in antiquity. Most authors lack an awareness of the differences between ancient conceptions of "same-sex" relationships and the modern concept of "homosexuality." While there is wide agreement that Paul in Rom 1:26-27 reflects Jewish-Hellenistic traditional condemnations of the sins of the Gentiles, the hermeneutical implications drawn differ greatly.—H.M.

455. H. MOXNES, "Modernitet og nestekjaerlighet. Et essay om Bibelen og moralens kulturelle rammer" [Modernity and Love of Neighbor. An Essay on the Bible and the Setting of Cultural Morality], *NorskTeolTids* 95 (2, '94) 95-106.

The article situates the discussion of the Bible and homosexuality in the context of changes in the modern period from a morality based on gender and kinship to a more universal morality based on justice, equality, and participation. Although kinship dominated the NT cultural view of community, Jesus' focus on the "neighbor" (Mk 3:31-35; Lk 7:36-50; 10:29-37; Mt 5:43-47) points toward the values of modernity. [The other contributions to the same fascicle treat various aspects related to a Christian understanding of homosexuality.]—C.R.M.

456. Z. NIEMIRSKI, "Biblijna koncepcja przyzłości (Das biblische Konzept der Zukunft)," *StudTheolVars* 31 (1, '93) 19-42.

After surveying biblical terms regarding the future with particular attention to the Greek words μέλλω and ἔσχατος, the article traces developments in the biblical understanding of the future in the OT, intertestamental literature, and the NT, respectively. For the NT writers, Jesus' resurrection marks the presence of the future that will find its fullness in the new creation with his parousia.—D.J.H.

457. J. C. O'NEILL, "The Origins of Christian Baptism," *IrBibStud* 16 (3, '94) 98-107.

The Johannine claim (see Jn 3:22; 4:1) that Jesus baptized may well be historical. There was a generally shared belief that in God's good time "Baptists" would come to prepare in some way for the coming of God's kingdom. Two sayings of Jesus suggest a belief that the Baptist had to die (see Mk 10:38; Lk 12:50). There may have been a common theology of baptism based on OT allusions when John began to baptize that continued into the early church.—D.J.H.

458. J. ORTBERG, "Why Jesus' Disciples Wouldn't Wash Their Hands," *ChristToday* 38 (9, '94) 26-28.

In the NT the spiritual life is determined by what is at the center, not by the boundaries.

In their conflicts with the religious experts about the boundary issues of Sabbath, eating, and circumcision, Jesus and Paul were threatening the foundation of their opponents' understanding of themselves as the people of God.—D.J.H.

459. T. PETERS, "Eschatological Sanctions and Christian Ethics," *PrincetonSemBull* Supplement 3 ('94) 129-152.

Taking as its starting point A. N. Wilder's *Eschatology and Ethics in the Teaching of Jesus* (1939; rev. ed., 1950), the article argues that we should think of the eschatological future of God as the ultimate sanction. This view of God's future as the ultimate sanction leaves room for penultimate sanctions such as common sense and human wisdom. Eschatology so understood should retain its future orientation and not be collapsed into a mythical form of thinking about strictly present realities. But it is possible to think of a future sanction as intrinsic to us in the present if we think in terms of prolepsis. Since the beatitudes in the Sermon on the Mount describe a life imbued with the proleptic presence of God's eschatological future, we can conclude that the life of beatitude is sanctioned by an intrinsic yet eschatological understanding.—D.J.H.

460. X. PIKAZA IBARRONDO, "Hija de Sión, origen y desarrollo del símbolo," *EphMar* 44 (1, '94) 9-43.

After considering various aspects of Zion as a symbol in the OT (center of creation, cosmic mountain, chosen place, dwelling place of God, etc.), the article discusses the judgment of Daughter-Zion according to the early OT prophets and Lamentations, and the joy of Daughter-Zion in the post-exilic prophets (Second and Third Isaiah, Zephaniah, Zechariah). Finally it reflects on the applicability of the image of Daughter-Zion to Israel, Mary, and the church.—D.J.H.

461. C. G. ROMERO, "The Bible, Revelation and Marian Devotion," *MarStud* 44 ('93) 19-40.

All Marian devotion is culturally based. For the culturally based Marian devotion to have theological legitimacy, it is necessary that the devotion be grounded in Scripture. Wherever there is an indirect relationship between Jesus/Mary and the OT (see Gen 3:15; Isa 7:14; Sirach 24), it is always from the perspective of the NT authors and their subsequent interpreters. In order for the Marian devotion to have pastoral relevance, it is important that it be perceived as having a revelatory dimension.—D.J.H.

462. S. ROSIK, "'Nowy człowiek' w Chrystusie ('New Man' in Christ)," *RoczTeol* 40 (3, '93) 41-52.

Christ is the initiator and creator of the new humankind. As the "image of the invisible God" (Col 1:15) and the prototype of the new humanity, Christ becomes an objective, universal, and concrete norm of Christian behavior. In baptism and other sacraments Christians assimilate the whole reality of the incarnation and redemption, and are supposed to act as is required of them by Christ who lives within them.—D.J.H.

463. I. C. ROTTENBERG, "Thank You, Rabbi Neusner, But No Thank You," *JournEcum Stud* 30 (2, '93) 269-272.

J. Neusner's approach to Christian-Jewish relations in *Telling Tales* (1993) and other writings seeks dialogue with a radically de-Judaized Christianity, one that has returned to the basic stance of the Church Fathers (but without their anti-Judaism). But we have gone that route before—contrary to the NT witness, and with disastrous consequences.—D.J.H.

464. R. SCHREITER, "Exigences évangéliques et don de Dieu," *Spiritus* [Paris] 35 (135, '94) 213-220.

In the biblical perspective reconciliation is above all the initiative and work of God. The process is one more of spirituality than of strategy. The biblical sequence is reconciliation, pardon, and repentance.—D.J.H.

465. L. SESTIERI SCHAZZOCCHIO, "María, Donna, Sposa e Madre ebrea," *EphMar* 44 (1, '94) 45-65.

Various canonical and noncanonical Jewish and Christian texts can help us to reconstruct the historical and socioreligious context of Mary in 1st-century Galilee and Judea. Within this framework Mary, the young woman who is both wife and mother, appears as a faithful daughter of the Jewish tradition, sharing both its rituals and messianic hopes, which also make her a protagonist in the "exceptional event" of Jesus.—D.J.H.

466. J. SPIVEY, "Separation No Myth: Religious Liberty's Biblical and Theological Bases," *SWJournTheol* 36 (3, '94) 10-16.

Separation of church and state is both scriptural and politically prudent. Mt 22:21 ("render to Caesar . . .") identifies Christians as citizens of two distinct kingdoms who fulfill separate obligations in each one. The contrast between church and state is sharpened by the NT description of Christ's character and the apolitical nature of his inaugurated kingdom.—D.J.H.

467. W. UNGER, "The Destiny of Those Who Have Never Heard: A Bibliographical Essay," *Direction* 23 (1, '94) 54-63.

A survey of recent biblical and theological studies on the destiny of non-Christians shows that devout Christians disagree regarding the fate of those who have never heard of Jesus, that the dominant restrictivist stance is not the only orthodox interpretation, and that hermeneutical problems exist on both sides of the issue.—D.J.H.

468. H. WANSBROUGH, "God's Blood," *Priests & People* 8 (6, '94) 222-226.

The article presents reflections from a biblical viewpoint on the threefold dimension of the Eucharist: past (Passover, Sinai covenant), present (acted parable of the passion, relation to the whole body of Christ), and future (awaiting the final coming of the Messiah).—D.J.H.

469. R. B. WARD, "The Use of the Bible in the Abortion Debate," *Saint Louis University Public Law Review* [St. Louis, MO] 13 (1, '93) 391-408.

There is no explicit reference to abortion in the Bible, even though abortifacient drugs were known and used in ancient societies. In the OT the fetus is not a living person (*nepeš*) until birth. Efforts to interpret φαρμακεία (Gal 5:20; Rev 9:21; 18:23; 21:8; 22:15) and cognates as abortifacient drugs are not convincing. Given the holistic anthropology of the NT writers, the connection of "breath" with living persons, and the distinctions apparent between the living person and the fetus, it is not likely that an early, drug-induced abortion would have been viewed as very different from using a drug for contraception. The argument against abortion arose from Platonic dualism (as developed by Philo and early Christian writers outside the NT), which was opposed to the body and especially to bodily pleasure, including sex.—D.J.H.

470. R. N. Wilkin, "We Believe In: Sanctification. Part 3: Present Sanctification: God's Role in Present Sanctification," *JournGraceEvangSoc* 7 (12, '94) 3-16.

This installment [see § 38-454] lays out the biblical teachings about God's role in present sanctification (i.e. personal holiness): continually extending grace, laying the foundation (regenerating, indwelling, baptizing, sealing), praying for us, empowering us, directing us, chastening us, rewarding us, and restricting our choices.—D.J.H.

471. S. Willis, "The Holy Spirit Muddle," *EpworthRev* 21 (2, '94) 64-70.

With the help of various NT texts, the article examines four aspects of the "muddle" of pneumatology: the nature of the Spirit's gifts (supernatural donations or enhancements of natural endowments), the personhood of the Holy Spirit, the locale in which the Spirit is experienced, and the relationship between the Spirit and the ascended Christ.—D.J.H.

472. M. R. Wilson, "Hospitality: Heritage of the Church," *JerusalemPersp* 45 ('94) 7-8.

The rabbis considered hospitality one of the most important functions of the home. The Jewish concept of hospitality is at the heart of the social consciousness of Christian faith.—D.J.H.

THE WORLD OF THE NEW TESTAMENT

473. P. J. J. Botha, "Living voice and lifeless letters: Reserve towards writing in the Graeco-Roman world," *HervTeolStud* 49 (4, '93) 742-759.

In the Greco-Roman world there was a surprising reticence toward writing, varying from mere indifference to active skepticism. The scribal culture of antiquity exhibits a strong bias toward orality, with even literates expressing little confidence in writing. There was a prevailing preference for the "living voice" in education, and a strong belief that access to teachings that were not written down distinguished insiders from outsiders.—D.J.H.

474. L. Cirillo, "Fenomeni battisti," *RivistStorLettRel* 29 (2, '93) 269-303.

After considering the characteristics and concerns of "baptist" movements from the 2nd century B.C. through the first centuries A.D., the article discusses the documentation pertaining to the particular "baptist" groups: Essenes, John the Baptist and Bannus, Jesus and his disciples, the primitive church, the disciples of John, Jewish proselyte baptism, and various other (Jewish, Christian, gnostic, etc.) groups.—D.J.H.

475r. K. F. Doig, *New Testament Chronology* [*NTA* 36, p. 411].

J. F. Brug, "New Testament Chronology: A Followup," *Wisconsin Lutheran Quarterly* [Mequon, WI] 91 (3, '94) 217-219.—Doig has gathered a lot of data and come up with some interesting suggestions about NT chronology. Until an airtight chronology appears, his book will be a good starting point. His assertion that Jesus' ministry lasted only two years and three months is the point most open to challenge.—D.J.H.

476. S. GÜNDÜZ, "The Problems of the Nature and Date of Mandaean Sources," *JournStudNT* 53 ('94) 87-97.

After providing a brief account of the Mandaean material (magical bowl texts and lead amulets, literary writings, oral tradition), the article focuses on problems with respect to the nature and date of the Mandaean sources. Non-expert scholars of Mandaeism should not use the Mandaean material uncritically. Comparative study between the texts is absolutely necessary before reaching decisions about the characteristics and nature of Mandaean concepts, ideas, and figures.—C.R.M.

477. E. HABAS (RUBIN), "The Jewish Origin of Julius Africanus," *JournJewStud* 45 (1, '94) 86-91.

Julius Africanus' Jewish origin cannot be satisfactorily proved, since this theory has no textual foundation. Further, several traditions speak against it. It can reasonably be suggested that Africanus was born a pagan and remained so for part of his life. No theory with any historical implications can therefore rest on Africanus' Jewish origin.—C.R.M.

478. J. HLADIK, "Geld(ver)leih im Imperium Romanum zur Zeit Jesu. Seine Praxis und die dadurch verursachte Not der SchuldnerInnen," *ProtoBib* 1 (2, '92) 115-133.

On the basis of Greek and Latin literary sources and papyri, the article discusses various aspects (legal, financial, social, political) of money-lending in the Roman empire of Jesus' time: the elements of a loan document, the "usual" rate of interest, usury as an old evil in Rome, the capitalizing of interest as an instrument of usury, and so forth.—D.J.H.

479. R. M. JENSEN, "The Offering of Isaac in Jewish and Christian Tradition. Image and Text," *BibInt* 2 (1, '94) 85-110.

The article examines early Christian and Jewish artistic representations of Abraham offering Isaac according to Genesis 22 [see § 38-1032], discusses early Christian and Jewish literature about the sacrifice of Isaac, and critiques various interpretations of the meaning of the images in early Christian times by reflecting on the integration of text and image as well as the methods and problems of iconographical study. Although presented in different form and possibly more available to a general audience, early Christian artistic representations may be vehicles for the same symbolic and allegorical typologies that are presented in documents from the same time and geographical region.—D.J.H.

480. A. LINDEMANN, "Samaria und Samaritaner im Neuen Testament," *WortDienst* 22 ('93) 51-76.

After noting both the prohibition (Mt 10:5) and command (Acts 1:8) of a mission to Samaria in early Christianity, the article examines the NT evaluation of Samaria and Samaritans. For those NT authors who speak in general of Samaria, it is a question of an area in which not Gentiles but Yahweh-believers who are not Jews live. In Lk-Acts the progression from inauspicious beginnings (Lk 9:52-56) to the legitimating command of the risen Christ (Acts 1:8) and subsequent mission (Acts 8) shows that Luke knew of but rejected the repudiation of a mission to Samaria reflected in Mt 10:5. Examination of Jn 4:5-44 and 8:48 confirms the impression obtained from Lk-Acts that there had been an early, successful mission to Samaria that was controversial and in need of particular legitimation.—C.R.M.

481. L. H. Martin, "The Anti-Individualistic Ideology of Hellenistic Culture," *Numen* 41 (2, '94) 117-140.

Although Hellenistic internationalism did challenge the classical view of a collective identity conferred by one's city of origin, it did not challenge the social basis of identity by producing any ideology of individualism. Rather it produced alternative strategies of social inclusion, which are well exemplified by the religious formations of the era. For the Greeks and the Romans any concept approaching that of modern, Western individualism was irrelevant. Their ideas and icons, discourse and practices, acts and gestures all confirm the anti-individualistic and collective character of a shared cultural ideal, an inter-individualistic construction of self.—C.R.M.

482. R. B. Moberly, "New Testament Chronology. Some Current Ideas," *Theology* 97 (777, '94) 170-179.

Concerned with "basic and retrospectively applied chronology," the article considers the dates of Jesus' crucifixion and death, the persecution of Christians at Rome, the revelation to John on Patmos [see § 37-903], and the composition of the Gospels and Acts [see § 37-1341].—D.J.H.

483. J. J. Pilch, "Coins of the Bible," *BibToday* 32 (3, '94) 172-176.

The article reflects on the various coins of the ancient world mentioned in the Bible and other information necessary for understanding coins. It considers when coins came into existence, what kind they were, and what purposes (including symbolic) they served.—D.J.H.

484. U. Schubert, "The Influence of Jewish Art on the Decoration of the First Christian Basilicas," *SIDIC* [Rome] 27 (1, '94) 14-18.

With particular attention to Beth Alpha and Dura Europos, the article describes Jewish artistic influences, particularly synagogue art, on the decoration of the first Christian basilicas. The religious paintings of the Jews, especially the sacrifice of Isaac and episodes involving the patriarchs, provided illustrations for a typological representation of the OT that was already suggested in the NT. [The English version of the third part of an article published in German in *Kairos* 19 (3, '77) 196-260.]—D.J.H.

485. W. Speyer, "'Derjenige, der verwundet hat, wird auch heilen,'" *JahrbAntChrist* 36 ('93) 46-53.

The article explores the ideas behind the saying "the one who has wounded will also heal" (ὁ τρώσας καὶ ἰάσεται) in its various forms in the OT, early Christian writings, and Greco-Roman sources, respectively.—D.J.H.

486. J. C. Thom, "'Don't Walk on the Highways': The Pythagorean *Akousmata* and Early Christian Literature," *JournBibLit* 113 (1, '94) 93-112.

Since in many ways the Pythagorean ἀκούσματα (also called σύμβολα) and the NT shared the same moral and religious world, a close scrutiny of them may help us to map out that world. After a brief introduction to the ἀκούσματα, the article surveys the history of research on the relation between the ἀκούσματα and early Christian literature, and considers some of the most important points of comparison between them and the NT with regard to form and content (e.g. "do not walk on the highways" and Mt 7:13-14, 24-27).—D.J.H.

487. P. van Minnen and K. A. Worp, "The Greek and Latin Literary Texts from Hermopolis," *GkRomByzStud* 34 (2, '93) 151-186.

The article first lists and discusses Greek and Latin literary texts from Hermopolis: 111 identified authors/works (Homer, Euripides, Demosthenes, Aristophanes, etc.), and 56 unidentified authors/works (epigrams, comedy, etc.). The lists should be helpful in assessing the extent of Greek culture in the Nile Valley during the period of Greek and Roman rule. Then it provides a table of fifty Christian texts from Hermopolis (OT, NT, Apocrypha, patristic, etc.).—D.J.H.

488. V. L. Wimbush, "*Contemptus Mundi:* The Social Power of an Ancient Rhetorics and Worldview," *UnSemQuartRev* 47 (1-2, '93) 1-13.

The expression *contemptus mundi* [see § 38-1197] is a representation for both a recognized literary genre and a worldview. As a worldview and social orientation it is ancient, going back to the proliferation of new, interstitial social formations or networks in antiquity, including the complex of movements that came to be known as formative Judaism and Christianity. In light of the reading and rereading of ancient Christian and other sources, *contemptus mundi* may be taken not only as a key to a clearer understanding of a quite popular ancient rhetorics and worldview, but also as a provocative challenge to modern sensibilities, religious or otherwise.—C.R.M.

Archaeology

489. S. Al-Theeb, "Two New Dated Nabataean Inscriptions from al-Jawf," *JournSem Stud* 39 (1, '94) 33-40.

Among the twenty Nabatean inscriptions found in 1990 at Qārat al-Mazād, two are dated (A.D. 4/5 and 70/71, respectively). The article provides for each a photograph, transcription, transliteration, translation, and commentary.—D.J.H.

490. D. Barag, "Mṭbʿ šl mttyh ʾntygwnws wṣwrt lḥm hpnym (A Coin of Mattathias Antigonos and the Shape of the Showbread)," *Qadmoniot* 27 (1-2, '94) 43-44.

The article discusses the depiction of the shewbread on a coin minted under Mattathias Antigonus (40-37 B.C.) with reference to the pertinent rabbinic sources (*m. Menaḥot* 11:5-6 parr.).—D.J.H.

491. J. H. Charlesworth, "Biblical archaeology: good grounds for faith," *U.S. Catholic* [Chicago] 57 (7, '94) 14-19.

Archaeology informs, rather than forms, faith. Using a question-and-answer format, the article comments on messianism, the uniqueness of Jesus, archaeological discoveries that illuminate biblical texts, crucifixion, and related topics.—D.J.H.

492. M. L. Fischer, "A Judaean Contribution to Roman Decoration: An Ornamented Stone from the Temple Mount Reconsidered," *IsrExplJourn* 43 (4, '93) 235-240.

R. Jacoby's suggestion [§ 34-1401] that the ornamented stone in secondary use near the

Qayatbay fountain at the Jerusalem Temple Mount was initially used as an architectural frieze is quite probably correct. The stone can be attributed to the category of friezes crowning walls or door lintels. Its ornamental motif of rosettes separated by tied leaves represents a Hellenized oriental plant motif used by Jews in decorating their monuments, tombs, and ossuaries during the Second Temple period. Its use on the Arch of Titus in Rome may reflect the impact of Judean art on Roman decoration in the late 1st century A.D.—D.J.H.

493. A. GROSBERG, "Ḥzyt hmqdš ʿl-gby glwsqmwt byrwšlym (The Façade of the Temple Depicted on Ossuaries in Jerusalem)," *Qadmoniot* 27 (1-2, '94) 38-42.

Two ossuaries from Jerusalem that belonged to the Tarfon family (nos. 1522-23) bear inscribed drawings of the façade of the Jerusalem Temple, and thus constitute its oldest extant depictions. The article describes the ossuaries, discusses pertinent literary evidence, and examines the depictions on the ossuaries.—D.J.H.

494. E. GROSSMANN, "The Bronze Figurine of the Goddess Minerva from Apollonia, Israel," *Tel Aviv* 20 (2, '93) 225-227.

The bronze figurine of the goddess Minerva from Apollonia that is described in this article can be dated to the late Roman period. It is one of the best specimens of its kind found to date along the entire coast of Israel.—D.J.H.

495. G. HADAS, "tyšʿh qbrym mymy hbyt hšny bʿyn-gdy (Nine Tombs of the Second Temple Period at ʿEn Gedi)," *ʿAtiqot* 24 ('94) 1-65, 1*-8*.

The attribute common to the nine Second Temple period tombs at ʿEn Gedi from the 2nd and 1st centuries B.C. that are described in this article was the use of simple wooden burial coffins accompanied by modest grave goods, notably wooden tableware. Although the ʿEn Gedi coffins are similar in shape, design, and decoration to other coffins from the Hellenistic world, there are two significant differences: the feet of the ʿEn Gedi coffins were not joined to the sides by mortise and tenon joints, and the coffins did not have a recessed central panel. The large concentration of wooden materials—some forty coffins and thirty-six vessels—affords a rare opportunity to study woodworking techniques at the end of the Hellenistic period. [The same fascicle contains other articles in both Modern Hebrew and English on various aspects of the ʿEn Gedi tombs: A. Sheffer on textiles from Tomb 2 (pp. 66-68, 9*), E. Werker on botanical identification of wood remains (pp. 69-72, 10*), I. Carmi and D. Segal on Carbon 14 determinations of wood samples (pp. 73-74, 11*), and B. Arensburg and A. Belfer-Cohen on the skeletal remains (pp. 75, 12*-14*).]—D.J.H.

496. W. HORBURY, "The 'Caiaphas' Ossuaries and Joseph Caiaphas," *PalExplQuart* 126 (1, '94) 32-48.

The "Caiaphas tomb" and its Aramaic ossuary inscriptions [see §§ 36-993; 37-444, 450] seem to fit naturally into the extensive series of such finds from the later Second Temple period in Jerusalem. But the ossuary inscriptions cannot be said straightforwardly to attest an Aramaic name corresponding to Caiaphas. More probably, they attest the similar and perhaps related name Qopha, which is likely also to have been a priestly name. Joseph with the patronymic bar Qopha in inscriptions 5 and 6 is not clearly identifiable with Joseph surnamed Caiaphas by Josephus. Thus the identity of the persons named in the three *q(y/w)pʾ* inscriptions remains in doubt, but their name suggests that this is the tomb of a priestly family.—D.J.H.

497. J.-B. Humbert, "L'espace sacré à Qumrân. Propositions pour l'archéologie," *RevBib* 101 (2, '94) 161-214.

The article proposes a ritual interpretation of the archaeological remains at Qumran. It appears that the Essenes developed a place of worship on the site of what had been a Hasmonean villa. The bone deposits are the result of ritual sacrifices. The northern enclosure can be viewed as a courtyard for the sacrifices, and the "refectory" as a hall for the offerings. Thus Qumran can be regarded as the religious center for the Essene communities settled alongside the Dead Sea. An appendix (pp. 212-214) by S. Pfann deals with the wine press (and *miqweh*) at Khirbet Qumran loc. 75 and 69.—D.J.H.

498. J. Magness, "The Dating of the Black Ceramic Bowl with a Depiction of the Torah Shrine from Nabratein," *Levant* 26 ('94) 199-206.

Although the excavators of the synagogue and village at Nabratein in Galilee [see §§ 27-1170; 28-333] dated the black ceramic bowl that bears an incised depiction of the Torah shrine to the Byzantine period, an examination of published parallels indicates that it should be assigned to the 8th or 9th century. Thus the bowl provides archaeological evidence for the continued existence of a Jewish community at Nabratein in the centuries following the Muslim conquest.—D.J.H.

Archaeology, § 39-551.

Dead Sea Scrolls

499. M. G. Abegg, "Messianic Hope and 4Q*285:* A Reassessment," *JournBibLit* 113 (1, '94) 81-91.

After a material description of 4Q285, the article discusses the genre of the work (akin to *War Scroll*), its contents (especially the final battle and judgment scene in frags. 4-5), and the interpretation of the controversial phrase *whmytw nśyʾ hʿdh* in frag. 5, line 4. Although *whmytw* is ambiguous, it is better understood as saying that the prince of the congregation sentences "him" (the king of the Kitians) to death rather than as referring to a "pierced" or "slain" messiah.—D.J.H.

500. K. Berger, "Qumran und das Neue Testament," *TheolGlaub* 84 (2, '94) 159-174.

After questioning the view that the Dead Sea scrolls represent the "monastic" life of a Jewish sect, the article notes the prominence of dualism and mysticism in the Qumran writings. Then it calls attention to some similarities between the Qumran scrolls and the NT in the areas of organization and institutions, vocabulary, messianic expectations, and the theme of justification. Finally it reflects on the fundamental difference between Christianity and Judaism with reference to the person of Jesus.—D.J.H.

501. M. J. Bernstein, "4Q252: From Re-Written Bible to Biblical Commentary," *JournJewStud* 45 (1, '94) 1-27.

The relatively well-preserved portions of 4Q252 (also known as 4QpGen^{a}) consist of a series of exegetical remarks, some with lemmas and some without, situated sequentially and covering Genesis 6–49 but with no overt principle governing the choice of passages on which to comment. After analyzing the manuscript's exegetical remarks in isolation, the article discusses earlier attempts at classifying it, and offers suggestions about its genre. Neither pesher nor rewritten Bible, this work represents the first steps taken in the direction of non-esoteric and non-tendentious simple-sense expository biblical commentary.—D.J.H.

502. G. J. BROOKE, "Power to the Powerless—A Long-Lost Song of Miriam," *BibArch Rev* 20 (3, '94) 62-65.

4Q365, frag. 6a, contains fragments of a song of Miriam (see Exod 15:21b) that matched but was not the same as the song that Moses and the Israelites sang (see Exod 15:1-19). This new text can best be appreciated as part of a genre of women's songs that celebrate God's victories by a kind of reversal (see Judith 16; Lk 1:46-55; 1 Sam 2:1-10).—D.J.H.

503. B. W. W. DOMBROWSKI, "*Miqṣāt Maʿaśēh Hattôrâ* (4QMMT) in English," *Qum Chron* 4 (1-2, '94) 28-36.

After preliminary remarks on 4QMMT and its publication history, the article presents revised translations of parts B and C [see *NTA* 37, pp. 141-142; 38, p. 143]. [The same issue contains P. Muchowski's review of the 2nd edition of the translation (pp. 37-39) and a reply by Dombrowski (pp. 39-40).]—D.J.H.

504. E. ESHEL, "4Q477: The Rebukes by the Overseer," *JournJewStud* 45 (1, '94) 111-122.

4Q477 preserves remnants of a legal record, compiled by the sect's overseer (*mbqr*), of those members who were rebuked after committing a sin. The article provides a discussion of orthography, transcriptions of fragments 1 and 2, a translation, a commentary, and a discussion of parallels in Qumran and other writings. The overseer had to deal with the following offenses: doing evil, being short-tempered, being haughty in spirit, loving one's relatives and therefore failing to rebuke them, disturbing the spirit of the community, and choosing a good life. The document is the first text in which personal names of members of the sect are mentioned.—D.J.H.

505. J. A. FITZMYER, "Preliminary Publication of pap4QTob^a ar, Fragment 2," *Biblica* 75 (2, '94) 220-224.

Fragment 2 of pap4QTob^a ar (4Q196) is written on light brown papyrus in a late semiformal Hasmonean script (ca. 50-1 B.C.). The article provides a photograph of it, a transcription and translation of its text of Tob 1:19–2:2, and a detailed philological commentary.—D.J.H.

506. E. GARHAMMER, "Qumran und die Vermarktungsmechanismen der Medien oder: Warum eine Medienschelte nur die halbe Wahrheit ist!" *TheolGlaub* 84 (2, '94) 151-158.

The article discusses why and how M. Baigent and R. Leigh's *The Dead Sea Scrolls Deception* (1991) became a bestseller in Germany [see § 38-1691] with the help of three modern media genres: a radio address, the report of a television discussion, and a FAX-communication.—D.J.H.

507. E. D. HERBERT, "2 Samuel v 6: an interpretative crux reconsidered in the light of 4QSam^a," *VetTest* 44 (3, '94) 340-348.

The key to understanding the Hebrew text of 2 Sam 5:6 lies in recognizing that *ky ʾm* possesses the force of strengthened *ky:* "Surely the blind and the lame have turned you aside. . . ." Failure to understand this relatively rare meaning of *ky ʾm* explains the progressive corruption represented by the variant readings of the primary Septuagint traditions and 4QSam^a (*ky hsyt[. . .]*).—D.J.H.

508. Z. J. KAPERA, "Current Bibliography on the Dead Sea Scrolls 1994 (Part I)," *Qum Chron* 4 (1-2, '94) 114-124.

This installment in the ongoing bibliography on the Dead Sea scrolls [see § 38-1695] provides bibliographic information for 104 monographs, journal articles, reviews, essays from collections and *Festschriften,* etc.—D.J.H.

509. Z. J. KAPERA, "How Not to Publish 4QMMT. Part II: Spring 1991-Spring 1994," *QumChron* 4 (1-2, '94) 41-52.

The article chronicles recent controversies surrounding the interpretation and publication of 4QMMT [see *NTA* 36, p. 448], with particular attention to the author's role in the matter. [The same issue (pp. 53-66) contains Kapera's preliminary subject bibliography of 100 publications on 4QMMT between summer 1991 and spring 1994.]—D.J.H.

510r. Z. J. KAPERA, *Qumran Cave IV and MMT. Special Report* [*NTA* 36, p. 448].

J. ZAGENBERG, "Some Remarks on the Special Report on Qumran Cave Four and MMT," *QumChron* 4 (1-2, '94) 67-72.—Kapera's collection of essays and extracts, together with the bibliography, provides welcome and valuable documentation of the most influential positions brought forward today on 4QMMT. However important 4QMMT may be, there is a certain tendency to overestimate its role as the "founding document" of the Qumranites.—D.J.H.

511. B. LOADER, "The New Dead Sea Scrolls. New Light on Messianism and the History of the Community," *Colloquium* 25 (2, '93) 67-85.

The Qumran Cave 4 texts made available by R. Eisenman and M. Wise in *The Dead Sea Scrolls Uncovered* (1992) make important contributions to our understanding of the community's messianism (4Q246, 252, 521, 285, etc.) and history (4Q390, 385-389, 471, 541, 394-398 and 397-399, 448, 323-324, etc.). The first set of scrolls presents us with the picture of a very military Davidic messiah; what emerges clearly is the strength of the hope for a royal messiah and the restorative character of this hope in contrast to one of a utopian disjunction. The second set illuminates the early period of the community's life and its subsequent history.—D.J.H.

512. S. MĘDALA, "The Character and Historical Setting of 4QMMT," *QumChron* 4 (1-2, '94) 1-27.

After reviewing major attempts at establishing the nature and circumstances of the composition of 4QMMT, the article considers the evidence for pre-Pharisaic Hasideans as the originators of the document, the addressees of the letter and the circumstances of its composition, and its significance for the study of the internal differentiation of Judaism in the Second Temple period. 4QMMT is a letter from pre-Pharisaic Hasideans to the pious and enlightened high priest Alcimus, who can be identified as the Teacher of Righteousness of the Qumran scrolls.—D.J.H.

513. M. Philonenko, “De Qoumrân à Doura-Europos: La vision des ossements desséchés (*Ézéchiel* 37,1-4),” *RevHistPhilRel* 74 (1, ’94) 1-12.

The ps.-Ezekiel account of the vision of the dry bones (see Ezek 37:1-14) in 4Q385, fragment 2, illuminates some of the motifs on the corresponding fresco in the Dura Europos synagogue: the six Ezekiel figures, the bones, the tree of life, the psyches, the revivifications, and the choir of ten resurrected figures.—D.J.H.

514. E. Qimron, “ʿl hbrkh lywntn hmlk (Concerning the Blessing Over King Jonathan),” *Tarbiz* [Jerusalem] 61 (3-4, ’92) 565-567.

In the blessing upon King Jonathan in 4Q448 [see § 37-456] the word *ʿwr* is an imperative meaning “guard” (see Job 8:6) and *qdš* is a divine epithet: “Watch, O Holy One, over King Jonathan. . . .”—D.J.H.

515. S. A. Reed, “What is a Fragment?” *JournJewStud* 45 (1, ’94) 123-125.

A real fragment is an intact piece of papyrus or parchment. Editors of Qumran texts [e.g. § 37-1020] have often used the term “fragment” to refer to a group of fragments which they claim belong together. Those who read publications of the scroll fragments should read the photographs critically.—D.J.H.

516. R. Riesner, “Jesus, Qumran und der Vatikan. Anmerkungen zu einem Bestseller und solchen, die es gerne geworden wären,” *TheolGlaub* 84 (2, ’94) 139-150.

Taking as its starting point the phenomenal publishing success of the German version of M. Baigent and R. Leigh’s *The Dead Sea Scrolls Deception* (1991), the article considers the influence of R. Eisenman’s views on it and comments on Eisenman’s work with M. Wise entitled in English *The Dead Sea Scrolls Uncovered* (1992). Then it describes these and other such publications as symptoms of a deep-seated spiritual crisis, and discusses the alleged Vatican plot to suppress the Dead Sea scrolls, the current free access to the scrolls, and the relation between Qumran and the NT.—D.J.H.

517. F. Rohrhirsch, “Wissenschaftliche Begründungsstrukturen in der neueren Qumran-Literatur,” *StimmZeit* 212 (4, ’94) 267-278.

Recent claims about the Dead Sea scrolls have raised anew the epistemological problem of what the grounds are for accepting a hypothesis as true. This article focuses on the German versions of M. Baigent and R. Leigh’s *The Dead Sea Scrolls Deception* (1991), and R. H. Eisenman and M. Wise’s *The Dead Sea Scrolls Uncovered* (1992), concluding that their works lack a critical consciousness of what they can prove and what the limits are. It also gives attention to the theories about the presence of Jesus, early Christians, and the NT at Qumran, as well as the debates about the validity of paleography and Carbon-14 testing as criteria for dating the scrolls.—D.J.H.

518. L. H. Schiffman, “New Tools for the Study of the Dead Sea Scrolls,” *RelStudRev* 20 (2, ’94) 113-116.

Since recent events have placed Dead Sea scrolls research in “a new world,” this essay seeks to acquaint scholars outside the Qumran “cabal” with the new tools and to apprise them of their advantages and limitations. It deals with photographic reproductions of the texts, new text editions, concordances and catalogues, and miscellaneous items.—D.J.H.

519. W. M. Schniedewind, "King and Priest in the Book of Chronicles and the Duality of Qumran Messianism," *JournJewStud* 45 (1, '94) 71-78.

The duality of king and priest "with harmony between them" may be seen in the OT books of Chronicles (see especially the dynastic oracle in 1 Chron 17:14), which evaluate the history of Israel in terms of bicephalic leadership administered by the Temple and the palace. The "two messiahs" in Qumran literature—a Davidic king and an Aaronic priest—are an eschatological expression of the early post-exilic returnees' bicephalic ideology of Israel's leadership.—D.J.H.

520r. H. Stegemann, *Die Essener, Qumran, Johannes der Täufer und Jesus. Ein Sachbuch* (Freiburg—Basel—Vienna: Herder, 1993).

J. Zagenberg, "Harmut Stegemann's Synthesis of the Dead Sea Scrolls," *QumChron* 4 (1-2, '94) 93-111.—Stegemann's magisterial study stands out and above everything else published in Germany in the new phase of Qumran research since 1990. The article gives particular attention to Stegemann's theory that the primary purpose of the structures at Qumran and ʿAin Feshka lay in the production and processing of leather and scrolls, his view that only a few Qumran texts are of undoubtedly Essene origin, and his study of the possible connections of Qumran to the NT and rabbinic Judaism.—D.J.H.

521. H. Stegemann, "Qumran, Jesus und das Urchristentum. Bestseller und Anti-Bestseller," *TheolLitZeit* 119 (5, '94) 387-408.

The article first describes and evaluates R. Eisenman and M. Wise's *The Dead Sea Scrolls Uncovered* (1992; German 1992) as unreliable and B. Thiering's *Jesus & the Riddle of the Dead Sea Scrolls* (1992; German 1993) as a bad joke. Then it provides a critical discussion of the five central theses in M. Baigent and R. Leigh's *The Dead Sea Scrolls Deception* (1991; German, 1991): the scandal regarding the editing of the Qumran texts, the threat to Christian orthodoxy (especially the uniqueness of Jesus) from the Qumran scrolls, the late dating of important Qumran writings, the association of Qumran with a broad stream of Zealot resistance groups, and the identifications of the Teacher of Righteousness as James the Lord's brother and of the Man of Lies with Paul.—D.J.H.

522. H. Stegemann, "Qumran und das Judentum zur Zeit Jesu," *TheolGlaub* 84 (2, '94) 175-194.

After explaining how fragmentary Qumran scrolls can be reconstructed, the article discusses Judaism in Jesus' time, the religious parties, and the Essenes as the people behind the scrolls. Then it considers seven characteristic features of the Essene movement that help to confirm the Essene hypothesis: hierarchy, procedures for accepting candidates, community of goods, ritual baths, common meals, attitudes toward marriage, and calendar. It concludes with remarks on the various kinds of scrolls and their antiquity.—D.J.H.

523. G. Vermes, "The Present State of Dead Sea Scrolls Research," *JournJewStud* 45 (1, '94) 101-110.

After some personal observations, the article divides the history of Qumran research into three periods: from Muhammad the Wolf to the Six-Day War, from 1967 to the 1991 "revolution" (making the scrolls available to all), and the aftermath of the victory. Then it reflects on where we stand now and where we are going, with reference to how freedom of inquiry has affected Qumran studies, the need for a fresh evaluation of the community, its identity, and the relation of the scrolls to the NT.—D.J.H.

524. G. VERMES, "The War Over the Scrolls," *New York Review of Books* [New York] 41 (14, '94) 10-13.

After the initial excitement surrounding the discovery of the Dead Sea scrolls, a half-century of scholarly mismanagement and irresponsibility followed. As a result of the "secrecy rule" among the team of editors, a distorted, sensational view of the scrolls arose among the press, the public, and even some scholars. Once the scroll archives were opened in 1991, however, they failed to reveal any sort of theological dynamite. The immense labor of publishing the scrolls is now moving quickly, and they are the object of lively and informed scholarly debates. Though not directly about Jesus, the Dead Sea scrolls still have much to teach us about the Jewish traditions from which his unique and enduring spiritual message emerged.—D.J.H.

Dead Sea Scrolls, §§ 39-38r, 71, 73-74, 170, 212, 497, 537, 545, 582.

Jewish World

525. J. Z. ABRAMS, "Recognizing, and Repudiating, Anti-Christian Polemic in Classic Jewish Sources," *CCAR Journal* [New York] 41 (1, '94) 37-43.

The story of the emperor Hadrian honoring true fruits (Judaism) and rejecting false fruits (Christianity) in *Leviticus Rabbah (Kedoshim)* 25:5 is an example of rabbinic anti-Christian polemic. The tale portrays Rome as the sages wished Rome to be, and underscores the uniqueness of Israel's approach to the Torah and holiness.—D.J.H.

526. C. BEGG, "Josephus's Version of Jehu's Putsch (2 Kgs 8,25-10,36)," *Antonianum* 68 (4, '93) 450-484.

The article compares Josephus' narrative of Jehu's coup (*Ant.* 9:105-139, 159-160) and its biblical source (2 Kgs 8:25–10:36; cf. 2 Chron 22:1-9) as it is attested in various ancient witnesses. It seeks to determine (1) which biblical text(s) Josephus used, and (2) what additions, omissions, rearrangements, and modifications Josephus' version manifests vis-à-vis the source story, and why and with what effect he introduced such changes. Although Josephus used 2 Kgs 8:25–10:36 rather than 2 Chron 22:1-9, it is not clear what text-form(s) was available to him. While Josephus was content (for the most part) to take over the existing biblical story, he did take the liberty to modify the source on a minor scale. Josephus found nothing problematic with the biblical source's portrayal of Jehu's divinely mandated butchery of anyone even tangentially associated with Ahab.—D.J.H.

527. C. BERNABÉ UBIETA, "La mujer en el judaísmo bíblico," *EphMar* 44 (1, '94) 99-124.

After discussing the sociopolitical and religious condition of Israel in the Persian period, the article considers the diverse portrayals of women in Proverbs, Ruth, and Esther. Then following a brief introduction to ideas about women in the Hellenistic-Roman period, it deals with attitudes toward women in Qoheleth, Sirach, *Life of Adam and Eve,* Canticles, Susanna, Esther, and Judith.—D.J.H.

528. G. BODENDORFER-LANGER, "'Und die Hand des Armen und Elenden machte sie nicht stark' (Ez 16,49). Zur Parteilichkeit der Bibel und der unterschiedlichen Wertung in jüdischer und christlicher Auslegung," *ProtoBib* 3 (1, '94) 9-23.

The rabbinic interpretation of the condemnation of Sodom (see Genesis 18–19) focused on its social inconsiderateness and arrogance (see Ezek 16:49-50), while in patristic interpretation the concrete sociopolitical aspect was in the background. Thus rabbinic literature can serve as a corrective for the Fathers' typological and often anti-Jewish exposition of the Sodom episode.—D.J.H.

529r. D. BOYARIN, *Intertextuality and the Reading of Midrash* [*NTA* 34, p. 404; §§ 35-1412r; 36-1016r].

A. SAMELY, "Justifying Midrash: On an 'Intertextual' Interpretation of Rabbinic Interpretation," *JournSemStud* 39 (1, '94) 19-32.—The article outlines Boyarin's view of midrash, identifying problems with underlying assumptions or concrete interpretative results. Boyarin's aim is to justify midrash as genuine interpretation of biblical text, and to show that we can fully appreciate the legitimacy and appropriateness of midrash with the help of a theoretical framework of meaning and interpretation that abjures "logocentrism" in general. But it is possible to make sense of midrashic procedures without accepting their results as valid interpretation of the biblical text. Nevertheless, the quality and sensitivity of interpretation are very high throughout this book.—C.R.M.

530. M. BREUER, "Mqrʾ wtrgwm btpylh (Biblical Quotes and *Targum* in Prayer)," *Lĕšonénu* [Jerusalem] 57 (2, '92) 119-122.

The Hebrew prayer *Qedušat Yoṣer* contains phrases that are exact translations of Aramaic expressions in *Targum Jonathan* of Isa 6:2 and 6:3.—D.J.H.

531. J. R. BUSTO SAIZ, "Sabiduría y Torá en Jesús ben Sira," *EstBíb* 52 (1-2, '94) 229-239.

The book of Sirach is in a real sense a reinterpretation of the Torah and reflects the nationalization of the wisdom tradition in Israel (see Bar 3:9–4:4). For Ben Sira, the Torah is God's wisdom communicated to humans (see 24:23) and containing all that is needed to live in "fear of the Lord." Many of the particular teachings in Sirach are reinterpretations and accommodations of the Torah to the contemporary situation.—D.J.H.

532. M. CARREZ, "1. Esdras Septante," *RevHistPhilRel* 74 (1, '94) 13-42.

Composed in Egypt ca. 150 B.C., 1 Esdras covers 2 Kings 35–36; Ezra 1–10; and Neh 7:13–8:12. Its translation is more exact and elegant than the Septuagint, and its Hebrew original was apparently a better text than the Masoretic text and the Septuagint. Some sections (1:21-22; 3:1–5:6) were originally composed in Greek. The main part of the article is an annotated French translation of 1 Esdras.—D.J.H.

533. M. CASEY, "The Use of the Term *br (ʾ)nš(ʾ)* in the Aramaic Translations of the Hebrew Bible," *JournStudNT* 54 ('94) 87-118.

In the Targums and the Peshitta *br (ʾ)nš(ʾ)* is the normal term for "man." It may render *ʾdm, ʾyš, ʾnwš, bn ʾdm,* or *npš.* It is used sometimes in free composition or to render another word. It can refer to an unspecified individual or to "man" in general; with a negative it means "nobody." The hypotheses that it refers to "man subject to death" (J. W. Bowker) or the "messiah" (F. J. Moloney) do not withstand close scrutiny. It is sometimes used in general statements by a speaker with particular reference to himself, or to himself and a group of associates—an idiom of particular significance for understanding Jesus' use of *br (ʾ)nš(ʾ)*.—D.J.H.

534. J. M. COHEN, "Had Noah Lived in Abraham's Generation," *Jewish Bible Quarterly* [Jerusalem] 22 (2, '94) 120-122.

Because we cannot logically extrapolate from the piety of one generation to the next, we can neither affirm nor deny Rabbi Yohanan's poor assessment of Noah or Resh Lakish's spirited defense of his piety (see Gen 6:9).—D.J.H.

535. J. COOK, "The Septuagint as Contextual Bible Translation - Alexandria or Jerusalem as Context for Proverbs," *JournNWSemLang* 19 ('93) 25-39.

The Greek version of Proverbs probably originated in Palestine where antipathy to Hellenism was stronger than in Egypt, and philosophical influence was limited. The Septuagint of Proverbs exhibits a more extensive anti-Hellenistic approach than Sirach does.—D.J.H.

536. A. D. CROWN, "Samaritan Literature and Its Manuscripts," *BullJohnRylUnivLibMan* 76 (1, '94) 21-49.

This basic guide to Samaritan literature is concerned with manuscript production in the main periods of Samaritan creativity and the subjects that might be expected to be found in manuscripts of various periods. It attempts to incorporate what is currently known about Samaritan Hellenistic literature and to focus attention on the relevant manuscripts of each class or individual work of literature with special, but not exclusive, reference to the manuscripts in the British Library.—C.R.M.

537. J. ELWOLDE, "The use of *ʾēt* in non-biblical Hebrew texts," *VetTest* 44 (2, '94) 170-182.

Outside the Hebrew Bible (where it is found some 10,900 times) the "object marker" *ʾēt* occurs 47 times in pre-mishnaic inscriptions, 55 times in Sirach, and 816 times in nonbiblical texts from the Dead Sea scrolls (including contemporaneous material from the Cairo Geniza). The article indicates in which ways the nonbiblical material continued regular and rare or anomalous uses of *ʾēt* attested in the Bible. It also brings together known oddities of *ʾēt* in the Bible and provides lists of the passages where they occur (or might be interpreted as occurring).—D.J.H.

538. P. F. ESLER, "The Social Function of *4 Ezra*," *JournStudNT* 53 ('94) 99-123.

This study suggests an explanation of how *4 Ezra* may have functioned socially for its audience. After introducing social-scientific perspectives (millenarianism, cognitive dissonance, introversionism), the discussion proceeds under the following headings: Maoris, Iroquois, and post-A.D. 70 Jews (a broad comparison); the literary structure of *4 Ezra;* analysis of the vision of the mourning woman; Ezra as a representative of Israel; eschatology; and the Law. The primary social function of *4 Ezra* was to provide its Jewish audience with a means of managing or eliminating the dissonance between their doctrine of election and their total defeat by Rome.—C.R.M.

539. L. H. FELDMAN, "Hebraism and Hellenism Reconsidered," *Judaism* 43 (2, '94) 115-126.

Most of the oppositions between Hebraism and Hellenism alleged by M. Arnold (1869) and others turn out to lack substance or foundation. The real gulf between Athens and Jerusalem is their different attitudes toward time and history. Judaism is centered on time rather than on space.—D.J.H.

540r. L. H. FELDMAN, *Jew and Gentile in the Ancient World* [*NTA* 38, p. 143].

T. RAJAK, "A missionary faith?" *Times Literary Supplement* [London] May 6 ('94) 24.—When one hones in on the inner structure of Feldman's work rather than on the disparate expositions in this impeccably researched volume, one feels uneasy that he may not have entirely avoided the trap (as Josephus often did not) of writing apologetics instead of committed history. The two principal themes are the Jews' relations with Greek culture and their proselytizing of pagans and Christians. In contrast to E. Bickerman, Judaism and Hellenism are for Feldman polar opposites. The tally of Judaism's attractions tells us little about the reality of conversions as a social fact at any one time or place, and nothing about the sum total of converts.—D.J.H.

541. L. H. FELDMAN, "Josephus' Portrait of Elijah," *ScandJournOT* 8 (1, '94) 61-86.

Inasmuch as Josephus was writing for both non-Jewish and Jewish audiences, he was careful to neither aggrandize nor denigrate the character of Elijah excessively. Because of the traditions identifying Elijah with Phinehas the biblical zealot and portraying him as the forerunner of the messiah, Josephus who was so indebted to the Roman imperial family could hardly aggrandize him. Because of Elijah's popularity with the Jewish masses, Josephus could hardly afford to downgrade him, though he did tone down the miracles associated with him.—D.J.H.

542. L. H. FELDMAN, "Josephus' Portrait of Isaac," *RivistStorLettRel* 29 (1, '93) 3-33.

In his treatment of Isaac (see *Ant.* 1) Josephus developed the themes of Isaac's noble birth, his reverence for his father, and possession of the cardinal virtues of wisdom, courage, temperance, justice, and piety. As a man of peace who achieves security through reasonable calculation, Isaac served as a model for Josephus' contemporary Jews. Josephus' solution to the problem posed by Esau's intermarriages was to make clear that Isaac was not consulted by Esau but held his peace once the marriages took place. He "improved" upon the biblical narrative in various ways.—D.J.H.

543. L. H. FELDMAN, "Josephus's Portrait of Jehoram, King of Israel," *BullJohnRylUniv LibMan* 76 (1, '94) 3-20.

The amount of attention that Josephus gave to Jehoram (Joram) in *Antiquities* 9 in comparison with the biblical accounts about him in 2 Kings is striking. As in the cases of two other wicked kings, Ahab and Manasseh, Josephus sought to rehabilitate Jehoram at least partly. Jehoram takes the lead in allowing his people to plunder the Syrian camp when there is some question as to whether the Syrians have planted a ruse. In addition, Jehoram possesses the cardinal virtues of wisdom, courage, temperance, justice, and piety.—D.J.H.

544. M. L. FISCHER AND A. STEIN, "Josephus on the Use of Marble in Building Projects of Herod the Great," *JournJewStud* 45 (1, '94) 79-85.

Archaeology has failed to confirm the use of marble for large architectural elements not only in the six building projects that Josephus explicitly indicates, but indeed in any monumental Herodian structure. It is possible that the mentions of marble in *War* were due to an error, which was corrected in *Antiquities* where there is total silence on the use of marble in Herodian structures. The most luxurious building material available in Herod's time seems to have been light-colored polished local limestone.—C.R.M.

545. D. FLUSSER, "'Mqst mᶜśy htwrh' wbrkt hmynym ('Some of the Precepts of the Torah' from Qumran [4QMMT] and the Benediction Against the Heretics)," *Tarbiz* [Jerusalem] 61 (3-4, '92) 333-374.

The point of departure for the *birkat hāmînîm* was the belief that those who pronounced blasphemies against God are condemned to eternal punishment. It was later extended to those who lacked solidarity with the Jewish people. That the "blessing" was understood as a polemic against the Essenes is now confirmed by 4QMMT. Christians appear in it only in the rite of the land of Israel and not before the end of the 3rd century A.D.—D.J.H.

546r. Y. FRAENKEL, *Darkhei ha'aggadah vehamidrash* (Givatayim, Israel: Yad latalmud, 1991).

R. KALMIN, "The Modern Study of Ancient Rabbinic Literature: Yonah Fraenkel's *Darkhei ha'aggadah vehamidrash,*" *Prooftexts* 14 (2, '94) 189-204.—In this monumental work, Fraenkel presents the results of a lifetime of careful study of ancient rabbinic texts from a modern literary perspective. Despite its flaws, it does improve our ability to interpret rabbinic sources. On the one hand, it clearly defines, classifies, and illustrates midrashic and haggadic techniques. It enhances our appreciation of the rabbinic authors' sophistication and artistry, and trains us to search the sources for evidence of dramatic tension and deliberate craftsmanship. His theories and interpretations are intriguing and original, and the breadth of his learning is remarkable. On the other hand, Fraenkel too often overinterprets or interprets arbitrarily, proceeds as if determining the correct text is a simple matter, and fails to do justice to the ambiguity of the material.—D.J.H.

547. R. A. FREUND, "'Thou Shalt Not Go Thither.' Moses and Aaron's Punishments and Varying Theodicies in the MT, LXX and Hellenistic Literature," *ScandJournOT* 8 (1, '94) 105-125.

Despite what appears to be the clear (P) Masoretic tradition that Moses and Aaron were excluded from the promised land as punishment for the events of Numbers 20 (and Deuteronomy 32), most Hellenistic-Jewish authors either ignored this tradition or totally reinterpreted it in light of other events and traditions found in the Pentateuch. Perhaps the Hellenistic-Jewish writers read the two texts in light of the theme of self-sacrifice, or just read them differently.—D.J.H.

548. S. FRIEDMAN, "Qbwṣwtyhm šl ktby-hyd mn htlmwd hbbly ᶜl py ktyb wlšwn (A Typology of the Manuscripts of the Babylonian Talmud Based upon Orthographic and Linguistic Features)," *Lĕšonénu* [Jerusalem] 57 (2, '92) 123-136.

Orthographic and linguistic features indicate four mutually exclusive types of Babylonian Talmud manuscripts: Ashkenazic, which preserves many Palestinian features; Sephardic, which represents standardization and elimination of popular forms; Yemenite; and Mediterranean, containing both Palestinian and Geonic orthographies, with early roots.—D.J.H.

549. R. P. GORDON, "Dialogue and Disputation in the Targum to the Prophets," *JournSem Stud* 39 (1, '94) 7-17.

Dialogical considerations have influenced the Targum's renderings of prophetic texts with the insertion of incipits ("the prophet said," see Isa 6:1) and the use of the translational protasis ("and if you say," see Mal 1:2, 6, 7, etc.). Moreover, it is possible to understand the Targum of Mal 2:15 dialogically, with separate speakers for the first (people) and second (prophet) sentences.—D.J.H.

550. S. HANDELMAN, "The 'Torah' of Criticism and the Criticism of Torah: Recuperating the Pedagogical Moment," *JournRel* 74 (3, '94) 356-371.

The central idea developed in this article is that epistemology is itself produced out of the teaching situation. The article first works out the relations of pedagogy and epistemology in postmodern theory and Jewish thought. Then it looks at some rabbinic texts and current attempts to understand them in the light of literary theory, with particular attention to the relation of the midrashic hermeneutic to the midrashic pedagogy. It considers midrash as pedagogy, the teacher-student bond, and teaching as creative withdrawal.—D.J.H.

551. R. HARRISON, "Hellenization in Syria-Palestine: The Case of Judea in the Third Century BCE," *BibArch* 57 (2, '94) 98-108.

There is very little archaeological support for the contention that Judea was thoroughly Hellenized before the middle of the 2nd century B.C. Neither monumental architecture nor material culture has been uncovered to suggest that Greek culture was an important part of Judean society during the 3rd century B.C. Yet 3rd-century Judeans were already becoming quite familiar with the Hellenistic world in the areas of government and economics.—D.J.H.

552. G. H. HARTMAN, "Midrash as Law and Literature," *JournRel* 74 (3, '94) 338-355.

The literary study of midrash makes us aware that what is meant by the literary has not been clearly defined. This essay raises the issue of what happens to that cornerstone of poetics, the concept of unity, when midrash enters the picture. The very existence of a writing like midrash, that cannot be said to have a literary purpose yet is intensely textual and intertextual, helps to expand the contested notion of the literary. A knowledge of midrash will prove more interesting for the literary critic than a knowledge of literary criticism for the scholar of Jewish texts.—C.R.M.

553. T. ILAN, "Matrona and Rabbi Jose: An Alternative Interpretation," *JournStudJud* 25 (1, '94) 18-51.

This study examines the corpus of traditions in the midrashic literature concerning the debates between Rabbi Jose ben Halafta and a certain Matrona. After drawing distinctions among the compilations, it presents a textual analysis of the traditions in *Genesis Rabbah* (4:6; 17:7; 25:1; 63:8; 68:4; 84:21; 87:6). Then it considers other traditions, and the development of the Matrona and Rabbi Jose traditions into a literary *topos.* The *Genesis Rabbah* traditions disclose a teacher-student relationship between a Jewish sage and a woman who is groping through her first biblical lessons. Matrona could have served as the personal name of a Jewish woman. These traditions offer a substantial body of knowledge on the scope and nature of Jewish women's education in Palestine in the 2nd century A.D.—C.R.M.

554. R. KALMIN, "Rabbinic Attitudes toward Rabbis as a Key to the Dating of Talmudic Sources," *JewQuartRev* 84 (1, '93) 1-27.

Amoraic and tannaitic praise and expressions of special respect for other rabbis most likely originate close to the time of the rabbis involved [see § 37-1598]. Rabbis tend to react personally to contemporaries and near-contemporaries. But as the chronological distance between commentator and source increases, rabbis tend to react not to the personalities of the authors but rather to the content of their statements. Praise found in anonymous commentary is distinct from that found in amoraic and tannaitic commentary, supporting the claims that the anonymous and attributed sections of the Talmud are formally and functionally distinct.—D.J.H.

555. A. KAMESAR, "The Narrative Aggada as Seen from the Graeco-Latin Perspective," *JournJewStud* 45 (1, '94) 52-70. [See § 39-610.]

There were two Greco-Latin approaches to the narrative haggadah. On the one hand, there was the rather sophisticated attempt undertaken by Origen and his successors to separate the "scientific" from the "mythical" or poetic component. On the other hand, Josephus and the Antiochene Fathers approached the narrative haggadah in a more monolithic fashion. Yet they took completely opposite views concerning the identification of the corresponding Greek literary genre. This latter phenomenon leads one to be wary of attempts to characterize the narrative haggadah as something that resembles Greek literary forms.—D.J.H.

556. B. KERN-ULMER, "Die Bewertung der Proselyten in rabbinischen Schrifttum," *Judaica* [Basel] 50 (1, '94) 1-17.

Taking as its starting point Ps 146:9 ("the Eternal One watches over *gêrîm*"), the article examines ten rabbinic texts that deal with the acceptance and significance of proselytes to Judaism: *b. Berakot* 17b; *Exodus Rabbah* 30:12; *Ruth Rabbah* 2:16; *Genesis Rabbah* 39:14; *b. ʿAboda Zara* 11a; etc.—D.J.H.

557. B. KERN-ULMER, "Zwischen ägyptischer Vorlage und talmudischer Rezeption: Josef und die Ägypterin," *Kairos* 34-35 ('92-'93) 75-90.

The article first considers the OT story of Joseph with reference to its possible historical background, Joseph as a paradigmatic figure, the literary form of the Joseph story, the Egyptian story of the "two brothers" as a possible *Vorlage,* comparison of the Egyptian story and Genesis 39 (Joseph and the Egyptian woman), Pharaoh's dream (Genesis 41), and Egyptian elements in the Joseph story. Then it notes various receptions of the Joseph story in the Greek-speaking Diaspora, and discusses rabbinic interpretations of it. From the rabbinic perspective Joseph was viewed mainly as a paradigm for those who were exiled, oppressed, and imprisoned for a while, but later with God's help were able to rise up again.—D.J.H.

558. S. T. LACHS, "Talmudic and Midrashic Miscellany," *JournStudJud* 25 (1, '94) 52-67.

Comments on a variety of texts and topics appear under the following headings: "more than the calf wishes to suck the cow wishes to suckle" (*Pes.* 112a); Abigail the prophetess (*Meg.* 14b-15a); the primordial serpent; the allotment of households (*Exod. Rab.* 5:10); demons, Torah, and the Shema (*Ber.* 5a); theological differences between Beth Shammai and Beth Hillel in haggadah and halakah; God as Miriam's priest (*Lev. Rab.* 15:8); R. Judah and R. Nehemiah and the creation of the light (*Gen. Rab.* 3:1); R. Judah and Jacob the Min (*Meg.* 23a); duplicity and idolatry (*Sanh.* 92a); and the nomenclature of proselytism.—C.R.M.

559. G. LANGER, "Bemerkungen zum sozialgeschichtlichen Hintergrund der Entwicklung der Synagoge," *ProtoBib* 2 (1, '93) 47-59.

After discussing the Jerusalem Temple under Herod the Great and its development until A.D. 70, the article considers the Diaspora synagogues and their significance, the functions of the synagogue, the establishment of synagogues, their officials, the social position of those who attended and the ideal sage, and the history of synagogue buildings as a social indicator of relations between Jews and Christians.—D.J.H.

560. G. LANGER, "Zum Vermögensrecht von Frauen in der Ehe am Beispiel des Mischna- und Tosefta-Traktates Ketubbot," *Kairos* 34-35 ('92-'93) 27-63.

In the light of the tractates *Ketubot* in the Mishnah and the Tosefta, the article investigates the property rights of wives according to the following outline: the dowry and other kinds of property; the marriage contract; the obligations undertaken by the husband with the marriage contract; the "additional" amount; earnings by the wife during the marriage, deductions, and additions; and arrangements for the wife's possessions during the marriage. The tannaim never questioned the dignity and value of women. They sought diligently to explain the property rights of women, to formulate basic principles, and to clear up problems.—D.J.H.

561. A.-J. LEVINE, "Second Temple Judaism, Jesus, and Women," *BibInt* 2 (1, '94) 8-33.

Reconstructions of 1st-century Judaism frequently depict a systemic patriarchy that oppressed and repressed women, and argue that Jesus' message liberated women from their hierarchical, misogynistic social context and located them within an egalitarian community. As alternatives to such constructs, this article posits that many Second Temple Judaisms were welcoming of women's influence and participation, that some branches of the Jesus movement and perhaps Jesus himself were not egalitarian, that some Jewish women joined the Jesus movement without primary regard for their position as women, and that a greater methodological awareness of the apologetic effects of the comparison is warranted.—D.J.H.

562. N. MELIKICHVILI, "Die georgische Übersetzung der *Jüdischen Altertümer* von Flavius Josephus und ihre spezifischen Merkmale," *Muséon* 107 (1-2, '94) 107-121.

The Georgian version of Josephus' *Antiquities* is an interesting example of 11th-12th century Georgian translational literature and a witness to the thought and social-cultural-historical situation of the Georgian people. The article analyzes the following features of the translation: word-formation, proper names, infinitives and participles, and loan-translations. The translator was a representative of "subordinated bilingualism." For him, the Greek language that he translated was more important than his mother-tongue.—D.J.H.

563. S. S. MILLER, "The *Minim* of Sepphoris Reconsidered," *HarvTheolRev* 86 (4, '93) 377-402.

The word *mîn* appears in connection with Sepphoris in rabbinic passages about a visiting Jewish Christian during the early 2nd century A.D. (*t. Ḥul.* 2.24); about the magical practice of a *mîn* of the 3rd century (*y. Sanh.* 7.25d); about a (Jewish?) gnostic, an Epicurean, or, more simply, a "heretic" who denied corporal resurrection (*Gen. Rab.* 14.7); and about an incredulous and disrespectful student who challenged the great Rabbi Yohanan's exegesis and authority in a synagogue (*Pesiq. Rab. Kah.* 18). These encounters are all between individual *mînîm* and rabbis. To extrapolate from these few instances cohesive groups, movements, or distinct communities of like-minded *mînîm* of Sepphoris (whether they be Jewish Christians or Jewish gnostics) is to go beyond the evidence.—D.J.H.

564. S. NAEH, "ʾyn ʾem lmswrt ʾw: hʾm dršw htnʾym ʾt ktyb htwrh šlʾ kqryʾtw hmqwbt? (Did the *Tannaim* Interpret the Script of the Torah Differently from the Authorized Reading?)," *Tarbiz* [Jerusalem] 61 (3-4, '92) 401-448.

There is no real evidence in tannaitic literature that halakhic *dĕrāsôt* expounded by the Tannaim were based on new readings of the script of the Torah, i.e. free innovations by exponents for the sake of a specific *dĕrāšâ*. This position is developed with reference to rulings based on Exod 23:17 and Lev 12:5 in *b. Sanhedrin* 4a-b.—D.J.H.

565. J. NEUSNER, "The Feminization of Judaism. Systemic Reversals and Their Meaning in the Formation of the Rabbinic System," *ConsJud* 46 (4, '94) 37-52.

If we may characterize masculine relationships as assertive, coercive, and aggressive, and feminine ones as suggestive, cooperative, and responsive, then the relationship between God and the human being in rabbinic Judaism emerges as feminine. At the center of rabbinic Torah study is the goal of attaining *zĕkût*—the heritage of virtue and its consequent entitlements. As the power of the powerless, *zĕkût* arms Israel with the weapons of woman: the strength of weakness, the power of patience and endurance, and the coercion that comes through surviving. This feminine Judaism's Israel is a family, its God a lover and beloved, its virtue uncoerced, and its wisdom uncompelled.—D.J.H.

566. J. NEUSNER, "Das Problem des babylonischen Talmud als Literatur: Der Bavli und seine Quellen," *Kairos* 34-35 ('92-'93) 64-74.

The authors of the Babylonian Talmud did not follow any other program, literary sources, or tradition apart from the Mishnah. Rather, they developed a unique and independent program of exegesis and amplification of the Mishnah with its own logic, language, and purposes.—D.J.H.

567. S. NORIN, "Ein Aramäer, dem umkommen nahe — ein Kerntext der Forschung und Tradition," *ScandJournOT* 8 (1, '94) 87-104.

The expression *ʾrmy ʾbd ʾby* in Deut 26:5 is understood transitively in the *Passover Hagaddah:* "An Aramean (i.e. Laban) wished to kill my father." The usual, intransitive reading ("My father was an Aramean to whom destruction drew near") is not found before Ibn Ezra (12th century A.D.). The reading of the *Passover Haggadah* is the more original.—D.J.H.

568. H. PERELMUTER, "The Bible in Judaism," *BibToday* 32 (4, '94) 247-251.

After noting the arrangement of books in the Hebrew Bible (from Genesis to 2 Chronicles), the article sketches the place of the Bible in rabbinic and later Judaism, considers the importance of midrash and the Bible's place in preaching and liturgy, and reflects on the Bible as a text of Jewish national history.—D.J.H.

569. A. D. ROITMAN, "'This People Are Descendants of Chaldeans' (Judith 5:6): Its Literary Form and Historical Setting," *JournBibLit* 113 (2, '94) 245-263.

When composing Achior's review of the sacred past of the Jews, the author of Judith was probably cognizant of the methods used by Hellenistic historians and of the way they would interpolate ethnographic sections and historical surveys of foreign peoples into their histories. The claim in Jud 5:6 that "this people are descendants of the Chaldeans" may be viewed as an ancient testimony to the racial theory forged by Jews in the Second Temple period to counter the slanderous Egyptian version propagated by anti-Semites. In the mouth of the pro-Semitic Achior the author placed the Chaldean/apologetic version of Israel's origin, whereas in the mouth of the hated Holofernes he put the Egyptian/anti-Semitic version.—D.J.H.

570. A. SAMELY, "Is Targumic Aramaic Rabbinic Hebrew? A Reflection on Midrashic and Targumic Rewording of Scripture," *JournJewStud* 45 (1, '94) 92-100.

Targum can be characterized as a dedicated exegetical rewording of biblical text in what happens to look like Aramaic but functions as an extension of the vocabulary of (rabbinic) Hebrew. With regard to the exegetical approach and the use of explicative rewording as an exegetically conspicuous manner of "saying again," targum is closely related to midrashic literature.—D.J.H.

571r. E. P. SANDERS, *Judaism: Practice and Belief 63 BCE-66 CE* [*NTA* 36, p. 452].

M. GOODMAN, "E. P. Sanders' *Judaism: Practice and Belief, 63 BCE-66 CE," ScotJournTheol* 47 (1, '94) 89-95.—This book should be required reading for all students of the NT who want a clear and balanced portrayal of the Jewish background to Jesus. The most novel aspect is the attempt to give the reader a chance to understand how ordinary Jews thought and felt about their religion. The experiment is brave and imaginative, and to a very large extent it succeeds. Sometimes the balance might have been better and the analysis less traditional, and there are a few misleading statements.—D.J.H.

572. M. L. SATLOW, "'They Abused Him Like a Woman': Homoeroticism, Gender Blurring, and the Rabbis in Late Antiquity," *Journal of the History of Sexuality* [Chicago] 5 (1, '94) 1-25.

Palestinian rabbinic discourse on homoeroticism is characterized by concern over gender boundaries and the divinely ordained limits on sexuality. The extensive discourse on the male who allows himself to be penetrated bears much in common with contemporary discussions among non-Jews as well as those found in earlier nonrabbinic Jewish sources. Penetration, not same-sex desire, was problematic for the rabbis.—D.J.H.

573. G. SCARPAT, "La 'buona speranza' in Sap 12,19," *RivistBib* 42 (2, '94) 203-208.

The Greek word εὔελπις in Wis 12:19 reflects a deliberate attempt to avoid the Orphic expression ἀγαθὴ ἐλπίς. Philo used εὔελπις in connection with repentance, as Wis 12:19 does. We should translate Wis 12:19b as follows: "and you have infused in your children good hope because for sins you grant repentance."—D.J.H.

574. B. SCHALLER, "Philo, Josephus und das sonstige griechisch-sprachige Judentum in ANRW und weiteren neueren Veröffentlichungen," *TheolRund* 59 (2, '94) 186-214.

The article describes and comments on the papers concerning Philo, Josephus, and related topics in *Aufstieg und Niedergang der römischen Welt* (ANRW), Part II, vols. 20.1 [*NTA* 31, p. 381]; 20.2 [*NTA* 32, pp. 125-126]; 21.1 [*NTA* 28, p. 327]; and 21.2 [*NTA* 29, p. 223]. It also notes fourteen recent books on similar topics. It concludes with remarks on the high scholarly value of the ANRW project and with the hope that the papers will not be consigned to "splendid isolation."—D.J.H.

575. J. L. W. SCHAPER, "The Unicorn in the Messianic Imagery of the Greek Bible," *JournTheolStud* 45 (1, '94) 117-136.

The Septuagint's translation of the Hebrew word *rĕʾem* ("wild ox") as μονόκερως ("unicorn") must be viewed as an interpretation rather than as a straightforward equivalent. The concept of animals with a single horn as a symbol of might was widespread in many different times and cultures, not only among the Greeks, but also in Iran, India, and Palestine. The "unicorn" metaphor acts as a reference to the benevolent power of God and the might of kings. Thus its use in some Septuagint texts (e.g. Num 24:8; Deut 33:17; LXX Pss 28:6; 77:69) had messianic overtones. The idea of the μονόκερως gained significance as an element of messianic language very early—at least by the time of the Pentateuch's translation into Greek.—D.J.H.

576. S. SCHROER, "Transformations of Faith. Documents of Intercultural Learning in the Bible," *Concilium* (2, '94) 3-14.

The article first considers ancient Israel as a people in the midst of ancient Near Eastern cultures, and focuses on Psalm 65 as testimony to an integrative Yahweh faith. Then it discusses the inculturation of Jewish faith in Egypt, with particular attention to the book of Wisdom and its portrayal of Sophia as a symbol of the unity of cultural multiplicity and a teacher of righteousness in the 1st century B.C.—D.J.H.

577. S. SCHROER, "Zeit für Grenzüberschreitungen. Die göttliche Weisheit im nachexilischen Monotheismus," *BibKirch* 49 (2, '94) 103-107.

After noting that OT monotheism was not uniformly patriarchal and exclusive, the article considers the portrayal of Wisdom as feminine in relation to God according to Proverbs 1–9 and 31, and discusses the figure of Sophia in the book of Wisdom as a symbol of intercultural theology.—D.J.H.

578. B. L. SHERWIN, "*Corpus Domini:* Traces of the New Testament in East European Hasidism?" *HeythJourn* 35 (3, '94) 267-280.

It is possible to establish the influence of NT texts about members of the church as limbs of the mystical body of Christ (see Eph 5:30; Rom 12:4-5; 1 Cor 12:26-27) on the statement by Rabbi Dov Baer ben Samuel (who lived in Podolia in the 18th century) about members of the religious community of Israel as limbs of the mystical body of God. The *Zohar* served as a conduit through which a number of Christian ideas—some of NT origin—

entered the corpus of Jewish theology. This includes the idea that each member of the faith-community is a member or a limb of the mystical or spiritual body of Christ.—D.J.H.

579. S. SPIRO, "The Moral Vision of Saul Lieberman. A Historiographic Approach to Normative Jewish Ethics," *ConsJud* 46 (4, '94) 64-84.

Taking as its starting point a collection of Lieberman's Hebrew essays edited by D. Rosenthal and published as *Studies in Palestinian Talmudic Literature* (1991), the article refers to other publications by and about Lieberman to address the particular commitment that informed the character of his scholarship and his formulation of what is essential in Judaism. Lieberman transmitted to his students his passionate commitment to rabbinic faith and to the task of understanding rabbinic texts.—D.J.H.

580. S. STERN, "Attribution and Authorship in the Babylonian Talmud," *JournJewStud* 45 (1, '94) 28-51.

The Babylonian Talmud generally considers its attributions of teachings to rabbinic figures to be unquestionably reliable. Yet there are clear examples of inferential or conjectural attributions, fictitious and unsubstantiated (pseudepigraphic) attributions, and misattributions to later authorities. In the Talmud's own terms the typical phrase "Rabbi X said" is not necessarily designed to indicate the author of the saying; it may refer to his disciple, a later tradent, or even some earlier authority who may have anticipated the saying in his thoughts. The distinction between individual innovative authorship and collective tradition is not always clearly drawn in talmudic sources.—D.J.H.

581. A. TERIAN, "Had the Works of Philo Been Newly Discovered," *BibArch* 57 (2, '94) 86-97.

Despite their vast extent and obvious importance, the works of Philo are as yet undiscovered by the majority of OT and NT scholars. Had they been newly discovered, especially in some newsworthy manner, more of us would be studying Hellenistic Judaism, classical Greek, and classical Armenian. Nearly half a century after the discoveries of the Dead Sea scrolls and the Nag Hammadi codices, it is perhaps time to rediscover Philo.—D.J.H.

582. E. TOV, "Some Reflections on the Hebrew Texts from which the Septuagint was Translated," *JournNWSemLang* 19 ('93) 107-122.

The article considers the *Vorlage* of Septuagint books as representing a single text rather than a recension, possible close relations between the Septuagint and known early Hebrew texts, the provenience of the Hebrew texts used by the translators, the relative importance of the Septuagint, and its characteristics.—D.J.H.

583. A. VAN DER HEIDE, "Verzoening in het klassieke rabbijnse jodendom" [Atonement in Classical Rabbinic Judaism], *GerefTheolTijd* 94 (1, '94) 26-34.

With attention to *m. Yoma* and to biblical and other rabbinic sources, the article provides an introduction to the role that the concept of atonement (*kappārâ*) played in classical rabbinic Judaism, to the content that it had, and to the developments to which it was exposed. It also considers the related rabbinic theme of repentance (*tĕšûbâ*).—D.J.H.

584. P. W. VAN DER HORST, "Ontwikkelingen in de vroege joodse angelologie. Een overzicht van recente publikaties (New Light on Early Jewish Angelology)," *NedTheolTijd* 48 (2, '94) 141-150.

The article discusses four recent studies of Jewish angelology: M. Mach, *Entwicklungsstadien des jüdische Engelglaubens in vorrabbinischer Zeit* (1992); S. M. Olyan, *A Thousand Thousands Served Him* (1993); M. J. Davidson, *Angels at Qumran* (1992); and R. Eilor, "Mysticism, Magic and Angelology - The Perception of Angels in Hekhalot Literature" in *Jewish Studies Quarterly* 1 ('93-'94) 3-53. By renewed study of sources already known and by investigation of sources made available only recently, real progress has been made in understanding the processes behind the enormous growth of these angelic speculations, the motives behind the naming of angels, and the danger for monotheism that lurked in this development (angelolatry).—D.J.H.

585. H.-M. WAHL, "Elihu, Frevler oder Frommer? Die Auslegung des Hiobbuches (Hi 32-37) durch ein Pseudepigraphon (TestHi 41-43)," *JournStudJud* 25 (1, '94) 1-17.

The article first examines the speech of Elihu in Job 32:6–37:24 and then compares it with its reprise in *Testament of Job* 41–43 in order to gain insight into the earliest reception and interpretation of the OT. While Elihu is the model of righteousness in Job, in *Testament of Job* he is portrayed as a brute possessed by Satan. We encounter in *Testament of Job* the first witness of an unconstrained interpretation of the biblical *Vorlage*. Its author freely changes the source document where it is necessary for the new interpretation, placing a living exposition alongside the canonical tradition. The literature of Hellenistic Judaism marks the beginning of Jewish exegesis and forms, together with the Qumran writings, the bridge between the Testaments.—C.R.M.

586. T. WEINBERGER, "Fructifying Solomon Schechter's Traditional Jewish Theology," *ModTheol* 10 (3, '94) 271-279.

Although Schechter (1847-1915) offered wonderful insights into rabbinic theology, he made no attempt to systematize his own theology. For Schechter, what was most important was the written word and its interpretation, revelation and tradition. The Bible can remain vibrant and revelation can recur throughout history because of tradition. Without a sense of community ("catholic Israel") there cannot be a traditional Jewish theology.—D.J.H.

587. T. WEINBERGER, "Solomon Schechter's (Postmodern) Conservative Jewish Theology," *ConsJud* 46 (4, '94) 24-36.

Postmodernism provides a vocabulary with which to "fructify" Schechter's traditional, nonhalakhic Jewish theology. "Traditional Judaism" means that one attests to revelation but acknowledges that what one does with revelation is interpretation.—D.J.H.

588. K. W. WHITNEY, "The Place of the 'Wild Beast Hunt' of Sib. Or. 3,806 in Biblical and Rabbinic Tradition," *JournStudJud* 25 (1, '94) 68-81.

The descriptions of an eschatological battle in the heavens as a sort of wild beast hunt (οἷα κυνηγεσίην θηρῶν) in *Sib. Or.* 3:805-807 is representative of one form of the traditions concerning divine combat with a monstrous foe that circulated throughout the ancient Near East. This tradition has left its mark biblically (see Job 40:25–41:26; Ezek 29:1-6; 32:1-8) and has also influenced the rabbinic depiction (see *b. B. Bat.* 74b-75a; *Pesiq. Rab.*

Kah., supplement 2; Eleazar be-Rabbi Qallir) of the final battle as a struggle between angelic hunters and the monster Leviathan.—C.R.M.

589. D. S. Williams, "Morton Smith on the Pharisees in Josephus," *JewQuartRev* 84 (1, '93) 29-41.

Smith's argumentation concerning the Pharisees in Josephus' writings is palpably weak and inherently flawed. While Smith declares that in *War* Josephus never asserts that the Pharisees are powerful or have influence with the populace, several passages that point to the contrary may be cited. While Smith claims that the image of the Pharisees in *Antiquities* is designed to convince the Roman leadership to entrust them with power in post-A.D. 70 Palestine, several passages present the Pharisees in a negative light and indicate that they could be dangerous and subversive leaders. Moreover, the methodology that Smith envisions for Josephus in persuading the Romans about Pharisaic influence seems very suspect.—D.J.H.

590. A. Wolters, "Zōhar hārāqîaʿ (Daniel 12.3) and Halley's Comet," *JournStudOT* 61 ('94) 111-120.

The expression *kzhr hrqyʿ* in Dan 12:3 (usually translated as "like the brightness of the firmament") in fact refers to a specific celestial luminary that is in all likelihood to be identified as Halley's Comet [see § 38-1769], which made one of its periodic returns in late 164 B.C.—D.J.H.

Greco-Roman World

591. M. J. Borelli, "Sexuality in the Ancient World," *RelStudRev* 20 (3, '94) 182-187.

Descriptions and evaluations of four recent books: S. Treggiari, *Roman Marriage:* Iusti coniuges *from the Time of Cicero to the Time of Ulpian* (1991); E. Cantarella, *Bisexuality in the Ancient World* (1992); A. Richlin (ed.), *Pornography and Representation in Greece and Rome* (1992); and D. M. Halperin, J. J. Winkler, and F. I. Zeitlin (eds.), *Before Sexuality: The Construction of Erotic Experience in the Ancient Greek World* (1990).—D.J.H.

592. É. des Places, "Chronique de la philosophie religieuse des Grecs (1991-1993)," *Bulletin de l'Association Guillaume Budé* [Paris] 52 (4, '93) 408-423.

This installment in the ongoing survey of research on Greek religious philosophy [see § 38-576] is divided into five sections: texts, translations, commentaries; vocabulary studies; general works; the archaic period; and the classical period.—D.J.H.

593. S. Dixon, "Re-Writing the Family. A Review Essay," *ClassJourn* 89 (4, '94) 395-407.

Modern scholarship on the Roman family is one of the great triumphs of interdisciplinary and international cooperation. This article discusses four recent books on the topic: E. Champlin, *Final Judgments. Duty and Emotion in Roman Wills, 200 B.C.—A.D. 250* (1991); D. I. Kertzer and R. P. Saller (eds.), *The Family in Italy. From Antiquity to the Present* (1991); A. Mette-Dittmann, *Die Ehegesetze des Augustus. Eine Untersuchung im Rahmen der Gesellschaftspolitik des Princeps* (1991); and S. Treggiari, *Roman Marriage.* Iusti

Coniuges *from the Time of Cicero to the Time of Ulpian* (1991). A bibliography of related books and articles is appended (pp. 406-407).—D.J.H.

594. A. Erskine, “The Romans as Common Benefactors,” *Historia* [Stuttgart] 43 (1, ’94) 70-87.

The Greek phrase Ῥωμαῖοι οἱ κοινοὶ εὐεργέται, which makes as many as sixteen appearances in inscriptions from the 2nd and 1st centuries B.C., proclaimed that the Romans were benefactors of all the Greeks or even of all people, not merely of any one particular state. The article considers the antecedents, uses, and significance of the expression. The phrase shows that Greek perceptions of the Romans differed from their perceptions of Hellenistic kings.—D.J.H.

595. P. Gire, “Le Stoïcisme: quelle actualité?” *EspVie* 104 (13, ’94) 185-192.

After noting parallels between the rise of Stoicism and modernity, the article calls attention to points of intersection between the NT and Stoicism: the emergence of subjectivity, reference to the natural law, affirmation of universal solidarity among humans, and the practice of spiritual exercises and ethics. Then it sketches some features in the ethical return of Stoicism today.—D.J.H.

596. C. Lévy, “La conversation à Rome à la fin de la République: des pratiques sans théorie?” *Rhetorica* 11 (4, ’93) 399-414.

Analysis of the term *sermo* shows that what characterized “conversation” in Roman rhetoric of the late Republic was not the presence of an interlocutor but rather the absence of tension (*contentio*). This notion of conversation is developed with reference to the writings of Cicero and the poets Catullus and Ovid. [The same fascicle (pp. 415-420) contains a discussion of the paper.]—D.J.H.

597. B. Nakamura, “Palmyra and the Roman East,” *GkRomByzStud* 34 (2, ’93) 133-150.

Zenobia’s Palmyrene empire dominated the Roman East between the winter of A.D. 270 and the summer of 272. Her ambiguous image as a Syrian ruler, Hellenistic queen, and Roman Augusta, juggling eastern and western cultural traditions, allowed her to solicit a wide range of support for her cause. Nevertheless, her actions and temporary success are better explained as motivated by political pragmatism than by any cultural ideology or program. Rome’s inability to provide security and stability created a power vacuum that Palmyra filled.—D.J.H.

598r. M. C. Nussbaum, *The Therapy of Desire. Theory and Practice in Hellenistic Ethics* [*NTA* 39, p. 176].

D. Sedley, “The cure of souls. A course of therapeutic argument,” *Times Literary Supplement* [London] June 24 (’94) 9-10.—Nussbaum’s project is to isolate and explore “therapeutic argument” as an approach to philosophy characteristic of the Epicureans, Stoics, and Skeptics. It is a mode of philosophical argument addressed to those in a state of emotional anguish or turmoil, and aiming to effect a cure by exclusively rational means. Few modern books have done as much as this one promises to do in raising the profile of Hellenistic philosophy. It is constantly gripping and absorbing, written with rare eloquence and containing long stretches of almost lyrical intensity.—D.J.H.

599. L. PERNOT, "Un rendez-vous manqué," *Rhetorica* 11 (4, '93) 421-434.

Greco-Roman rhetoric was not much interested in "conversation." In the ancient perspective, verbal exchanges belonged not to oratory, but rather to comedy or mime, or to philosophy. Nevertheless, some forms of conversation (e.g. judicial procedure, "dialogism," homily) did receive attention from ancient rhetoricians. [The same fascicle (pp. 435-437) contains a discussion of the paper.]—D.J.H.

600. J. B. RIVES, "The Priesthood of Apuleius," *AmJournPhilol* 115 (2, '94) 273-290.

Although Apuleius is often given a paradigmatic role in discussions of religion in the 2nd century A.D., the fact that he held an important public priesthood in Carthage is generally overlooked. Its identification as the provincial priesthood of the imperial cult is not as secure as most people have thought. It may well have been the priesthood of Ceres or of Aesculapius. If so, there was a much more obvious connection between his priesthood and his personal religious concerns.—D.J.H.

601. W. Z. RUBINSOHN, "Mithradates VI Eupator Dionysos and Rome's Conquest of the Hellenistic East," *Mediterranean Historical Review* [London] 8 (1, '93) 5-54.

Mithradates VI Eupator Dionysus, the greatest of the kings of Pontus, was an unwilling, albeit persevering, enemy of the Roman order in the Greek East. The article considers the evidence relating to the sources of Mithradates' enmity toward Rome and of Rome's fear and hatred of him. With his suicide in 63 B.C. died the last of the independent Hellenistic kings, one more victim of Roman policies and politics.—D.J.H.

602. S. SEGERT, "Crossing the Waters: Moses and Hamilcar," *JournNearEastStud* 53 (3, '94) 195-203.

There are striking similarities between Moses' leading Israel across the Red Sea (see Exodus 14–15) and Hamilcar Barcas' leading the Carthaginian army over the Makar River in 239 B.C. (see Polybius, *Histories* 1.75.5). Both crossings were located in North Africa. The geographical and meteorological circumstances were similar. Multitudes crossed the waters close to the armies of their enemies. A comparison of the two crossings with respect to natural phenomena can contribute to their more precise interpretation.—D.J.H.

The Early Church

603. W. BAARS AND J. HELDERMAN, "Neue Materialien zum Text und zur Interpretation des Kindheitsevangeliums des Pseudo-Thomas," *Oriens Christianus* [Wiesbaden] 77 ('93) 191-226.

After a brief introduction (p. 191), Baars (pp. 192-197) presents a collation of the Syriac text of *Infancy Gospel of Thomas* in Göttingen MS Syr. 10. Next Helderman (pp. 198-204) takes up the question of gnostic influence on or even gnostic background for the work in light of recent developments in the study of gnosticism. Then making use of the Göttingen manuscript and other textual resources, Helderman (pp. 204-226) discusses four passages with reference to gnostic and other parallels. [To be continued]—D.J.H.

604. E. BAMMEL, "Sukzession und Tradition in Antike und Urchristentum," *HervTeolStud* 49 (4, '93) 690-707.

The article investigates the meaning and reference of the concepts "succession" and “apostolic tradition” in early Christianity and in the NT world. It concludes that both concepts should be understood primarily within a judicial and political context, and not merely as theological ideas.—D.J.H.

605. J. G. COOK, “The Protreptic Power of Early Christian Language: From John to Augustine,” *VigChrist* 48 (2, ’94) 105-134.

One can examine the Fourth Gospel as a document intended to persuade the hearer to accept the Christian faith (see e.g. Jn 19:35; 20:30-31). Starting with Jn, the paper surveys a number of texts (e.g. Justin, Tatian, Origen, Cyprian) that give evidence of the early Christian use of language to persuade people to join the movement. The persuasive function of Christian discourse is analyzed according to the categories of ancient rhetoric. Attention is also given to pagan critiques of Christian arguments (Celsus, Julian).—C.R.M.

606. E. DAL COVOLO, “‘Custodire il Battesimo’. Appartenenza alla Chiesa e missione di testimonianza nella *Secunda Clementis,*” *EuntDoc* 47 (1, ’94) 3-14.

After calling attention to the uses of the term ἐκκλησία in *2 Clement* 2 and 14, the article discusses the ecclesial and missionary context of the first two Christian centuries, the relation between belonging to the church and the mission of witness according to *2 Clement,* and its uses of the expressions βάπτισμα/τὴν σφραγῖδα τηρεῖν (see 6:9; 7:6; 8:6) to describe the program of Christian life.—D.J.H.

607. F. DOLBEAU, “Nouvelles recherches sur le *De ortu et obitu prophetarum et apostolorum,*” *Augustinianum* 34 (1, ’94) 91-107.

The anonymous work *De ortu et obitu prophetarum et apostolorum* (5th century) consists of a collection of 39 short notices on the prophets (23) and apostles or disciples (16) of Christ that mention the origin and birthplace (*ortus*) and the kind of death and tomb location (*obitus*) of each of the individuals involved. Seven chapters are borrowed from Jerome, but the rest is based on Greek sources. The article treats new witnesses to the work, the contribution of the new manuscripts with respect to its textual plan, and its date. The attribution of its Greek model to Epiphanius should not be rejected without discussion. An appendix provides the text of the section of the work devoted to the apostles.—C.R.M.

608. E. FERGUSON, “Early Church Penance,” *RestorQuart* 36 (2, ’94) 81-100.

Drawing on pre-Constantinian material, this investigation of how the early church dealt with post-baptismal sin discusses the sins for which discipline was imposed, how the discipline was imposed, the nature of the discipline, requirements for reconciliation, the theological meaning of discipline, reconciliation to the church, and the role of the church.—D.J.H.

609. S. HEID, “Das Heilige Land: Herkunft und Zukunft der Judenchristen,” *Kairos* 34-35 (’92-’93) 1-26.

This investigation of the role that the idea of the “Holy Land” played in early Jewish Christianity gives particular attention to the pertinent texts in the ps.-Clementine literature, *Didache* (see 9:4; 10:5-6), and the early chapters of Acts. It concludes with reflections on how Christianity might have developed if the “Holy City” had not been destroyed and the Jewish Christians not been driven from it.—D.J.H.

610. A. KAMESAR, "The Evaluation of the Narrative Aggada in Greek and Latin Patristic Literature," *JournTheolStud* 45 (1, '94) 37-71. [See § 39-555.]

Narrative haggada is an expansion and elaboration of the biblical text in narrative form. The Greek and Latin Fathers conceived of the narrative haggada in a manner vastly different from how the rabbis did. The Fathers used it primarily for the purpose of adding to their "historical" (in the pagan grammatical, not the Christian exegetical, sense) understanding of Scripture. Their criticism and evaluation of the narrative haggada were determined primarily by a lack of correspondence between Greco-Latin and Semitic literary genres, and by Greek and Latin responses to this problem. The relevance of differing Christian and Jewish views of Scripture should probably be seen as secondary.—D.J.H.

611. H. E. LONA, "Die Zahl der Auserwählten. Ein Versuch über IClem 2,4," *ZeitNTWiss* 85 (1-2, '94) 151-158.

After surveying the occurrences of the motif of the "number of the elect" in *1 Clement* (2:4; 35:4; 58:2; 59:2), the article focuses on disputed concepts in 2:4 and argues that the ἀριθμὸς τῶν ἐκλεκτῶν is neither deterministic nor eschatological. Then it considers the positive function of the motif in the overall purpose of *1 Clement.*—D.J.H.

612. F. MANNS, "Une tradition judéo-chrétienne rapportée par Eusèbe de Césarée," *CristStor* 15 (1, '94) 145-148.

In the report about the death of James transmitted by Hegisippus according to Eusebius (*Hist. eccl.* 2.23.16-17) the Rechabites are called priests. Based on Jer 35:19 ("to stand before me for all time"), this tradition appears in various rabbinic texts (*Sifre* 78; *Mekilta* on Exod 18:27; *Gen. Rab.* 98.13).—D.J.H.

613. J. P. MARTÍN, "Prima Clementis: ¿estoicismo o filonismo?" *Salmanticensis* 41 (1, '94) 5-36.

The common opinion of commentators is that *1 Clement* manifests a strong Stoic influence. But analysis of twenty-five points in chapter 20 (allegedly the most Stoic part) shows that the closest thematic and lexical antecedents are in Philo's writings.—D.J.H.

614. A. MILAVEC, "Distinguishing True and False Prophets: The Protective Wisdom of the *Didache,*" *JournEarlyChristStud* 2 (2, '94) 117-136.

This study reconstructs the inner logic of the rules offered by *Didache* whereby true prophets were to be honored and false prophets were to be checked. After an analytical translation of *Did.* 10:7–12:1, it discusses prophets functioning at the Eucharist, the challenge to prophetic meddling, the identity of the apostle-prophet, limited hospitality and unacceptable conduct, and the special case of speaking in the spirit/Spirit. Within the world of conflicting spiritualities *Didache* appears to have taken a stand for the everyday holiness practiced by householders while resisting the eschatological extremes practiced by charismatic wanderers. The pastoral genius of *Didache* is that it knew how to honor the heroic virtue and charismatic gifts of its founders and prophets without imagining that perfection necessarily consisted in such things.—C.R.M.

615. H. SIVAN, "On Hymens and Holiness in Late Antiquity. Opposition to Aristocratic Female Asceticism at Rome," *JahrbAntChrist* 36 ('93) 81-93.

The article first examines various types and sources of opposition to aristocratic female asceticism at Rome in late antiquity: opposition to the virginal vocation, opposition to the *univira*, and opposition to ascetic practices and their implications. Then it evaluates the role of women in general and of ascetic females in particular in the religious image-building of the Roman senatorial aristocracy. Opposition to the act of conversion to asceticism as such did not exist. Female Christian celibacy and sexual renunciation held the potential of conferring a distinct edge over the holy women of paganism.—D.J.H.

616. R. TREVIJANO ETCHEVERRÍA, "Bibliografía Patrística Hispano-Luso-Americana, VIII (1991-1992)," *Salmanticensis* 41 (1, '94) 83-139.

This bibliography [see § 37-542] of 546 books and articles in Spanish and Portuguese published in 1990 and 1991 appears under the following major headings: general, NT and Apocrypha, authors, liturgy, juridical matters and creeds, the teaching of authors and the history of dogmas, gnosticism, and patristic exegesis of the OT and NT.—D.J.H.

617. R. TREVIJANO ETCHEVERRÍA, "La obra de Papías y sus noticias sobre Mc y Mt," *Salmanticensis* 41 (2, '94) 181-212.

Papias sought to corroborate the authenticity of Christian traditions, both oral and written, with second- or third-hand reports from the Lord's disciples. He did not have a clear concept of tradition and apostolic succession as a channel for transmitting doctrines. Rather, he collected miscellaneous pieces of information. What he passed on about Mark and Matthew was due to his interest in the apostolic connection of both Gospels, and the result is trustworthy: Mark composed memoirs on the basis of Petrine memoirs; and behind our Matthew there may lie a form of Q, originally apostolic and in Aramaic or Hebrew.—D.J.H.

618. B. VAN ELDEREN, "Early Christianity in Transjordan," *TynBull* 45 (1, '94) 97-117.

The article reviews the data concerning Transjordan in the NT, other evidence of early Christianity in Transjordan, and other Christian movements and writings (*Gospel of the Nazaraeans, Gospel of the Ebionites*) relating to Transjordan. The roots of Transjordan Christianity clearly lie in Jewish Christianity. This Jewish Christianity flourished in the 2nd century, declined in the 3rd century, and virtually died out in the 4th century. The abundance of churches built during the Byzantine period indicates a widespread Christian population, obviously indigenous and non-Jewish.—D.J.H.

619. M. VAN ESBROECK, "Neuf listes d'apôtres orientales," *Augustinianum* 34 (1, '94) 109-199.

The study presents nine unedited "lists of the apostles" in translation together with comments on the contexts of the manuscripts in which they appear and commentary on their content. It also features comparisons with the materials assembled by T. Schermann and sets out a provisional genealogy. The Armenian, Georgian, and Syriac texts are provided at the end.—C.R.M.

Early Church, §§ 39-90, 430.

Gnosticism

620. C. BARRY, "Les textes de Nag Hammadi et le problème de leur classification. Chronique d'un colloque," *LavThéolPhil* 50 (2, '94) 421-432.

A conference on the Nag Hammadi writings held at Laval University in September 1993 gave particular attention to the problems connected with classifying the treatises. The article reports on the major papers under the following headings: classification problems, Sethianism, Valentinianism, and particular codices and treatises.—D.J.H.

621. G. FILORAMO, "Sulle origini dello gnosticismo," *RivistStorLettRel* 29 (3, '93) 493-510.

M. Simonetti again proposes [§ 37-548], with some new arguments, the traditional thesis of the essential Christian origin of gnosticism. His contribution is important for its lucid critique of some weaknesses of the thesis of the Jewish origin of gnosticism, and its strategy, which attempts to bring down the interpretative edifice that depends upon the existence of a non-Christian, if not pre-Christian, gnostic myth. The article first reviews the work of S. Pétrement in order to illustrate both the similarities and differences of Simonetti's position. Then it examines the main components of Simonetti's argument with attention to inconsistencies, methodological problems, and circular reasoning. Simonetti's proposal fails to grasp the particular mythological nature of gnostic thought and constitutes an impoverishment in the analysis of the gnostic phenomenon.—C.R.M.

622. K. HOHEISEL, "Glaubensbekenntnis vor Obrigkeiten. Zu Aufrichtigkeit und Lüge in der Gnosis," *JahrbAntChrist* 36 ('93) 54-66.

After surveying NT teachings about confessing Christ before the authorities (see Mt 10:32-33 parr.), the article examines how this teaching was understood in the "great church" during times of persecution and in gnostic circles. Then it discusses truthfulness in the Bible and in the gnostic milieu, lying and untruth among the gnostics, and the significance of honesty and the public confession of faith in Valentinian gnosis.—D.J.H.

623. J. HOLZHAUSEN, "Gnosis und Martyrium. Zu Valentins viertem Fragment," *ZeitNTWiss* 85 (1-2, '94) 116-131.

The study attempts to make sense of a puzzling fragment from the preaching of Valentinus (fragment 4 in W. Völker's enumeration, preserved in Clement of Alexandria, *Strom.* 4.13 [89.2-3]). The fragment assumes that human beings were created immortal by God. The puzzle arises in lines 2-4 with the immortal humans' encounter with death. Attention to the significance of the verbs ἀναλίσκω and δαπανάω in conjunction with μερίζω in financial transactions leads to a solution in the context of the NT image of ransom. The death to which Valentinus refers, which is "cashed" for eternal life, is Christian martyrdom. Valentinus here criticizes a Christian martyr-theology which supposed that it was possible through physical death to defeat death itself. He calls upon his listeners to renounce their false understanding of death and immortality.—C.R.M.

624. J. HOLZHAUSEN, "Ein gnostischer Psalm? Zu Valentins Psalm in Hippol. ref. VI 37,7 (= frg. 8 Völker)," *JahrbAntChrist* 36 ('93) 67-80.

The seven-line psalm of Valentinus entitled "Harvest" in Hippolytus' *Refutatio* 6.37.7 is probably the earliest extant example of gnostic psalmody. The article presents an exegesis of the text that situates its motifs in relation to other ancient writings, and considers its importance for understanding Valentinus and Valentinianism. The psalm is a Logos-song that celebrates the knowledge of the divine in the material world made possible by the activity of the Logos.—D.J.H.

625. G. STROUMSA, "Gnosis and Judaism in Nineteenth Century Christian Thought," *Journal of Jewish Thought & Philosophy* [New York] 2 (1, '92) 45-62.

The article traces scholarly views about the relation between Judaism and gnosticism in the writings of G. Arnold, J. F. Buddeus, I. de Beausobre, J. L. Mosheim, J. G. Herder, J. A. W. Neander, J. Matter, F. C. Baur, H. L. Mansel, R. A. Lipsius, A. Hilgenfeld, A. Harnack, and W. Bousset. Almost all were German Protestant theologians, and desired to vindicate true (i.e. Lutheran or Calvinist) Christianity and to understand how Catholic error succeeded in winning the day in the earliest stages of the church.—D.J.H.

Gnosticism, §§ 39-129, 349.

NOTES ON JOURNALS

Changed

Modern Churchman (Leominster, UK) to *Modern Believing* (Business Manager, Chirbury, Montgomery, Powys SY15 6BN, UK), with vol. 35, no. 1 (1994). Quarterly, £8 or $16.

Theologia Evangelica (Pretoria) to *Religion & Theology/Religie & Teologie* (Business Section, University of South Africa, P.O. Box 392, Pretoria 0001, South Africa), vol. 1, no. 1 (1994). Triannual, R15,73.

Recently Inaugurated

Dead Sea Discoveries. A Journal of Current Research on the Scrolls and Related Literature (E. J. Brill, P.O.B. 9000, 2300 PA Leiden, The Netherlands), vol. 1, no. 1 (1994). Triannual, 98 gld. or $56.

Jian Dao. A Journal of Bible & Theology (Alliance Bible Seminary, 22 Peak Road, Cheung Chau, Hong Kong), no. 1 (1994). Biannual, HK$50 or $12.

Journal of Higher Criticism (Institute for Higher Critical Studies, The Theological School, Drew University, Madison, NJ 07940), vol. 1, no. 1 (1994). Semi-annual, $30.

Reviews in Religion and Theology (SCM Press Ltd., 26–30 Tottenham Road, London N1 4BZ, UK), vol. 1, no. 1 (1994). Quarterly, £14 or $30.

Stulos Theological Journal (Bandung Theological Seminary, Dr. Junjunan 105, Bandung 40173, Indonesia), vol. 1, no. 1 (1993). Semi-annual, $14.

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

P. Abadie et al., *Initiation à la lecture d'un texte biblique* (Lyon: PROFAC, 1994, paper 90 F) i and 217 pp. Bibliography. ISBN: 2-85317-050-0.

Prepared by members of the department of exegesis in the faculty of theology at the Université Catholique de Lyon, this handbook seeks to illustrate the various operations involved in reading a biblical text: choice of a pericope, delimitation, structure, and reading. The texts treated are Exodus 3–4 (P. Mercier), Genesis 22 (Abadie), Nah 2:2–3:19 (C. Defelix), Amos 7:1–8:3 (Abadie), Mk 10:46-52 (Abadie), Mt 20:1-16 (J.-P. Lémonon), Lk 7:36-50 (F. Fraizy), Jn 2:23–4:3 (Lémonon), Jn 2:1-11 (J. Massonnet), 1 Cor 3:5-17 (B. Bidaut), and Phil 1:12-26 (F. Martin). A twelve-page glossary of terms is included.

J. Blair, *Introducing the New Testament* (Nashville, TN: Broadman & Holman, 1994, $21.99) xv and 237 pp., 6 maps, 18 tables. Illustrated. Bibliographies. Indexed. LCN: 93-33581. ISBN: 1-8054-2123-8.

In this nontechnical survey of the NT and its background, Blair, chairman of the department of religion at Houston Baptist University, aims to give students some basic perspectives and the information necessary for making responsible interpretations and applications of the NT. His presentation is divided into five parts: understanding the NT (canon, inspiration, interpretation), formative influences on the times of Christ (early Jewish history, later Jewish history, the interbiblical period), the witness of the Gospels and Acts to Jesus Christ (Matthew through Acts), the witness of Paul to Jesus (Romans through the Pastorals), and other witnesses to Christ (Hebrews through Revelation). Study questions and a twelve-page glossary are included.

R. H. Bloch, *God's Plagiarist. Being an Account of the Fabulous Industry and Irregular Commerce of the Abbé Migne* (Chicago—London: University of Chicago Press, 1994, $24.95) ix and 152 pp. Indexed. LCN: 93-31872. ISBN: 0-226-05970-7.

Focusing on J.-P. Migne's life between 1840 and 1870, this volume considers his entrepreneurial activities in publishing his 469-volume edition of the Church Fathers, founding the Ateliers catholiques of Montrouge, and owning ten newspapers. The five chapters appear under the following headings: the Abbé and the police, plagiarism and the press, advertisements for the self, piracy and patrology, and Migne and money. Bloch, professor of French at the University of California at Berkeley, concludes that Migne not only sensed the market for religious publications but also capitalized upon the equally powerful contemporaneous current toward complete editions published in series. He claims that the key to understanding Migne's prodigious productive capacity lies in the terms "wholesale" and "drygoods."

D. G. Bloesch, *Holy Scripture. Revelation, Inspiration & Interpretation.* Vol. 2 of *Christian Foundations* (Downers Grove, IL: InterVarsity, 1994, $24.99) 384 pp. Indexed. LCN: 93-47018. ISBN: 0-8308-1412-4.

Bloesch, professor of theology emeritus at Dubuque Theological Seminary in Iowa, contends that Scripture can be an authoritative and credible guide for faith and practice today, and that the role of the church is to clarify and interpret what has already been decisively revealed in the person and work of Jesus recorded in Holy Scripture. After an introduction to the topic, he deals with the crisis in biblical authority, the meaning of revelation, the inspiration of Scripture, Scripture and the church, the hermeneutical problem, the enduring presence of R. Bultmann, the Bible and myth, and truth in biblical and philosophical perspective. This is the second volume in a projected seven-volume systematic theology.

J. A. Brooks and C. L. Winbery, *A Morphology of New Testament Greek. A Review and Reference Grammar* (Lanham, MD—New York—London: University Press of America, 1994, cloth $65, paper $39.50) x and 468 pp. Bibliography. Indexed. LCN: 94-1376. ISBN: 0-8191-9490-5 (cloth), -9491-3 (paper).

Intended as a comprehensive reference grammar, this volume sets forth every inflectional pattern that appears in the Greek NT, explains each pattern in terms of a formula, shows how the application of the formula is altered by principles of phonetic change, and lists every word that follows each inflectional pattern. It deals with phonology (pronunciation, phonetic change, accent), the substantive (nouns, adjectives, pronouns, numerals), and the verb (introduction, indicative mood, subjunctive mood, optative mood, imperative mood, infinitive, participle). Also included are a master verb list and lists of uninflected forms. Brooks is professor of NT at Bethel Theological Seminary in St. Paul, MN. Winbery is professor of religion at Louisiana College.

D. A. Carson et al. (eds.), *New Bible Commentary. 21st Century Edition* (4th ed.; Leicester, UK: Inter-Varsity, 1994; Downers Grove, IL: InterVarsity, $39.99) xiii and 1455 pp., 12 figs., 21 maps. Bibliographies. LCN: 94-4076. ISBN: 0-85110-648-X (UK), 0-8308-1442-6 (USA).

The second major revision of a work first published in 1953, this volume contains seven introductory articles and commentaries on all sixty-six books of the Bible. Even where an author may remain the same as in the 1970 revision [*NTA* 15, p. 115], the article has been either rewritten or thoroughly revised. The expositions of the NT books were prepared by G. R. Beasley-Murray on Revelation, R. A. Cole on Mark, P. H. Davids on James, F. Foulkes on Philippians, R. T. France on Matthew, C. Gempf on Acts, D. Guthrie on John and the Pastorals, C. G. Kruse on 2 Corinthians, I. H. Marshall on Luke and 1–2 Thessalonians, D. J. Moo on Romans, L. L. Morris on the Johannine letters, P. T. O'Brien on Colossians and Philemon, D. G. Peterson on Hebrews, M. Silva on Galatians, M. Turner on Ephesians, D. H. Wheaton on 1–2 Peter and Jude, and B. Winter on 1 Corinthians. There are general articles by France on reading the Gospels and by Carson on reading the Epistles.

B. S. Childs, *The New Testament as Canon: An Introduction* (Valley Forge, PA: Trinity Press International, 1994, paper $25) xxxiii and 572 pp. Bibliographies. Indexed. LCN: 94-9101. ISBN: 1-56338-089-7.

This paperback edition of the work described in *NTA* 31, pp. 89-90 contains a new seven-page preface in which Childs reflects on the reception of the book and observes that his recent *Biblical Theology of the Old and New Testaments* [*NTA* 37, p. 453] remains incomprehensible apart from the prior analytic work of this NT introduction. Here he deals with the Gospels, Acts, the Pauline corpus, the Catholic epistles, and Revelation with particular attention to the canonical shape of the books and their function within the canon of Scripture.

S. L. Davies, *New Testament Fundamentals* (rev. ed.; Sonoma, CA: Polebridge, 1994, paper $17.95) v and 250 pp., 8 figs. map. Bibliographies. LCN: 93-48825. ISBN: 0-944344-41-0.

The revised edition of the work entitled *The New Testament. A Contemporary Introduction* [*NTA* 33, p. 234], this volume contains chapters on the analytical study of the NT, Judaism and the Roman empire, Gospel sources, Paul, Mark, Matthew, Luke and Acts, John, and the concluding letters. Also included are eight pages of exercises and an English version of *Gospel of Thomas*. Davies is the author of *The Gospel of Thomas and Christian Wisdom* (1983).

K. De Valerio, *Altes Testament und Judentum im Frühwerk Rudolf Bultmanns*, Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 71 (Berlin—New York: de Gruyter, 1994, DM 172) xiv and 454 pp. Bibliography. Indexed. ISBN: 3-11-014201-5.

Prepared as a doctoral dissertation under the direction of O. Merk and presented in 1992 to the theological faculty of the Friedrich-Alexander-Universität in Erlangen-Nürnberg, this investigation of the place of the OT and early Judaism in Bultmann's early work follows a chronological order: the time of his education—Bultmann's impressions of the OT and Judaism until the beginning of his time as a Repetent (1907); Bultmann as a Repetent and Privatdozent in Marburg (1907-16)—the history-of-religions approach to research and its origins; Bultmann in Breslau, Giessen, and Marburg (1916-21); and continuities, further developments, and new beginnings from 1922 onward. De Valerio concludes that Bultmann found in the OT an understanding of existence shared by the NT that stressed the radical dependence of humankind and the world on God, and that on the whole his understanding of the OT's significance for Christian faith involved both "yes" and "no."

D. DORMEYER, *Das Neue Testament im Rahmen der antiken Literaturgeschichte. Eine Einführung,* Die Altertumswissenschaft (Darmstadt: Wissenschaftliche Buchgesellschaft, 1993, paper DM 59) xi and 314 pp. Bibliography. Indexed. ISBN: 3-534-06830-0.

In his introduction to NT literature, Dormeyer, professor of biblical studies at the University of Münster and author of *Evangelium als literarische und theologische Gattung* (1989), situates the NT writings in relation to Hellenistic literature with respect to their literary genres and to the conditions of their reception and production. After discussing the literary comparison of ancient and biblical literatures in modern times, he deals with Jesus of Nazareth as the teacher and prophet of "Scripture," the relation of ancient literature to biblical literature, the language and linguistic world of the NT, Jesus' oral sayings genres, oral apostolic sayings genres, Jesus' oral narrative genres (parables), oral apostolic narrative genres, the letters, the Gospels and Acts, and apocalypses.

R. FABRIS (ED.), *La Bibbia nell'epoca moderna e contemporanea,* La Bibbia nella Storia 17 (Bologna: Dehoniane, 1992, paper 42,000 L) 412 pp. and 16 plates. Bibliographies. Indexed. ISBN: 88-10-40255-3.

This volume describes developments in the use of the Bible from 1450 (the beginning of the modern era) to the present, with particular attention to the Catholic church in Italy. After a general introduction by Fabris, it deals with the Bible from the 15th to the 17th century: C. Buzzetti and G. O. Bravi on versions of the Bible, Fabris on tools and helps for biblical study, R. Grégoire on the use of the Bible in the liturgy, and T. Verdon on the iconographic use of the Bible. Next it deals with methods of reading the Bible and its place from the 17th to the 19th century: Fabris on the development and application of the historical-critical method in biblical exegesis, and C. Bissoli on the Bible in the church and among Christians. Then it treats the Bible in the contemporary epoch: G. Ghiberti on the reading and interpretation of the Bible from Vatican I to Vatican II, and G. Betori on tendencies in the use and interpretation of the Bible today. Also included are sections on the use of the Bible by the Waldensians from the 13th century to the present (by B. Corsani), and on the attitudes of Jews (by S. J. Sierra) and Muslims (by M. Borrmans) to the Bible in modern times.

R. H. GUNDRY, *A Survey of the New Testament* (3rd ed.; Grand Rapids: Zondervan, 1994, $24.99) 495 pp., 13 maps, 8 charts. Illustrated. Bibliographies. Indexed. LCN: 94-17738. ISBN: 0-310-59550-9.

The first edition of this introduction to the NT was described in *NTA* 15, p. 113. The third edition features updated bibliographies, improvement of maps and pictures, upgrading of English style, and a number of substantive changes. The eighteen chapters appear under five major headings: political, cultural, and religious antecedents; literary and historical materials; the four canonical Gospels and Acts; the Epistles; and the Apocalypse. Gundry is professor of NT and Greek at Westmont College in Santa Barbara, CA.

K. HAGEN (ED.), *The Bible in the Churches. How Various Christians Interpret the Scriptures* (2nd ed.; Milwaukee, WI: Marquette University Press, 1994, paper $20) v and 185 pp. Bibliographies. ISBN: 0-87462-628-5.

The revised and expanded version of a work first published by Paulist Press in 1985 [*NTA*

29, p. 314]. After a 27-page essay by Hagen on the history of Scripture in the church, four biblical scholars explain how the Bible is interpreted in their traditions, give an exegesis of Eph 2:1-10, and offer bibliographic suggestions: D. J. Harrington on Catholic interpretation of Scripture, M. Prokurat on Orthodox interpretation, J. A. Burgess on Lutheran interpretation, and G. R. Osborne on evangelical interpretation. Also included is an essay by G. H. Tavard on Scripture as word of God and the ecumenical task. The chapters by Prokurat and Tavard are entirely new. The other chapters have been revised and updated.

E. HEEN, *Anton Fridrichsen (1888-1953). A Bibliography,* Bibliography Series 5 (Oslo: University of Oslo, Faculty of Theology, 1993, paper) 153 pp. ISBN: 82-991913-5-1.

In a 35-page introduction Heen sketches Fridrichsen's life and academic career, with particular attention to the centrality of the primitive church within his exegetical program and to his appropriation of distinctive aspects of the "Scandinavian School" of the history of religions. Then he provides bibliographical information about Fridrichsen's works under six headings: books and pamphlets; contributions to books, pamphlets, and *Festschriften;* contributions to yearbooks, journals, and newspapers; miscellaneous and unpublished sources; series initiated and/or edited; and biography and criticism.

The Holy Bible containing the Old and New Testaments. Revised Standard Version, Catholic Edition (San Francisco: Ignatius, 1994, cloth $29.95, paper $19.95) xvi and 1261 pp. ISBN: 0-89870-490-1 (cloth), -491-X (paper).

First published in 1966, this Catholic edition of the Revised Standard Version contains a foreword by Cardinal R. J. Cushing, a five-page introduction, all the books of the OT (including the so-called Apocrypha) in the traditional Catholic order, a 21-page appendix of explanatory notes for the OT, all the books of the NT, a twelve-page appendix of explanatory notes for the NT, and a four-page list of changes in the RSV NT for the Catholic edition. The publishers claim that the RSV is the only major modern translation of the Catholic Bible available in standard English, since all other major translations (including the NRSV) are revised to conform to inclusive language and feminist ideology.

M. KESSLER (ED.), *Voices from Amsterdam. A Modern Tradition of Reading Biblical Narrative,* SBL Semeia Studies (Atlanta: Scholars Press, 1994, cloth $44.95, paper $29.95) xxiv and 168 pp. LCN: 93-5716. ISBN: 1-55540-896-6 (cloth), -897-4 (paper).

The "Amsterdam School" seeks to combine a balanced style of exegesis that takes seriously the text in its ultimate form with a theological orientation directed toward a biblical theology rooted deeply in the text itself. The five methodological essays are by J. L. Palache on the nature of OT narrative (1925), M. A. Beek on saturation points and unfinished lines in the study of OT literature (1968), K. A. Deurloo on the scope of a small literary unit in the OT (1967), K. A. D. Smelik on narrative in the Hebrew Bible (1988), and R. Zuurmond on a critical hermeneutic (1983). To illustrate the approach of the Amsterdam School there are three studies on Genesis (one by F. H. Breukelman and two by Deurloo), and three other OT studies (one by A. G. Van Daalen and two by Beek). Kessler, who selected and translated the eleven papers from Dutch, has provided a sixteen-page introduction.

U. KING (ED.), *Feminist Theology from the Third World. A Reader* (London: SPCK, 1994; Maryknoll, NY: Orbis, paper $19.95) xiii and 434 pp. Bibliography. Indexed. ISBN: 0-281-04736-7 (SPCK), 0-88344-963-3 (O).

The thirty-eight selections in this anthology appear under five headings: doing theology from Third World women's perspective (eight), women's oppression and cries of pain (eight), the Bible as a source of empowerment for women (seven), challenging traditional theological thinking (seven), and a newly emerging spirituality (eight). The biblical section contains articles by R. Menchú on the Bible and self-defense; E. Tamez on women's rereading of the Bible; G. Eneme on women as living stones; R. Rodríguez on "open our eyes" (Jn 4); J. Zaru on the Intifada, nonviolence, and the Bible; K. Pui-lan on Jesus' healing of the daughter of a Canaanite woman; and reflections on four NT texts (Mt 15:21-28; Lk 1:26-45; 1:26-55; Mk 16:1-11).

I. Kruse, *Und Priska liess sich nicht beirren. Frauengeschichten aus dem frühen Christentum,* Gütersloher Taschenbücher 541 (Gütersloh: Gütersloher Verlagshaus, 1994, paper DM 19.80) 157 pp., 4 figs., map. ISBN: 3-579-00541-3.

After a chapter on female figures in antiquity (Amazons, Sibyls, Queen of Heaven), this volume discusses women who were prominent among the early Christians according to Acts and the letters of the apostles (Lydia, Euodia and Syntyche, Prisca, Apphia and Nympha, Lois and Eunice, and Phoebe, Damaris and others), apocryphal texts and legends (daughters of Philip, Petronella, Thecla, early Christian women, Marina, Perpetua, Juliana, Euphemia), and early church history (lost sisters, Constantia, the canon and women).

P. Laghi, M. Gilbert, and A. Vanhoye, *Chiesa e Sacra Scrittura. Un secolo di magistero ecclesiastico e studi biblici,* Subsidia Biblica 17 (Rome: Pontificio Istituto Biblico, 1994, paper 13,000 L or $9) 58 pp. ISBN: 88-7653-604-3.

Prepared to commemorate the 100th anniversary of Pope Leo XIII's *Providentissimus Deus* (1893) and the 50th anniversary of Pope Pius XII's *Divino afflante Spiritu* (1943), the three papers in this volume are by Gilbert on the Roman Magisterium and Catholic biblical interpretation between 1893 and 1943, Vanhoye on progress and problems in Catholic exegesis after *Divino afflante Spiritu,* and Laghi on progress in Catholic biblical study (especially as seen in Vatican II's *Dei verbum*) and its implications for theology. K. Stock, rector of the Pontifical Biblical Institute, provides a brief introduction.

B. Lang (ed.), *Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete. International Review of Biblical Studies. Revue Internationale des Études Bibliques,* Band 39, *1992-1993* (Düsseldorf: Patmos, 1994, paper DM 158) xiv and 469 pp. Indexed. ISBN: 3-491-66039-4.

This fascicle [see *NTA* 37, pp. 106-107] provides bibliographic information and summaries (in most cases) for 2,874 articles and books under the following general headings: text and translation; foundations; OT exposition; NT exposition; extrabiblical sources; language; world of the Bible; archaeology and customs; institutions and rituals; history of Israel; Judaism—early Christianity—gnosis—Islam; biblical theology; concepts and symbols; the Bible in systematic theology; the Bible in church life; history of interpretation; the Bible in art, literature, and film; and the history of religion. The summaries appear in German, English, and French.

Language, Theology, and The Bible. Essays in Honour of James Barr, ed. S. E. Balentine and J. Barton (Oxford: Oxford University Press, Clarendon Press, 1994, $65) xiv and 418 pp., frontispiece. Bibliography. Indexed. LCN: 93-32123. ISBN: 0-19-826191-8.

Of the twenty-five papers prepared to honor Professor Barr on the occasion of his 70th birthday, those most pertinent to the NT field are by Balentine on Barr's quest for sound and adequate biblical interpretation, Barton on Barr as critic and theologian, H. M. Barstad on the future of the "Servant Songs" (reflections on the relation of biblical scholarship to its own tradition), M. Fishbane on the "arm of the Lord" (biblical myth, rabbinic midrash, and the mystery of history), W. S. Green on the contours and complexity of ancient Judaism, B. S. Childs on biblical scholarship in the 17th century (a study in ecumenics), M. Wiles on Newton and the Bible, J. McIntyre on historical criticism in a "history-centered value system," and D. Ritschl on the meaning of searching for structures behind texts. Also included are a photograph of the honoree, a four-page introduction by the editors, and a list of Barr's main published works.

J. MÄNNCHEN, *Gustaf Dalman als Palästinawissenschaftler in Jerusalem und Greifswald, 1902–1941,* Abhandlungen des Deutschen Palästinavereins 9/2 (Wiesbaden: Harrassowitz, 1993, paper DM 98) ix and 302 pp., plate. Bibliography. Indexed. ISBN: 3-447-03425-4.

The first part of this biography of Dalman appeared in 1987 under the title *Gustaf Dalmans Leben und Wirken in der Brüdergemeinde, für die Judenmission und an der Universität Leipzig 1855–1902* [*NTA* 33, p. 379]. The second and concluding part, which was accepted in 1991 as a *Habilitationsschrift* by the theological faculty at Greifswald, first deals with Dalman's life from his call to Jerusalem in 1902 to his death in 1941: Jerusalem (1902-14), between Jerusalem and Greifswald (1914-17), and the Greifswald years and the return to Herrnhut (1917-41). Then it discusses the most important themes of Dalman's work between 1902 and 1941: the person of Jesus and the Holy Land, Petra and its rock temples, and *Arbeit und Sitte in Palästina* (7 vols., 1928-42). Finally there is a concluding appreciation of Dalman as a personality.

C. B. MARSHALL, *A Guide Through the New Testament* (Louisville, KY: Westminster/Knox, 1994, paper $15.99) 143 pp., 4 figs., 6 maps, 12 charts. Bibliography. LCN: 93-45517. ISBN: 0-664-25484-5.

After discussing the historical setting and interpretation of the NT, this guide deals with its various books: Mark, Matthew, Luke and Acts, John's Gospel and the Johannine letters, Paul, 1–2 Thessalonians and 1–2 Corinthians, Galatians and Romans, the prison letters, Ephesians and the Pastorals, Hebrews, and the general letters and Revelation. The final chapter explores the question, What does it mean to me? The appendix considers writing creatively about NT characters. Marshall, lecturer in NT studies at the University of North Carolina, is also the author of *A Guide Through the Old Testament.*

Nach den Anfängen Fragen. Herrn Prof. Dr. theol. Gerhard Dautzenberg zum 60. Geburtstag am 30. Januar 1994, ed. C. Mayer, K. Müller, and G. Schmalenberg, Giessener Schriften zur Theologie und Religionspädagogik 8 (Giessen: Fachbereich Evangelische Theologie und Katholische Theologie und deren Didaktik, 1994, paper DM 60) 810 pp., frontispiece. Bibliographies. ISBN: 3-923690-07-X.

Prepared in honor of Professor Dautzenberg on his 60th birthday, this volume contains thirty-one exegetical and historical articles and eleven theological articles. Those papers most pertinent to NT studies are by N. Baumert on the paraenesis in Gal 5:25–6:10; J. Beutler on "you are the salt of the earth" (Mt 5:13); K.-M. Beyse on the number three in OT and NT narratives; O. Böcher on Revelation and Hebrews; V. Brecht on the roots of "I believe in the holy catholic church" in Paul's theology; I. Broer on the conversion of the royal house of Adiabene according to Josephus; U. Busse on the angelic discourse in Lk 1:13-17 and its pre-history; J. Eckert on the claim and uniqueness of Jesus as the ground of Christology; P. Fiedler on Matthew's Gospel and the Pharisees; H. Giesen on following Christ as the way to salvation—the Matthean understanding of the saying about the narrow gate (Mt 7:13-14); P. Hoffmann on Q 6:22 in its reception by Luke; T. Holtz on Paul, Jerusalem, and the truth of the gospel (Galatians 1–2); H.-J. Klauck on the autonomy of conscience according to Seneca and Paul; M. Lattke on being blissful through the Spirit (Mt 5:3); N. Lohfink on the songs in Luke's infancy narrative; O. Merk on 2 Thess 2:13-17; Müller on the authorization of the halakah through the imagination of a thoroughgoing continuity of tradition in early Judaism; E. von Nordheim on the book of Jonah and the beginnings of the Hellenistic-Jewish mission; L. Oberlinner on "no other gospel"—Paul's confrontation with his "opponents" as exemplified by Galatians; R. Pesch on the "inheritance of the world" (Rom 4:14) and the broadening of the promise of the land in the NT; A. Rütten on the origin of the Christian Sunday; W. Schenk on ἱλαστήριον in Rom 3:25 (means of expiation or place of grace?); J. Schlosser on the oracle of Nathan in the NT; J. Schreiner on Ezekiel 34 as the background of the Johannine Good Shepherd discourse; E. Schweizer on the Sermon on the Mount in the context of Matthew's Gospel; and J.-W. Taeger on 2 Peter and the agreement of NT texts. A sketch of the honoree, a foreword by the editors, and a bibliography of his publications between 1964 and 1993 (compiled by C. Scherliess) are included.

The New Interpreter's Bible, vol. 1 (Nashville, TN: Abingdon, 1994, $65) xx and 1195 pp., 5 figs., 5 maps. Bibliographies. LCN: 94-21292. ISBN: 0-687-27814-7.

This first volume in a twelve-volume project to be completed by the year 2000 contains a general introduction by L. E. Keck; two articles on how we got our Bible (D. J. Harrington, K. R. Crim); thirteen articles on how the Bible is read, interpreted, and used (P. A. Bird, M. A. Signer, J. L. González, M. Silva, C. R. Holladay, J. E. Massey [two], C.-H. Kim, F. F. Segovia, G. E. Tinker, C. Osiek, D. G. Buttrick, C. Gunsalus González); seven articles on the background of the OT texts (D. C. Hopkins, S. B. Parker, J. M. Miller, G. A. Anderson, J. J. Collins, J. E. Sanderson, J. Blenkinsopp); and expositions of Genesis (T. E. Fretheim), Exodus (W. Brueggemann), and Leviticus (W. E. Kaiser). The project will cover all the books of the Bible, including the OT Apocrypha. The team of contributors is ecumenical and multicultural, and includes a large number of women (22 out of 97). The treatments of individual books contain an introduction, the text of each pericope according to the NIV and NRSV, a close reading of the passage, and theological reflections growing out of the commentary. The first volume (vol. 8) devoted to the NT (general articles, Matthew, Mark) will appear next.

R. NORTH (ED.), *Elenchus of Biblica 1991,* Elenchus of Biblical Bibliography 7 (Rome: Pontificio Istituto Biblico, 1994, paper) 1062 pp. Indexed. ISBN: 88-7653-602-7.

This volume [see *NTA* 38, p. 114] provides bibliographic information for over 15,000 items under the following headings: bibliography, introduction, critical texts and versions, exegesis of the whole OT or with the NT, OT historical books, OT didactic books, OT prophetic books, general exegesis of the NT, NT commentaries—Gospels, Acts, Johannine corpus, Paul and other epistles, biblical theology, biblical philology, postbiblical Judaism, parabiblical religions, history of the biblical Middle East, archaeology, biblical geography, and history of biblical study.

Peregrina Curiositas. Eine Reise durch den orbis antiquus. *Zu Ehren von Dirk Van Damme,* ed. A. Kessler, T. Ricklin, and G. Wurst, Novum Testamentum et Orbis Antiquus 27 (Fribourg: Universitätsverlag, 1994, 65 SFr; Göttingen: Vandenhoeck & Ruprecht) ix and 318 pp. Illustrated. Bibliographies. ISBN: 3-7278-0928-0 (U), 3-525-53929-0 (V&R).

Of the seventeen essays prepared in honor of Professor Van Damme, those most pertinent to the NT and its world are by D. J. O'Meara on the question about the need to philosophize in the ancient world, H.-J. Venetz on community representatives and community emissaries in the Pauline communities, M. Lattke on whether the πόρνος of 1 Corinthians 5 was a Persian μάγος, P. Henne on *Gospel of the Ebionites,* D. Barthélemy on the long slumber of the Qumran texts, M. Küchler on the "probatic" and Bethesda with the five στοαί (Jn 5:2), and J. K. Coyle on hands and the imposition of hands in Manichaeism. Also included are a sketch of the honoree and a foreword by the editors.

Proceedings: Eastern Great Lakes and Midwest Biblical Societies, vol. 13, ed. T. Callan (Buffalo, NY: EGLMBS, 1993, paper $8.50) iv and 300 pp., 5 figs.

This fascicle [see *NTA* 37, p. 432] contains NT articles by S. M. Elliott on Jn 15:15—not slaves but friends; J. V. Kozar on the tragedy of Israel's religious history as portrayed in Matthew's Gospel; J. P. Bercovitz on Paul and Galatia; A. K. Grieb on the root of Jesse who rises to rule the Gentiles (Rom 15:7-13); S. E. McGinn on Gal 3:26-29 and the politics of the Spirit; J. T. Anderson on the body of Satan according to Paul; B. Fiore on spiritual forces and slavery according to Paul; P. W. Macky on crushing Satan underfoot (Rom 16:20)—Paul's last battle story as true myth; A. J. Dewey on the embodiment of symbols, rhetoric, and ethics in the Pauline letters; J. E. Cook on females and the feminine in ps.-Philo's *Biblical Antiquities;* R. D. Fuller on the origins of anti-Judaism in the NT; M.

Johnson on making the Vulgate more transparent; A. Milavec on how and why *Didache* checked meddling prophets; and C. W. Bibb on the characterization of God in the opening scenes of Lk and Acts. Also included are responses by W. F. Brosend and S. Kelley to R. Fowler's *Let the Reader Understand* (1991), articles on the OT (by J. Jackson, J. B. Burns, J. B. Curtis, N. S. Murrell, and P. L. Thimmes), an article by W. W. Winter on a basilican annex to a church at Abila, and two book reviews (with one response).

Religious Propaganda and Missionary Competition in the New Testament World. Essays Honoring Dieter Georgi, ed. L. Bormann, K. Del Tredici, and A. Standhartinger, Supplements to Novum Testamentum 74 (Leiden—New York—Cologne: Brill, 1994, 225 gld. or $128.75) xiii and 570 pp., frontispiece. Bibliography. Indexed. LCN: 94-9716. ISBN: 90-04-10049-0.

The twenty-five articles honoring Professor Georgi on his 65th birthday are by I. Gruenwald on the study of religion and the religion of study; J. M. Robinson on the significance of the gnostic Nag Hammadi texts for NT scholarship; K. Baltzer on Isa 52:13 and the exaltation of the Servant of God; J. J. Collins on the sibyl and the potter—political propaganda in Ptolemaic Egypt; A. T. Kraabel on immigrants, exiles, expatriates, and missionaries; Standhartinger on Dinah's perspective in Jewish-Hellenistic discussion of Genesis 34; G. Barth on disputes about resurrection in Judaism; D. E. Smith on table fellowship and the historical Jesus; R. I. Pervo on the NT feeding stories in the light of economic data and social practice; D. Lührmann on NT miracle stories and ancient medicine; A. Yarbro Collins on rulers, divine men, and walking on the water (Mk 6:45-52); M. LaFargue on the authority of the excluded—Mark's challenge to a rational hermeneutics; W. Schottroff on *conclamatio* and *profectio*—toward the illustration of NT miracle stories; Bormann on bringing the earliest Christian tradition into line with Roman law in Lk-Acts; K. Berger on propaganda and counter-propaganda in early Christianity—Simon Magus as a figure of Samaritan Christianity; A. J. Dewey on εἰς τὴν Σπανίαν—the future and Paul; A. B. Kolenkow on Paul and his opponents in 2 Corinthians 10–13—θεῖοι ἄνδρες and spiritual guides; J. Hainz on κοινωνία in Paul; H. Koester on archaeology and Paul in Thessalonica; P. Müller on faith from hearing—the spoken and the written word according to Paul; E. Schüssler Fiorenza on the rhetoricity of historical knowledge—Pauline discourse and its contextualizations; B. J. Brooten on whether belief is the center of religion; H. W. Attridge on becoming an angel—rival baptismal theologies at Colossae; R. Cameron on alternate beginnings and different ends—Eusebius, *Thomas,* and the construction of Christian origins; and D. Trakatellis on Hippolytus' commentary on Daniel. Also included are a photograph of the honoree and a bibliography of his publications (compiled by Del Tredici and Standhartinger).

H. G. REVENTLOW, *Epochen der Bibelauslegung.* Band 2, *Von der Spätantike bis zum Ausgang des Mittelalters* (Munich: Beck, 1994, DM 58) 324 pp. Bibliography. Indexed. ISBN: 3-406-34986-2.

This second volume in a projected multi-volume history of biblical interpretation focuses on famous interpreters from various historical periods: late antiquity (Theodore of Mopsuestia, Didymus the Blind, Jerome, Ambrose, John Cassian, Augustine), between antiquity and the Middle Ages (Gregory the Great, Isidore of Seville, Bede, Alcuin, John Scotus Erigena), Middle Ages (catenas and glosses, sentences and questions, Abelard, Rupert of Deutz, Hugo of St. Victor, Joachim of Fiore, Thomas Aquinas, Bonaventure), medieval Jewish interpreters (Rashi, Abraham ibn Ezra), and late medieval exegetes (Nicholas of Lyra, John Wycliffe). Reventlow is professor of OT exegesis and theology at the Ruhr-Universität in Bochum.

H. G. REVENTLOW, Y. HOFFMAN, AND B. UFFENHEIMER (EDS.), *Politics and Theopolitics in the Bible and Postbiblical Literature,* JSOT Supplement Series 171 (Sheffield, UK: JSOT Press, 1994, £30 or $45) 216 pp. Indexed. ISBN: 1-85075-461-6.

Of the thirteen papers contained in this volume, those most pertinent to the NT field are by Y. Amir on Josephus on the Mosaic "constitution"; G. Nebe on Christ, the body of Christ, and cosmic powers in Paul's letters and the NT as a whole; N. Rakover on the "Law" and the Noahides; Reventlow on the biblical and classical traditions of "just war"; and K. Wengst on Babylon the great and the New Jerusalem—the visionary view of political reality in Revelation. The papers were originally prepared for meetings between the department of Bible of Tel Aviv University and the faculty of Protestant theology of the University of Bochum.

J. H. SAILHAMER, *NIV Compact Bible Commentary* (Grand Rapids: Zondervan, 1994, $14.99) 608 pp., 15 figs., 8 maps. LCN: 93-41129. ISBN: 0-310-51460-6.

This companion to the New International Version of the Bible attempts to show how the Bible fits together, how the parts fit into the whole, and how the great themes in the Bible and the images that depict them find their place in each passage. It presents introductions to and expositions of all the books of the OT from Genesis to Malachi (pp. 11-436) and of the NT from Matthew to Revelation (pp. 437-608). Sailhamer, the author of *The Translational Technique of the Greek Septuagint for the Hebrew Verbs and Participles in Psalms 3–41* (1991), seeks to provide readers with a ready and instant help in understanding the Bible.

C. J. SCALISE, *Hermeneutics as Theological Prolegomena: A Canonical Approach,* Studies in American Biblical Hermeneutics 8 (Macon, GA: Mercer University Press, 1994, cloth $24.95, paper $16.95) xiv and 155 pp. Bibliography. Indexed. LCN: 93-36657. ISBN: 0-86554-434-4 (cloth), -435-2 (paper).

Seeking to guide evangelical theology in its movement from Scripture to Christian doctrine, this volume presents a modified version of B. S. Childs's canonical approach to biblical interpretation [see § 39-29] and applies it to the development of prolegomena to a postcritical evangelical theology. After discussing the crisis (revelation as theological prolegomena), it considers the categories (cross-disciplinary theological hermeneutics), the canon (Childs's approach to biblical interpretation), canonical hermeneutics (postcritical theological prolegomena), and the development of a canonical model of the doctrine of God. Scalise is assistant professor of church history at the Southern Baptist Theological Seminary in Louisville, Kentucky.

L. SCHOTTROFF, *Lydias ungeduldige Schwestern. Feministische Sozialgeschichte des frühen Christentums* (Gütersloh: Kaiser—Gütersloher Verlagshaus, 1994, paper DM 68) 348 pp., fig., table. Bibliography. Indexed. ISBN: 3-579-01837-X.

Schottroff, professor of NT at the University of Kassel and author of *Beifreiungserfahrungen* (1990), first presents an introduction to feminist social history—its historical method and hermeneutic: the Jesus movement and messianic communities in the Jewish Diaspora in the 1st century A.D., patriarchy and hope for God's reign, whether the NT is God's word or the androcentric smoke-screen of history, and the relation between life and the Bible. Then she focuses on particular NT texts that concern the everyday life of women in NT times (1 Tim 2:9-15; Mt 13:33/Lk 13:20-21; Lk 15:8-10; 18:1-8), the criticism of patriarchy and the power to become new again (1 Cor 7:15-24; Lk 6:20-21 par. and Mt 11:25 par.; and Mt 24:37-39; Lk 17:26-27, 30; Mk 13:28-33), and the liberating praxis of women and men (Jn 7:53–8:11 and Lk 1:48; Mk 10:42-45).

E. SCHÜSSLER FIORENZA, *But She Said. Feminist Practices of Biblical Interpretation* (Boston: Beacon, 1993, paper $14) x and 261 pp. Indexed. ISBN: 0-8070-1215-7.

The paperback edition of the work described in *NTA* 37, p. 270, the seven papers in this collection seek to theorize a critical feminist biblical interpretation for liberation within the hermeneutical-rhetorical space created by feminist theory.

D. SEELEY, *Deconstructing the New Testament,* Biblical Interpretation 5 (Leiden—New York—Cologne: Brill, 1994, 115 gld. or $65.75) xvi and 201 pp. Bibliography. Indexed. LCN: 93-45452. ISBN: 90-04-09880-1.

Seeley, visiting scholar at the School of Theology at Claremont, CA, and the author of *The Noble Death* (1990), contends that deconstruction can be usefully placed at the service of biblical studies. After a brief overview of the main points in J. Derrida's approach to deconstruction and reflections on their value in understanding the history of Christian attitudes toward the Bible, he applies some of Derrida's perspectives to Matthew, Mark, Luke-Acts, John, and Paul, respectively. In these discussions he tries to stay close to the customary concepts of biblical exegesis but focuses on the fissures, disjunctures, breaks, and seams of the texts. He concludes that deconstruction is particularly effective in highlighting differences between and within biblical texts, and leads necessarily to historical investigation.

D. K. SHUGER, *The Renaissance Bible. Scholarship, Sacrifice, and Subjectivity,* The New Historicism: Studies in Cultural Poetics 29 (Berkeley—Los Angeles—London: University of California Press, 1994, $40) xv and 297 pp., 5 figs. Bibliography. Indexed. LCN: 93-5892. ISBN: 0-520-08480-2.

With particular attention to the Protestant cultures of northern Europe (especially England), this volume examines Renaissance biblical commentaries, plays, poems, sermons, and treatises, to see how they illuminate cultural and religious issues of their time. After using Mt 26–27 to survey advanced biblical scholarship between the decline of allegorical exegesis and the beginnings of higher criticism, it focuses on H. Grotius's 1617 *De satisfactione Christi* as one of the most original and striking pieces of humanist biblical scholarship, and looks at Calvin's treatment of Jesus' passion in his *Harmony of the Evangelists* and English materials that seem to depend on it. Then it examines Renaissance approaches to the biblical accounts of female sacrifice, focusing on Jephthah's daughter and Mary Magdalene, respectively. Shuger, professor of English at the University of California, Los Angeles, is the author of *Sacred Rhetoric. The Christian Grand Style in the English Renaissance* (1988) and *Habits of Thought in the English Renaissance. Religion, Politics, and the Dominant Culture* (1990).

R. H. STEIN, *Playing by the Rules. A Basic Guide to Interpreting the Bible* (Grand Rapids: Baker, 1994, paper $11.99) 219 pp. Bibliography. Indexed. LCN: 93-44833. ISBN: 0-8010-8366-4.

Stein, professor of NT at Bethel Theological Seminary in St. Paul, MN, first attempts to demonstrate that the goal of reading the Bible is to understand what the biblical writers meant by their writings: Who makes up the rules? (an introduction to hermeneutics); defining the rules (a vocabulary for interpretation); Can anyone play this game? (the Spirit and biblical interpretation); and different games in the same book (different forms of Scripture). Then he explains specific rules for individual interpretative "games": wisdom (proverbs); prediction (prophecy); rhythm (poetry); jargon (idioms); exaggeration (hyperbole); comparison (parables); stories (biblical narrative); correspondence (epistles); and treaties, laws, and songs. Study questions and a two-page glossary are included.

To Tell the Mystery. Essays on New Testament Eschatology in Honor of Robert H. Gundry, ed. T. E. Schmidt and M. Silva, JSNT Supplement Series 100 (Sheffield, UK: JSOT Press, 1994, £37.50 or $56) 266 pp., frontispiece. Bibliography. Indexed. ISBN: 1-85075-486-1.

The twelve articles in this *Festschrift* honoring Professor Gundry are by M. Goulder on the "already" dimension of the kingdom, B. Gerhardsson on mighty acts and the rule of heaven ("God is with us"), D. A. Hagner on Matthew's eschatology, I. H. Marshall on the Synoptic "Son of Man" sayings in the light of linguistic study, J. Gundry-Volf on male and female in creation and new creation (interpretations of Gal 3:28c in 1 Corinthians 7), J. Lambrecht on the eschatological outlook in 2 Cor 4:7-15, Silva on eschatological structures in Galatians, J. D. G. Dunn on the "body" in Colossians, J. R. Michaels on everything that rises must converge (Paul's word from the Lord), G. D. Fee on πνεῦμα and eschatology in 2 Thess 2:1-2, D. A. Carson on the three witnesses and the eschatology of 1 John, and Schmidt on "and the sea was no more" in Revelation (water as people, not place). Also included are a photograph of the honoree, personal appreciations by each editor, and a bibliography of Gundry's books, articles and reviews.

GOSPELS—ACTS

S. A. AL-ASSIOUTY, *Révolutionnaires et contre-révolutionnaires parmi les disciples de Jésus et les compagnons de Muhammad,* Recherches comparées sur le Christianisme Primitif et l'Islâm Premier 4 (Paris: Letouzey & Ané, 1994, paper 120 F) iii and 310 pp. ISBN: 2-7063-0190-2.

This volume continues the project begun in al-Assiouty's *Théorie des sources. Évangiles et Corans, apocryphes logia et ḥadîths forgés* (1987), *Jésus le non-juif* (1987), and *Origines égyptiennes du christianisme et de l'islâm* (1989). It first deals with the attitudes of Jesus and Muhammed to the upper classes: the exploitative oligarchy, the mockers of the founder, the condemnation of the class-system, and the eternal punishment of the rich. Next it focuses on the disciples of Jesus as a cosmopolitan movement, the Egyptian Mary-'Isâ as the author of the Fourth Gospel, and proletarians and slaves. Then it investigates the parallels between the disciples of Jesus and the companions of Mohammed. Al-Assiouty concludes that Christianity and Islam constituted cosmopolitan rather than nationalist movements, that the great majority of Jesus' disciples and Muhammed's companions belonged to the lower classes, and that the development of Christianity and Islam was brought about through the struggle of sects, classes, and clans.

M. G. ALTER, *Resurrection Psychology. An Understanding of Human Personality Based on the Life and Teachings of Jesus* (Chicago: Loyola University Press, 1994, paper) xxii and 194 pp. Bibliography. Indexed. LCN: 94-14928. ISBN: 0-8294-0782-0.

Taking the "divine foolishness" of Jesus in the Gospel stories at face value, this volume explores the practical psychology that he employed as he taught, healed, and encountered people of his day. In particular, it examines ten aspects of Jesus' system as they appear in Gospel stories: centrality of forgiveness, the necessity of the law, an answer for perfectionism, the holiness of being human, the function of responsibility, the danger of certainty, a vocation of concern, a place for the prophetic, an approach to evil, and the significance of scars.

J. C. ANDERSON, *Matthew's Narrative Web. Over, and Over, and Over Again,* JSNT Supplement Series 91 (Sheffield, UK: JSOT Press, 1994, £30 or $45) 261 pp. Bibliography. Indexed. ISBN: 1-85075-450-0.

The slightly revised version of a doctoral dissertation presented to the University of Chicago in 1985, this volume first discusses previous studies of verbal repetition in Matthew's Gospel, the methods of narrative and reader-response criticism, and the light that the concept of redundancy sheds on the functions of verbal repetition. Then it considers narrative rhetoric (particularly narrator and narratee, direct commentary, and point of view), characterization (with reference to John the Baptist, Peter, and the Jewish leaders), and plot and structure. Finally it examines verbal repetition in Matthew in the light of literary-critical analyses of verbal repetition in other narratives and in the light of questions about orality, aurality, and literacy. The appendixes concern (1) extended verbal repetition in Matthew, and (2) extended repetitions of nine words or more. Anderson concludes that Matthew's Gospel consists of a series of interlocking echoes that run throughout the narrative and draw the reader into a narrative web spun with the threads of verbal repetition.

R. D. AUS, *Samuel, Saul and Jesus. Three Early Palestinian Jewish Christian Gospel Haggadoth,* South Florida Studies in the History of Judaism 105 (Atlanta: Scholars Press, 1994, $69.95) xvi and 202 pp., plate. Bibliography. Indexed. LCN: 94-9894. ISBN: 1-55540-969-5.

The three essays in this volume concern the child Jesus in the Temple (Lk 2:41-51a) and the Judaic traditions on the child Samuel in the temple (1 Samuel 1–3); Jesus' rejection at Nazareth (Mk 6:1-6a parr.) and Samuel's anointing Saul as king (1 Samuel 10); and the prodigia at Jesus' crucifixion (Mt 27:51b-53; Mk 15:33 and 38 parr.), the repentant criminal (Lk 23:39-43), the ascension of Jesus' soul from the cross, and Judaic interpretation of 1 Samuel 28. Aus serves as pastor at the Luthergemeinde in Berlin-Reinickendorf, Germany.

N. AYO, *The Hail Mary. A Verbal Icon of Mary* (Notre Dame—London: University of Notre Dame Press, 1994, $32.95) xii and 231 pp. Bibliography. LCN: 93-24743. ISBN: 0-268-01101-X.

Using the resources of biblical exegesis, church history, literary criticism, theology, and devotion, this "omnibus" study seeks to say about the classic Christian prayer known as the "Ave Maria" (see Lk 1:28, 42) whatever would be helpful for an educated Christian of today. After an introduction to Mary and the "Ave Maria," it discusses the individual phrases of the prayer: Hail Mary, full of grace, the Lord is with you, etc. Then it presents nine commentaries from patristic times to the present, some final words, and three appendixes. Ayo, associate professor in the program of liberal studies at the University of Notre Dame, is the author of *The Lord's Prayer. A Survey Theological and Literary* (1992).

H.-E. BAHR, *Der verlorene Sohn oder die Ungerechtigkeit der Liebe. Das Gleichnis Jesu heute* (Freiburg—Basel—Vienna: Herder, 1993, DM 26.80) 153 pp. ISBN: 3-451-23248-0.

Bahr, professor of practical theology in Bochum, approaches the parable of the lost son (Lk 15:11-32) from various perspectives: exegetical, social-historical, psychological, political, etc. After presenting the translations of Lk 15:1-2, 11-32 by Luther and W. Jens, and offering some personal reflections, he considers in turn the younger son, the father (love and pain), the older brother, and the feast.

M. J. BORG, *Jesus in Contemporary Scholarship* (Valley Forge, PA: Trinity Press International, 1994, paper $16) xiii and 209 pp. Indexed. LCN: 94-18255. ISBN: 1-56338-094-3.

The nine essays in this volume concern the renaissance in Jesus studies, portraits of Jesus in contemporary North American scholarship, a temperate case for a non-eschatological Jesus, Jesus and eschatology, Jesus and politics in contemporary scholarship, root images and the way we see (the primordial tradition and the biblical tradition), new understandings of Jesus and motives for contemporary evangelism, the Jesus Seminar and the church, and whether the historical Jesus matters. Borg, Hundere distinguished professor of religion and culture at Oregon State University, is the author of *Jesus: A New Vision* (1987) and *Meeting Jesus Again for the First Time* (1994).

E. K. BROADHEAD, *Prophet, Son, Messiah. Narrative Form and Function in Mark 14–16,* JSNT Supplement Series 97 (Sheffield, UK: JSOT Press, 1994, £40 or $60) 324 pp. Bibliography. Indexed. ISBN: 1-85075-476-4.

Broadhead, author of *Teaching with Authority. Miracles and Christology in the Gospel of Mark* (1992), seeks to provide a precise description of the narrative strategy that guides Mk 14–16, with particular attention to the process of the characterization of Jesus. He describes his method as operating around three poles: synchronic analysis, comparative analysis, and narrative analysis. After introductory comments, he deals with the preparation and betrayal (Mk 14:1-42), the arrest and trial (14:43–15:15), and the death of Jesus (15:16–16:8). Broadhead concludes that the characterization of Jesus in Mk 14–16 represents a paradoxical cohesion of numerous images (wondrous teacher and prophet, Son of God, Son of Man, Suffering Servant, righteous one, crucified Messiah), and that this polyphonic image of

Jesus is clarified and amplified through a reciprocal relationship with narrative images in Mk 1–13.

J. CABA, *Cristo, Pan de vida. Teología eucarística del IV Evangelio. Estudio exegético de Jn 6,* Biblioteca de Autores Cristianos 531 (Madrid: Biblioteca de Autores Cristianos, 1993) 671 pp. Bibliography. Indexed. ISBN: 84-7914-088-7.

After situating Jesus' bread of life discourse in the context of John's Gospel as a whole, this investigation of the eucharistic theology of John's Gospel offers a detailed exposition of Jn 6:1-72 according to the following outline: the bread of life announced beforehand symbolically (vv. 1-15), the revelation of Jesus in his walking on the water (vv. 16-21), the search for Jesus (vv. 22-25), the discourse at Capernaum, the announcement of a new food (vv. 26-35), the faith that gives life (vv. 36-40), faith and resurrection on the last day (vv. 41-48), Jesus as the living bread come down from heaven (vv. 49-52), my flesh is for eating and my blood is for drinking (vv. 53-59), this is a hard saying (vv. 60-66), and you have the words of eternal life (vv. 67-71). Finally it treats the traditions underlying the composition, its origin, and Johannine presentation. Caba is professor of NT at the Pontifical Gregorian University.

W. CARTER, *Households and Discipleship. A Study of Matthew 19–20,* JSNT Supplement Series 103 (Sheffield, UK: JSOT Press, 1994, £35 or $52.50) 249 pp. Bibliography. Indexed. ISBN: 1-85075-493-4.

The revised version of a doctoral dissertation directed by P. W. Meyer and J. Marcus and presented to Princeton Theological Seminary in 1991, this volume argues that Mt 19–20 proposes an alternative household pattern that contrasted with the conventional hierarchical household patterns of 1st-century Antiochene society and that forms an integral part of the understanding of discipleship gained through hearing the Matthean narrative. After chapters on the coherence of Mt 19–20 and Matthean discipleship and on methodology, it deals with the various parts of Mt 19–20: marriage, divorce, and remarriage (19:3-12); children, household structures, and discipleship (19:13-15); discipleship and wealth (19:16-30); the parable of the householder (20:1-16); "it shall not be so among you" (20:17-28); and opening eyes (20:29-34). Carter is the author of *What Are They Saying About Matthew's Sermon on the Mount?* (1994).

J. H. CHARLESWORTH WITH M. HARDING AND M. KILEY (EDS.), *The Lord's Prayer and Other Prayer Texts from the Greco-Roman Era* (Valley Forge, PA: Trinity Press International, 1994, $18) ix and 292 pp. Bibliographies. Indexed. LCN: 94-31. ISBN: 1-56338-080-3.

This volume contains some of the fruits of the Society of Biblical Literature's Working Group on "Prayer in the Greco-Roman Period" between 1989 and 1992. The first part presents seven articles on the Lord's Prayer and related topics: Charlesworth on textual transmission and the meaning of ἀββά in the Lord's Prayer, Kiley on the Lord's Prayer and Matthean theology, S. F. Plymale on the prayer of Simeon in Lk 2:29-32, B. E. Reid on prayer and the face of the transfigured Jesus, Harding on making old things new—prayer texts in Josephus' *Antiquities* 1–11, A. Enermalm-Ogawa on Josephus' paraphrase of 1 Maccabees in *Antiquities* 12–13, and B. E. Bowe on prayer rendered for Caesar (*1 Clem.* 59:3–61:3). The second part (pp. 103-274) provides Harding's introduction to and bibliography (1999 items) on the Lord's Prayer and other prayer texts of the Greco-Roman era: stylistic and genre analysis; general studies; Hebrew Bible; Jewish texts; NT; early Christian texts (to ca. A.D. 325); Greco-Roman texts; magical texts; gnostic, Hermetic, Manichaean, and Mandaean texts; and papyri and inscriptions.

B. D. CHILTON AND C. A. EVANS (EDS.), *Studying the Historical Jesus. Evaluations of the State of Current Research,* New Testament Tools and Studies 19 (Leiden—New York—Cologne: Brill, 1994, 250 gld. or $143) xvi and 611 pp. Indexed. LCN: 94-18172. ISBN: 90-04-09982-4.

The sixteen essays in this volume offer critical assessments of various aspects of recent

Jesus research: M. J. Borg on Jesus research from a North American perspective; W. R. Telford on major trends and interpretive issues in the study of Jesus; S. Freyne on the geography, politics, and economics of Galilee and the quest for the historical Jesus; S. E. Porter on Jesus and the use of Greek in Galilee; J. D. G. Dunn on Jesus tradition in Paul; R. L. Webb on John the Baptist and his relationship to Jesus; C. L. Blomberg on current trends and needs in research on the parables of Jesus; Chilton on the kingdom of God in recent discussion; Chilton and Evans on Jesus and Israel's Scriptures; B. F. Meyer on Jesus' ministry and self-understanding; B. L. Blackburn on the miracles of Jesus; R. A. Horsley on the death of Jesus; P. Perkins on the resurrection of Jesus of Nazareth; Evans on Jesus in non-Christian sources; J. H. Charlesworth and Evans on Jesus in the Agrapha and apocryphal Gospels; and H. Koester on the historical Jesus and the historical situation of the quest. Also included are an eight-page prologue by C. E. Carlston and an appendix by Evans on recently published Dead Sea scrolls and the historical Jesus.

L. DEHAVEN-SMITH, *The Hidden Teachings of Jesus. The Political Meaning of the Kingdom of God* (Grand Rapids: Phanes, 1994, paper $14.95) 245 pp. Bibliography. Indexed. LCN: 94-10879. ISBN: 0-933999-36-4.

DeHaven-Smith, a professor of political philosophy and associate director of the Institute of Government for the State University System of Florida, contends that Jesus was unable to express his beliefs candidly because he was being spied upon and persecuted, was clearly opposed to organized religion, and taught that our basic experience of life depends on how we organize ourselves collectively and relate to one another interpersonally. He summarizes what Jesus intended to convey before organized Christianity distorted his meaning under six headings: the kingdom of God is ours to create, the Holy Spirit is a state of mind, Satan is worldly law and order, hell is the destiny of all worldly kingdoms, the Lord's Prayer is a political manifesto, and the day of judgment will be a global political crisis.

I. DUNDERBERG, *Johannes und die Synoptiker. Studien zu Joh 1–9,* Annales Academiae Scientiarum Fennicae, Dissertationes Humanarum Litterarum 69 (Helsinki: Suomalainen Tiedeakatemia, 1994, paper 140 Fmk) 225 pp. Bibliography. Indexed. ISBN: 951-41-0731-4.

After reviewing research on the relation between John's Gospel and the Synoptics, this dissertation investigates whether the literary influence of the Synoptics can be found in John's Gospel and how it might relate to the development of John's Gospel. It examines the following texts: John the Baptist and the first disciples (Jn 1:19-51); the healing of the son of a royal official (4:43-54); the healing of a paralytic (5:1-18; 7:19-24); the feeding miracles, the walking on water, and Peter's confession (6:1-25, 60-71); and the healing of the man born blind (9:1-44). Dunderberg concludes that while there are links between the Synoptic and Johannine traditions, the Johannine redactor did not presume knowledge of the Synoptic Gospels by his readers.

A. ENNULAT, *Die "Minor Agreements." Untersuchungen zu einer offenen Frage des synoptischen Problems,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 62 (Tübingen: Mohr-Siebeck, 1994, paper DM 178) vii and 594 pp. Bibliography. Indexed. ISBN: 3-16-145775-7.

Prepared as a doctoral dissertation under the direction of U. Luz and accepted in 1990 by the Evangelical theological faculty at the University of Bern, this volume investigates the "minor agreements" between Mt and Lk in their common Markan material over against Mk. It first outlines the nature and dimensions of the problem, and discusses and categorizes the various ways of explaining these agreements. Then it analyzes the minor agreements in the Matthean and Lukan parallels to the major sections of Mk: 1:1-15; 1:16–3:19; 3:20-35; 4:1-34; 4:35–8:26 (with an excursus on the Lukan "great omission" of Mk 6:45–8:26); 8:27–10:52; 11:1–13:37; and 14:1–16:8. Finally it concludes that the minor agreements point to a pre-Matthean/Lukan revision of Mk, attempts a profile of this revision, and reflects on its implications for Synoptic research. Also included are a bibliography (pp. 431-467) and a synoptic presentation of the Gospel texts that are analyzed (pp. 471-594).

J. Ernst, *Das Evangelium nach Lukas,* Regensburger Neues Testament (Regensburg: Pustet, 1993, DM 98) 558 pp. Bibliography. Indexed. ISBN: 3-7917-1393-0.

This revised version of the commentary on Luke's Gospel that was described in *NTA* 21, p. 326 takes account of recent developments in Lukan research and seeks to serve better the needs of preachers, religious educators, and other readers by reducing some of the technical exegetical analysis. After an eighteen-page general introduction, it presents a commentary according to the following general outline: foreword (Lk 1:1-4), the pre-history (1:5–2:52), the preparation for Jesus' work (3:1–4:13), the Galilean activity (4:14–9:50), Jesus on the road to Jerusalem (9:51–19:27), and Jesus' activity in Jerusalem—passion and resurrection (19:28–24:53). Ernst is the author of the volume on Mark (1981) in the same series.

W. R. Farmer, *The Gospel of Jesus. The Pastoral Relevance of the Synoptic Problem* (Louisville, KY: Westminster/Knox, 1994, paper $19.99) xiv and 240 pp. Indexed. LCN: 93-43359. ISBN: 0-664-25514-0.

Farmer, research scholar at the University of Dallas, contends that the Two-Gospel hypothesis, with all Synoptic hypotheses that recognize the primary character of Matthew's Gospel, presents a Jesus who stands in a meaningful relationship to the Jesus of apostolic teaching, whereas the Two-Source hypothesis, especially in the hands of the "Thomas-Q" school of exegesis, gives us a different Jesus from the one transmitted by the church since the time of the apostles. After explaining the Two-Gospel hypothesis (Matthew and Luke were written before Mark and John), he considers what difference it makes for Christian worship, theology, and ethics with reference to the Lord's Prayer, the Lord's Supper, justification by faith, the faithful witness of women, God's special commitment to the poor, and the keys of the kingdom. Then he discusses the origin of the idea of Markan primacy (how, why, where, when?), what is behind the current interest in Q, and what is at stake theologically in the debate over the Synoptic problem. An appendix concerns the Two-Source hypothesis as a methodological criterion in Synoptic research.

R. W. Funk, *Jesus as Precursor,* ed. E. F. Beutner (rev. ed.; Sonoma, CA: Polebridge, 1994, paper $14.95) x and 150 pp. Bibliography. LCN: 93-48826. ISBN: 0-944344-40-2.

The revised version of a volume first published in 1975 [*NTA* 20, p. 236], this volume seeks to illuminate various facets of Jesus as a teacher with the help of modern literary figures: teller of parables (F. Kafka and J. L. Borges), saunterer (H. D. Thoreau), magician (J. Fowles), one on a journey to Ixtlan (C. Castaneda), one driven to speech but tempted to silence (F. Nietzsche, A. Camus, etc.), and as one bowed by a decaying language (S. Beckett). Beutner has provided a two-page foreword for this edition.

I. Gargano, *"Lectio divina" su il Vangelo di Giovanni,* vol. 3, Conversazioni bibliche (Bologna: Dehoniane, 1993, 21,000 L) 153 pp. ISBN: 88-10-70943-8.

The first two volumes in this reading of John's Gospel were described in *NTA* 37, p. 277 and 38, p. 119. This volume deals with Jesus' farewell discourse according to the following outline: Jesus as the only way to God (13:31–14:14); the commandment of Jesus and the Spirit of Truth (14:15-31); Jesus the true vine (15:1–16:4); Jesus has conquered the world (16); and Jesus' prayer to the Father as a farewell (17). Also included is a homily on Jn 1:1-18: Only in the incarnate Word do we know something of God—that God is love.

D. W. J. Gill and C. Gempf (eds.), *The Book of Acts in Its Graeco-Roman Setting,* The Book of Acts in Its First Century Setting 2 (Grand Rapids: Eerdmans, 1994, $37.50; Carlisle, UK: Paternoster) xiii and 627 pp., frontispiece, 34 figs. Indexed. ISBN: 0-8028-2434-X (E), 0-85364-564-7 (P).

The first volume in this project was described in *NTA* 38, p. 300. The first six chapters in this volume concern cultural and social issues pertaining to Acts: B. M. Rapske on travel and shipwreck, D. French on the Roman roads of Asia Minor, B. W. Winter on food shortages, Gill on Roman religion in a local setting and Winter on the imperial cult, Gill on the urban elites, and B. Blue on the house church. The remaining eight chapters deal with the provinces: R. Tracey on Syria, A. Nobbs on Cyprus, P. Trebilco on Asia (with an appendix by R. A. Kearsley on the asiarchs), G. W. Hansen on Galatia, Gill on Macedonia (with an appendix by G. H. R. Horsley on the politarchs), Gill on Achaia, A. D. Clarke on Rome and Italy, and J. M. Scott on Luke's geographical horizon. An excursus by S. E. Porter treats the "we" passages.

S. GRASSO, *Gesù e i suoi fratelli. Contributo allo studio della cristologia e dell'antropologia nel Vangelo di Matteo,* Supplementi alla Rivista Biblica 29 (Bologna: Dehoniane, 1993, paper 33,000 L) 307 pp. Bibliography. Indexed. ISBN: 88-10-30217-6.

Based on a doctoral dissertation directed by K. Stock and presented in 1991 to the Pontifical Biblical Institute in Rome, this volume provides detailed exegetical treatments (context, structure, content, etc.) of the three Matthean passages that refer to the "brothers" of Jesus: Jesus and his brothers (Mt 12:46-50), the Son of Man and his brothers (25:31-46), and the risen one and his brothers (28:1-10). Then it offers synthetic comments on the theme of "fraternity" in Matthew's Gospel according to the following outline: God's paternity as the origin of fraternity, fraternity with Jesus and with others, the dynamic of fraternity with Jesus (from the particular to the universal), and fraternity in the OT and NT. Grasso concludes that this theme is a characteristic feature of Matthew's Gospel, and that it encompasses the experience of the earthly Jesus, eschatology, and resurrection.

P. GRELOT, *Dieu, le Père de Jésus Christ,* Jésus et Jésus-Christ 60 (Paris: Desclée, 1994, paper) 368 pp. Indexed. ISBN: 2-7189-0620-0.

This volume explores what Jesus said about God—the fatherhood of God, Jesus as his only Son, and the "filial" consequences of this relationship for those who confess Jesus to be the Christ and Savior of the world. After a methodological reflection on how and what we can know about Jesus' teaching about God, it deals with God in the Synoptic tradition: the gospel of God's reign, the symbolic representations of God (Master and Lord, King and Judge, Father), God's modes of action (Creator, Word of God, God and humanity, history, the Savior), and Jesus before God (words, experiences, prayers, confessions of faith). Then it treats God according to the Johannine tradition: the mystery of God in the words of Jesus (the sending of God's Son into the world, relations between Father and Son, their reciprocal immanence, etc.), symbolic actions and revelatory events, and the theology of John. Grelot's memoir of his involvement in biblical studies recently appeared under the title *Combats pour la Bible en Église* (1994).

W. R. HERZOG, *Parables as Subversive Speech. Jesus as Pedagogue of the Oppressed* (Louisville, KY: Westminster/Knox, 1994, paper $19.99) xi and 299 pp., fig. Bibliography. Indexed. LCN: 93-44987. ISBN: 0-664-25355-5.

Herzog, professor of NT interpretation at Colgate Rochester Divinity School in Rochester, NY, first sets the framework for reading parables in the Synoptic Gospels: the parables of Jesus, the reign of God, and the pedagogy of the oppressed; the peril of not modernizing Jesus; interpretive strategies for reading the parables; and the world of agrarian societies and traditional aristocratic empires. Then under the heading "unmasking the world of oppression—posing the problems," he offers expositions of five parables: blaming the victims of oppression (Mt 20:1-16); peasant revolt and the spiral of violence (Mk 12:1-12); the unbridgeable chasm (Lk 16:19-31); what if the Messiah came and nothing changed? (Mt 18:23-35); and the vulnerability of the whistle-blower (Mt 25:14-30/Lk 19:11-27). Finally under "opening up new possibilities—challenging the limits," he treats four more parables: the deviant and prominent toll collectors (Lk 18:9-14); the moral economy of the peasant

(Lk 11:5-8); justice at the gate? (Lk 18:1-8); and a weapon of the weak (Lk 16:1-9). Herzog concludes that justice was at the center of Jesus' spirituality.

D. H. JUEL, *A Master of Surprise. Mark Interpreted* (Minneapolis, MN: Fortress, 1994, paper $12) viii and 152 pp. Indexed. LCN: 94-6132. ISBN: 0-8006-2594-3.

The first two essays in this volume appear under the heading "the sense of something compelling": a rhetorical strategy for reading Mark's Gospel, and a context for interpretation—from Papias to N. Perrin. Then under "challenging promises" there are chapters on transgressing boundaries (Jesus' baptism in Mk), sowing promises (truth in parable form), plundering Satan's household (demons and discipleship), and watching and weariness (the so-called Markan apocalypse). Finally under "the future of a surprise" there are treatments of the death of the King (the origin of Mark's Christology), a disquieting silence (the matter of the ending), and becoming an audience (reading and the constraints of the particular). Juel, professor of NT at Luther Seminary in St. Paul, MN, is the author of *Messiah and Temple. The Trial of Jesus in the Gospel of Mark* (1977) and *Mark* (1990).

K. KERTELGE, *Markusevangelium*, Die Neue Echter Bibel, Kommentar zum Neuen Testament mit der Einheitsübersetzung 2 (Würzburg: Echter, 1994, paper DM 34) 167 pp. Bibliography. ISBN: 3-429-01550-2.

In his eight-page introduction to Mark's Gospel, Kertelge deals with its significance as the oldest Gospel, its author "Mark," literary and linguistic distinctiveness, and theological claim (the mission of the Messiah Jesus, the coming reign of God, the Gospel as remembrance and promise). The main part of the volume presents the text of Mark's Gospel according to the *Einheitsübersetzung* at the top of the pages along with expositions below according to the following general outline: the preparation for Jesus' activity (1:1-13), Jesus' activity in Galilee (1:14–8:26), on the way to Jerusalem (8:27–10:52), Jesus' last days in Jerusalem (11:1–13:37), and Jesus' suffering and resurrection (14:1–16:20). Kertelge, professor emeritus of NT exegesis on the Catholic theological faculty at the University of Münster, is the author of *Grundthemen paulinischer Theologie* (1991).

C. A. KIMBALL, *Jesus' Exposition of the Old Testament in Luke's Gospel*, JSNT Supplement Series 94 (Sheffield, UK: JSOT Press, 1994, £37.50 or $57) 254 pp. Bibliography. Indexed. ISBN: 1-85075-464-0.

The revision of a doctoral dissertation directed by E. E. Ellis and presented in 1991 to Southwestern Baptist Theological Seminary in Fort Worth, TX, this volume inquires into Jesus' exposition of explicit OT quotations in Luke's Gospel in light of the exegetical methods of 1st-century Judaism by means of an inductive exegetical analysis. After surveying the study of the OT in Luke's Gospel, it examines the exegetical milieu of the Gospel by considering the exegetical methodology of 1st-century Judaism. Then it analyzes the eight pericopes in which Jesus expounds explicit OT quotations: Lk 4:1-13; 4:16-30; 10:25-37; 18:18-30; 20:9-19; 20:27-40; 20:41-44; and 21:25-28. Finally it draws conclusions about the text form, exegetical methods, use and exposition of Scripture, influence on the early church, and unity and historicity of Jesus' expositions. Five appendixes are included. Kimball concludes that these biblical expositions have a setting in Jesus' life and should be considered as a form in which the teachings of the earthly Jesus were transmitted from the beginning.

H. KINUKAWA, *Women and Jesus in Mark. A Japanese Feminist Perspective*, Bible & Liberation (Maryknoll, NY: Orbis, 1994, paper $15.95) xi and 156 pp. Bibliography. Indexed. LCN: 93-50075. ISBN: 0-88344-945-5.

Reading Mark's Gospel from a Japanese feminist perspective in a contemporary context, this volume seeks to elucidate the reciprocally influential relationships between women and Jesus, and to determine the positions of women in the circles of Jesus' followers. After methodological reflections (with particular attention to literary- and historical-critical analysis, as well as critical rhetorical studies), it focuses on specific episodes in Mark's Gospel: the hemorrhaging woman (5:25-34), the Syrophoenician woman (7:24-30), the poor widow (12:41-44), the anointing woman (14:3-9), women disciples of Jesus (15:40-41; 15:47; 16:1), and the empty tomb (16:1-8). Then after a chapter on divorce, prostitution, and adultery, Kinukawa, who teaches at Tokyo Women's Christian University, concludes that the various Markan encounters between women and Jesus characterize Jesus as "life-giving," especially to the outcasts of society.

G. KORTING, *Die esoterische Struktur des Johannesevangeliums,* Biblische Untersuchungen 25 (2 vols.; Regensburg: Pustet, 1994, paper DM 58) xv and 447 pp., 88 pp. Bibliography. ISBN: 3-7917-1422-8.

After an introduction to the Evangelist's methods of telling his story of Jesus and the criteria (form and content) for discerning the structure of the Fourth Gospel, the first volume discusses the foundation of the Fourth Gospel's structure in its entrance song in Jn 1:1-18, the literary-theological unity of the first act (1:19–6:71), smaller units in the first act (2:23–3:21; 3:22-36; 4:4-42; 4:43-54; 5:1-47), the structure of chapter 6, the second act (chaps. 7–12), and the third act (13–21). The second volume provides a diagram of the macrostructure of the Fourth Gospel, a colometric presentation of the entire Greek text of the Gospel, bibliographic information, and the outlines proposed by H. G. Volkmar (1857) for the whole Gospel and P. Agneray (1987) for Jn 13–17. Korting contends that Jesus' movement from the Father and to the Father in the Spirit underlies the literary structure of the Fourth Gospel.

E. LAVERDIERE, *Dining in the Kingdom of God. The origins of the eucharist according to Luke* (Chicago: Liturgy Training Publications, 1994, paper $11.95) x and 227 pp., 5 maps, 7 tables. LCN: 94-2940. ISBN: 1-56854-022-1.

After a general introduction to the Eucharist in Luke's Gospel, this volume considers the meals with Jesus the prophet in the Galilean ministry (Lk 5:27-39; 7:36-50; 9:10-17) and on the way to Jerusalem (10:38-42; 11:37-54; 14:1-24; 19:1-10). Then it treats the meals with Jesus the Christ at the Last Supper (22:7-38) and with Jesus the risen Lord (24:13-53). LaVerdiere, senior editor of *Emmanuel* and adjunct professor of NT at Catholic Theological Union and Mundelein Seminary in Chicago, concludes that in a series of ten meals with Jesus the prophet, Christ, and Lord, Luke set out the demands of the Eucharist [see § 39-201].

D. A. LEE, *The Symbolic Narratives of the Fourth Gospel. The Interplay of Form and Meaning,* JSNT Supplement Series 95 (Sheffield, UK: JSOT Press, 1994, £37.50 or $57) 263 pp. Bibliography. Indexed. ISBN: 1-85075-468-3.

Based on a doctoral dissertation directed by B. Byrne and accepted in 1991 by the University of Sydney within the department of religious studies, this volume examines six long narratives in the Fourth Gospel from a literary-critical perspective to see whether and to what extent they conform to the design of "symbolic narrative." After a chapter on form and meaning (methodological presuppositions), it deals with the story of Nicodemus (3:1-36), the story of the Samaritan woman (4:1-42), the healing at the pool (5:1-47), the feeding of the five thousand (6:1-71), the healing of the man born blind (9:1-41), and the raising of Lazarus (11:1–12:11). Lee concludes that in these six narratives there is cohesion of narrative and symbol, a distinct five-stage literary structure, and a dramatic interplay between literary form and theological meaning.

W. J. LUNNY, *The Jesus Option* (New York—Mahwah, NJ: Paulist, 1994, paper $12.95) v and 217 pp. Bibliography. Indexed. LCN: 93-28023. ISBN: 0-8091-3445-4.

Lunny, author of *The Sociology of the Resurrection* (1989), explores why Jesus trained his disciples to be judges of Israel, and argues that the kingdom about which Jesus spoke was an actual kingdom for his own people and in his own land. After considering Jesus and this age, he discusses Jesus and the OT: two traditions, the exile, the Zion tradition, and the Sinai tradition. Then he deals with Jesus and the kingdom: at the time of Jesus, the jubilee, the quality of mercy, signs and wonders, table fellowship, the Sabbath, the things that make for peace, and crucifixion. He concludes that Jesus taught that Israel should reject the Zion tradition and accept the direct rule of God.

B. MAGGIONI, *I racconti evangelici della passione,* Commenti e studi biblici (Assisi: Cittadella, 1994, 35,000 L) 329 pp. Bibliography. ISBN: 88-308-0543-2.

This volume provides expositions of the various parts of the passion narratives in each Gospel: Gethsemane (Mk 14:32-42; Mt 26:36-46; Lk 22:39-46; Jn 18:11; 16:30-32; 12:27-30; Heb 5:7-9); the arrest of Jesus (Mk 14:43-52; Mt 26:47-56; Lk 22:47-53; Jn 18:1-11); Jesus before the Sanhedrin (Mk 14:53-65; Mt 26:57-68; Lk 22:66-71, 63-65; Jn 18:12-14; 11:47-52; 18:19-24); Peter's denial (Mk 14:54, 66-72, 26-31; Mt 26:69-75, 31-35; 10:32-33; Lk 22:54-62, 31-34; Jn 18:15-18, 25-27; 13:36-38); Jesus before Pilate (Mk 15:1-20; Mt 27:1-31; Lk 23:1-25; Jn 18:28–19:16); the crucifixion and death of Jesus (Mk 15:21-41; Mt 27:32-56; Lk 23:26-49; Jn 19:17-37); and the crucified one is risen (Mk 16:1-8). Maggioni teaches NT exegesis at Como and Milan.

B. F. MEYER, *Five Speeches That Changed the World* (Collegeville, MN: Liturgical Press, 1994, paper $9.95) 139 pp. LCN: 93-43726. ISBN: 0-8146-2282-8.

Intended for a general audience, this volume presents expositions of the five major speeches contained in Matthew's Gospel. After setting them in the context of the Gospel as a whole, it provides for each speech introductory remarks, as well as a fresh translation (with notes below) and a discussion of the "main thrust" of each pericope: the Sermon on the Mount (5:1–7:29), the missionary discourse (10:5–11:1a), the parables discourse (13:1-53a), the ecclesial discourse (18:1–19:1a), and the eschatological discourse (24:1–26:1a). The concluding chapter deals with appropriate response to the five speeches today. A five-page glossary is included. Meyer is professor of NT at McMaster University in Hamilton, Ontario.

W. E. MILLS, *The Gospel of Matthew,* Bibliographies for Biblical Research, New Testament Series 1 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen Biblical Press, 1993, $169.95) xxiii and 279 pp. Indexed. LCN: 93-30864. ISBN: 0-7734-2347-8.

This bibliography on Matthew's Gospel provides an index to journal articles, essays in collected works, books and monographs, dissertations, commentaries, and various encyclopedia and dictionary articles published in the 20th century through 1992 (with a few titles from early 1993). The focus is technical works of scholarship, though some items intended for a wider audience have been included. Its 2,908 entries appear under three general headings: citations by chapter and verse (nos. 1-1878), citations by subjects (1879-2831), and commentaries (2832-2908). The items within various sub-categories appear according to their date of publication. Mills is general editor of the series that plans to cover all the books of the Hebrew and Christian Bibles as well as the Deuterocanonicals.

J. M. MUÑOZ NIETO, *Tiempo de anuncio. Estudio de Lc 1,5 - 2,52* (Taipei: Facultas Theologica S. Roberti Bellarmino, 1994, paper) vii and 341 pp. Bibliography.

Based on a thesis directed by J. Ramón de Diego and presented in 1993 to the Bellarmine theological faculty associated with the Fu Jen University in Hsinchuang in Taipei, Taiwan, this investigation of the structure of the Lukan infancy narrative (Lk 1:5–2:52) surveys the state of the question, considers the formal surface structure based on textual indicators, provides a semantic analysis of the structure (spatial, temporal, and other elements), offers a narrative analysis (narrative elements, the transformations, the actantial roles), and draws conclusions about the author and the theological perspective. Also included are structured presentations of the Greek and Spanish texts, an outline of Lk 1:5–2:52, and an outline of Luke's Gospel as a whole. Muñoz Nieto discerns in Lk 1:5–2:52 three major sections:

announcement (1:5-80), fulfillment (2:1-40), and culmination (2:41-52). He finds this pattern in turn determining the structure of the entire Gospel (1:5–2:52; 3:1–23:49; 24:1-53).

C. Myers, *Who Will Roll Away the Stone? Discipleship Queries for First World Christians* (Maryknoll, NY: Orbis, 1994, paper $21.95) xxxii and 495 pp. Bibliography. Indexed. LCN: 94-4445. ISBN: 0-88344-947-1.

Intended as the sequel to *Binding the Strong Man. A Political Reading of Mark's Story of Jesus* (1988), this volume reflects on contemporary Christian experience in the First World through the lens of Mark's Gospel. After mapping out a site and strategy for doing theology ("context"), Myers explores the Markan Jesus' call to repent, to see reality as it is and change it ("denial"); Jesus' call to move from denial to response-ability, from social location to dis-location, in order to deconstruct the systems that hold us captive ("deconstruction"); the contrast between Jesus' vision of a "house for all peoples" and the reality of a house built upon privilege and profit ("reconstruction"); and the relation between eschatological hope and divine grace ("reflection"). Myers serves on the staff of the American Friends Service Committee in Los Angeles.

M. Myllykoski, *Die letzten Tage Jesu. Markus und Johannes, ihre Traditionen und die historische Frage,* Suomalaisen Tiedeakatemian Toimituksia, Annales Academiae Scientiarum Fennicae, Sarja-ser. B nide-tom. 256, 272 (Helsinki: Suomalainen Tiedeakatemia, 1991, 1994, paper) 250 pp., 232 pp. Bibliography. Indexed. ISBN: 951-41-0624-5 (vol. 1), -0730-6 (vol. 2).

Based on a doctoral dissertation directed by H. Räisänen, volume one first reviews research on the Markan passion narrative and delineates a methodology for treating it as a literary, theological, and historical document. Next it analyzes the account of Jesus before the Sanhedrin in Mk 14:55-65 and its Johannine parallels (Jn 18:12-14, 19-24, 45-53). Then it considers the context of Jesus' condemnation: Mk 15:1 and the ancient passion report, Peter's denial (Mk 14:54, 66-72), and Mark's presentation of the Jewish leaders and the Temple. Finally it focuses on the beginning of Jesus' passion: Gethsemane (Mk 14:32-42), the arrest (14:43-52; Jn 18:1-11), and the way to the arrest (Mk 14:1-42). The second volume first deals with Jesus before Pilate (Mk 15:1-20a; Jn 18:28–19:16a) and the end of the passion story (Jn 19:38–20:23; Mk 15:40–16:8). Then it considers the passion of Jesus before Mark and John: from the oldest passion account to historical reconstruction, the oldest passion account, and the expanded passion account. Finally it treats the passion of Jesus and the passion of the community according to Mark: the distinctiveness of the Markan redaction, Mark 13 and the Temple (the Evangelist's *Vorlage*), and the situation and message of the Evangelist Mark.

P. K. Nelson, *Leadership and Discipleship. A Study of Luke 22:24-30,* SBL Dissertation Series 138 (Atlanta: Scholars Press, 1994, cloth $32.95, paper $21.95) xvii and 330 pp. Bibliography. Indexed. LCN: 94-26261. ISBN: 1-55540-900-8 (cloth), -901-6 (paper).

Prepared as a doctoral dissertation under the direction of J. Nolland and presented to Trinity College in Bristol, UK, this volume seeks to demonstrate a Lukan unitary conception for Lk 22:24-30. After delineating the project and reviewing earlier scholarship, it considers background perspectives for the study of Lk 22:24-30: authority and subordination, table motifs, reversal motifs, and the testamentary genre. Then it provides an analysis of the text under three headings: greatness in service (22:24-27), perseverance and reward (22:28-30), and the paradox of discipleship (22:24-30). Nelson concludes that Lk 22:24-30 affirms the importance of Jesus' and the apostles' exercise of authority in solidarity with one another over the unbroken span of time.

D. J. Neville, *Arguments from Order in Synoptic Source Criticism. A History and Critique,* New Gospel Studies 7 (Macon, GA: Mercer University Press, 1994, $25) xiv and 270 pp., 3 tables. Bibliography. Indexed. LCN: 93-36216. ISBN: 0-86554-399-2.

This study is restricted to the phenomenon of order in relation to material shared between all three Synoptic Gospels, together with material shared between Mt and Mk and between Mk and Lk. The term "order" denotes the pattern of agreement and disagreement with respect to narrative sequence or to the order in which pericopes are arranged. The historical and analytical survey of modern scholarship on arguments from order in Synoptic criticism is divided into three sections: the origins of an argument from order (J. J. Griesbach, K. Lachmann), the arguments from order within the developing consensus in English-speaking Synoptic criticism (F. H. Woods, W. C. Allen and J. C. Hawkins, H. G. Jameson and J. F. Springer, B. H. Streeter), and the reassessment of arguments from order and the reopening of the Synoptic problem (B. C. Butler, W. R. Farmer, C. M. Tuckett). Neville concludes by recapitulating the major developments in research and identifying significant issues relating to the phenomenon of order. Three appendixes are included. D. L. Dungan has provided a three-page foreword.

A. PIÑERO (ED.), *Fuentes del cristianismo. Tradiciones primitivas sobre Jesús* (Córdoba: Ediciónes El Almendro, 1993; Madrid: Universidad Complutense) 530 pp. Bibliographies. Indexed. ISBN: 84-8005-006-3 (EEA).

The twelve chapters in this introduction to the Gospels are by A. Salas on the "forms" existing before the Gospels, Piñero on "Gospel" and the first Gospel traditions, A. Vargas-Machuca on the Q source of the Synoptic Gospels, J. K. Elliott on the problem of the existence of three Synoptic Gospels, J. Peláez on the Gospel of Matthew (origin, form, and function), G. Puente Ojea on the Gospel of Mark (form and function), F. Bovon on the Evangelist Luke (form and function of Lk-Acts), J. Mateos on the Gospel of John (origin, form, and function), Piñero on the Pauline "gospel" and the different "gospels" of the NT, Piñero on the apocryphal Gospels, J. Montserrat Torrents on the gnostic Gospels, and E. Miret Magdalena on the shift from the Jesus of history to the Jesus of science fiction. Piñero is also the editor of *Orígenes del cristianismo. Antecedentes y primeros pasos* (1991).

W. PLOCH, *Jesaja-Worte in der synoptischen Evangelientradition,* Dissertationen: Theologische Reihe 64 (St. Ottilien: EOS Verlag, 1993, paper DM 38) xix and 296 pp. Bibliography. ISBN: 3-88096-764-4.

Prepared as a doctoral dissertation under the direction of J. Gnilka and presented to the University of Munich in 1992, this volume first surveys research on the use of Isaiah in the Synoptic Gospels and delineates an appropriate methodology for studying this topic. Next it presents an analysis of allusions to and quotations of Isaiah in various levels of the Synoptic tradition (Q, Mk, Mt, Lk, M, L). Then it examines the uses of Isaiah in Qumran texts, and compares them with those in the Synoptic tradition. Finally it explores the general significance of Isaiah in the Qumran and Synoptic traditions (eschatological, separative-critical, apocalyptic, and messianic prophet), and his special significance in the Synoptic tradition (proclaimer of the time of universal salvation in Jesus' activity, preacher of apocalyptic judgment, critic of Israel, interpreter of Jesus, inspirer of the community's self-understanding), Jesus' preaching, and the Synoptic tradition process.

E. POWELL, *The Unfinished Gospel. Notes on the Quest for the Historical Jesus* (Westlake Village, CA: Symposium Books, 1994, $23.95) 347 pp., 36 figs. Indexed. LCN: 93-92849. ISBN: 0-9639650-6-9.

Powell, a freelance journalist residing near Westlake Village, CA, contends that Peter and the beloved disciple were in a power struggle for leadership of the Jesus movement, that the Gospels of Mark and John were originally written to document their opposing views, that Jn 21 was written by Mark to conclude his own Gospel, that the two Gospels were subsequently edited by the early church to bring them into harmony, and that the "lost Gospel" Q never existed. The nine chapters in his presentation concern the quest for the historical Jesus, Peter and the beloved disciple, the unfinished Gospel, the possible priority of John, the original Gospel, the second Gospel, Gospel patterns, the lost Gospel, and the historical Jesus.

J. RAUSCHER, *Das Bildwort von der Öllampe in der synoptischen Tradition. Eine Auslegung von Mk 4,21f par Lk 8,16f; Mt 5,15; Lk 11,33* (Desselbrunn: 1994, paper Sch 300) xii and 416 pp. Bibliography. Indexed. Available from the author at Windern 57, A-4693 Desselbrunn, Austria.

This attempt at a comprehensive investigation of the Synoptic oil-lamp sayings (Mk 4:21-22; Lk 8:16-17; 11:33; Mt 5:15) first provides a diachronic analysis with particular attention to the historical relations among the versions. Then it offers a synchronic analysis: vocabulary and syntax, contexts, and form criticism. Finally it considers the theological dimensions of the saying at its various redactional stages: in the mouth of Jesus; in the early church; Mk 4:21-22; the Deutero-Markan version; Lk 8:16-17; 11:33; and Mt 5:15. Rauscher concludes that the Matthean and Lukan versions of the oil-lamp saying are best explained as reflecting a Deutero-Markan stage in the tradition-history of Mk 4:21-22, rather than as a separate Q tradition.

J. RIUS-CAMPS, *Comentari als Fets dels Apòstols.* Vol. 2, *"Judea i Samaria": Gènesi de l'església cristiana a Antioquia (Ac 6,1-12,25),* Collectània Sant Pacià 47 (Barcelona: Facultat de Teologia de Catalunya—Editorial Herder, 1993, paper 3,800 Ptas) 400 pp. ISBN: 84-86065-34-8 (FTC), 84-254-1850-X (EH).

The second volume in the first scientific commentary on Acts published in Catalan [see *NTA* 36, p. 268] deals with the origin of the Christian church at Antioch according to Acts 6:1–12:25: the constitution of the Hellenist group (6:1–8:1a), the gestation of a new church (8:1b–11:26), the manifestation of the "Christian" church (11:27-30), and the apostolic recognition of the "Christian" church (12:1-25). For each pericope it gives translations of the Alexandrian and Western texts, and a discussion of the textual variants. Twelve excursuses are interspersed throughout the commentary. Two more volumes are planned.

V. K. ROBBINS, *New Boundaries in Old Territory. Form and Social Rhetoric in Mark,* ed. D. B. Gowler, Emory Studies in Early Christianity (New York—San Francisco—Bern: Lang, 1994, $39.95) xx and 270 pp. Bibliographies. Indexed. LCN: 93-21579. ISBN: 0-8204-1911-7.

This volume contains ten articles on Mark's Gospel first published between 1973 and 1990: the healing of blind Bartimaeus (Mk 10:46-52) in Markan theology [§ 18-123]; δυνάμεις and σημεῖα in Mk [§ 18-866]; the Last Meal—preparation, betrayal, and absence—Mk 14:12-25 (1976); Mk as genre (1980); summons and outline in Mk—the three-step progression [§ 25-872]; Mk 1:14-20—interpretation at the intersection of Jewish and Greco-Roman traditions [§ 26-857]; pronouncement stories and Jesus' blessing of the children (Mk 10:13-16)—a rhetorical approach [§ 28-940]; the woman who touched Jesus' garment—socio-rhetorical analysis of the Synoptic accounts in Mk 5:24-34 parr. [§ 32-599]; rhetorical argument about lamps and light in early Christian Gospels (1987); and interpreting Mk as a Jewish document in a Greco-Roman world (1990). Also included are a preface by Robbins, a preface by Gowler, and a list of Robbins's major writings.

P. ROLLAND, *L'origine et la date des évangiles. Les témoins oculaires de Jésus* (Paris: Saint-Paul, 1994, paper 110 F) 177 pp. Bibliography. ISBN: 2-85049-588-3.

Rolland, author of *Les premiers évangiles* (1984), discusses the origin and date of the Synoptic Gospels and John's Gospel according to the following outline: the witness of Acts, the Gospels before our Gospels, the witness of Peter, the Gospel of Luke, the Gospel of Matthew, the Gospel of Mark, the Gospel of John, and the chronology of the NT writings. The six excursuses concern Hebrew or Aramaic Matthew, pseudepigraphy, the relation between Jude and 2 Peter, whether a manuscript of Mark dating from A.D. 50 has been discovered at Qumran, the beloved disciple, and the task of the Christian exegete. Rolland argues that the Hebrew Matthew and the Gospel of Caesarea (Q) existed before A.D. 43, that the Gospels of Antioch and Ephesus conserved by Matthew and Luke reflect the preaching of Peter and Paul, that Matthew and Luke-Acts were written in 63 or 64 and Mark's Gospel in 66 or 67, and that John's Gospel was dictated ca. 100 by the beloved disciple. Thus he concludes that the Gospels have great historical value.

C. RUNACHER, *Croyants incrédules. La guérison de l'épileptique. Marc 9, 14-29,* Lectio Divina 157 (Paris: Cerf, 1994, paper 150 F) 300 pp. Bibliography. Indexed. ISBN: 2-204-04984-0.

Based on a doctoral dissertation, this investigation of the account of the healing of the epileptic boy according to Mk 9:14-29 attempts to determine how and why Mark inserted the pericope into the "didactic" section of his Gospel and what its role is in the Gospel as a whole. The five chapters concern the narrative logic of the text, its context (Mk 8:27–10:52), the history of its redaction, its tradition history, and interpretation. Runacher calls attention to three important themes underlying Mk 9:14-29: the nature of faith and discipleship, the various facets of Jesus' identity (wonderworker, διδάσκαλος, Son of God and Son of Man, the cross), and the "epiphany" of Jesus. She observes that this pericope allowed Mark after the transfiguration to refocus the narrative on Jesus and to continue the development of the theology of the cross by showing the lack of faith and understanding on the part of those closest to him.

S. SABUGAL, *Anástasis. Resucitó y resucitaremos,* Biblioteca de Autores Cristianos 536 (Madrid: Biblioteca de Autores Cristianos, 1993) xx and 712 pp. Bibliographies. Indexed. ISBN: 84-7914-112-3.

After discussing belief in the resurrection of the dead in light of the pertinent OT texts and early Jewish writings, this volume considers the NT terms related to resurrection (ἀνίστημι, ἐγείρω, ζάω) and the Gospel episodes that point to Jesus' resurrection (Mk 5:21-24a, 35-43 parr.; Lk 7:11-17; Jn 11:1-54; Mt 11:5/Lk 7:22; Mk 12:18-27 parr.; Mk 9:1-10 parr.). Then it treats the NT evidence for Jesus' bodily resurrection from the perspectives of preaching (Acts 2:14-36; 3:12-26; 4:8-12; etc.), confession ("God has raised him from the dead"), the Evangelists (Mk 16:1-20; Mt 28:1-20; Lk 24:1-49; Jn 20–21), and the teaching of the Pauline epistles. Sabugal teaches at Instituto Patrístico Augustinianum and the Pontifical Biblical Institute in Rome.

E. P. SANDERS, *The Historical Figure of Jesus* (London: Allen Lane—Penguin, 1993, £18.99 or $27.50) xiv and 337 pp., map, table. Indexed. ISBN: 0-713-99059-7.

Sanders, professor of religion at Duke University and author of *Jesus and Judaism* (1985), first deals with Jesus' life and times, his political setting in 1st-century Palestine, Judaism as a religion, and the problems involved in the external and primary sources. Then he attempts a historical reconstruction of Jesus' activities, teaching, conflicts with others, and death: two contexts, the setting and method of Jesus' ministry, the beginning of Jesus' ministry, miracles, the coming of the kingdom, the kingdom (Israel, Gentiles, individuals), the kingdom (reversal of values and ethical perfectionism), contention and opposition in Galilee, Jesus' view of his role in God's plan, Jesus' last week, and the resurrection. The two appendixes concern chronology and Jesus' disciples. Sanders concludes that Jesus thought that the kingdom of God was at hand and may have died disappointed. G. Vermes's review of this book was abstracted in § 38-1325.

W. SCHENK, *Kommentiertes Lexikon zum vierten Evangelium. Seine Textkonstituenten in ihren Syntagmen und Wortfeldern,* Text-theoretical Studies of the New Testament 1 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen Biblical Press, 1993, $109.95) ix and 489 pp. Bibliography. ISBN: 0-7734-2386-9.

Similar in form and purpose to Schenk's *Die Sprache des Matthäus* [*NTA* 32, p. 109], this volume lists in their Greek alphabetical order the words that constitute the Fourth Gospel. For individual entries it provides statistical information, comments that are significant for the semantic interpretation of the Gospel in its syntagmatic and paradigmatic relations, and cross-references to Johannine and other NT and related texts. A sixty-page bibliography is included.

R. SCHNECK, *Isaiah in the Gospel of Mark, I-VIII,* BIBAL Dissertation Series 1 (Vallejo, CA: BIBAL, 1994, paper $19.95) xii and 339 pp. Bibliography. Indexed. LCN: 93-43249. ISBN: 0-941037-28-2.

The revised and amplified version of a doctoral dissertation presented in 1992 to the faculty of theology at the Universidad Javeriana in Bogotá, Colombia, this volume attempts to show that references to the book of Isaiah appear in each of the first eight chapters in Mark's Gospel, and that Isaiah was influential in shaping Mark's plot and Christology. After introductory and methodological comments, it deals with the Isaiah references in Mark according to the following outline: the good news begins (Mk 1:1-4a, 9-11); controversy and confrontation (2:7, 16-20; 3:27); Jesus spoke in parables (4:12, 24); the miracles of Jesus (5:1-20; 6:34-44); Jesus teaches and heals (7:1-23, 31-37); and the obduracy of the human heart (8:14-21, 22-26). Schneck is professor of Sacred Scripture at Universidad Católica del Ecuador.

A. SCHWEITZER, *Die psychiatrische Beurteilung Jesu. Darstellung und Kritik* (Hildesheim—Zurich—New York: Olms, 1994, paper DM 19.80) vii and 46 pp. ISBN: 3-487-09759-1.

The photomechanically reproduced edition of a work first published in 1913 (2nd ed., 1933), this essay describes and evaluates critically the attempts at trying to assess Jesus from the perspectives of psychiatry made in the early 1900s by de Loosten, W. Hirsch, Binet-Sanglé, and E. Rasmussen, respectively. Schweitzer concludes that the material used in these works is mainly unhistorical, that they fail to appreciate Jesus' historical setting and distance, and that there is not enough solid evidence to support their diagnoses.

H. SHANKS ET AL., *The Search for Jesus. Modern Scholarship Looks at the Gospels* (Washington, DC: Biblical Archaeology Society, 1994, paper $11.95) vii and 152 pp. Bibliography. LCN: 94-70539. ISBN: 1-880317-14-1.

Prepared for a symposium held in 1993 at the Smithsonian Institution in Washington, DC, the five papers in this volume are by S. J. Patterson on sources for a life of Jesus, M. J. Borg on the Palestinian background for a life of Jesus, J. D. Crossan on the infancy and youth of the Messiah, Borg on portraits of Jesus, and Crossan on the passion, crucifixion, and resurrection. Also included are a six-page introduction by Shanks, questions and answers after each paper, and a transcript of the panel discussion.

A. SIMÓN MUÑOZ, *El Mesías y la Hija de Sión. Teología de la redención en Lc 2,29-35,* Studia Semitica Novi Testamenti 3 (Madrid: Editorial Ciudad Nueva—Fundación San Justino, 1994, paper 3,500 Ptas) 479 pp. Bibliographies. Indexed. ISBN: 84-86987-66-0.

Prepared as a doctoral dissertation under the direction of J. Salguero and presented in 1986 to the Pontifical University of St. Thomas (Angelicum) in Rome, this investigation of Lk 2:29-35 seeks to clarify the exegesis of the text and to explore its theological significance. It first discusses Simeon's *Nunc dimittis* as the canticle of hope fulfilled: context, text, and source. Then it deals with three major difficulties in Simeon's prophecy: the metaphor of falling and rising (v. 34a), the sword (v. 35a), and the final proposition (v. 35b). Finally it offers an interpretation of Simeon's prophecy: the two interpretive lines in the history of exegesis, the rejection of Jesus and the falling (see Lk 21:24), and the sword spreading destruction at large (see Lk 22:53). An excursus indicates how various editors and translators have formatted Lk 2:34-35. Simón Muñoz concludes that in the prophecy of the sword Mary personifies the Daughter of Zion (the Israel of God) and is the perfect model of the church.

S. G. SINCLAIR, *The Road and the Truth. The Editing of John's Gospel* (Vallejo, CA: BIBAL, 1994, paper $12.95) xi and 111 pp. LCN: 94-12239. ISBN: 0-941037-31-2.

After discussing the problem of what the Johannine editor did and why, Sinclair, the author of *Revelation. A Book for the Rest of Us* (1992), argues that in Jn 21:1-23 the editor added a section in which Jesus invites us to go through all the stages of Christian life. Then he shows how each of the main sections in the Fourth Gospel presents Jesus as inviting us to proceed to yet another stage of growth: initial conversion (1:1–2:12), receiving the sacraments of baptism and Eucharist (2:13–6:71), committed discipleship (7:1–10:42), dying and gaining eternal life (11:1–12:50), and becoming Jesus for others (13:1–20:31). He concludes that the editor arranged the Fourth Gospel so that readers in their own lives would increasingly experience the truth of its fundamental claim that Jesus is God incarnate. The appendix (pp. 79-104) offers a reconstruction of the unedited Gospel.

C. S. SONG, *Jesus in the Power of the Spirit* (Minneapolis, MN: Fortress, 1994, paper $18) xiv and 335 pp. Indexed. LCN: 93-31817. ISBN: 0-8006-2790-3.

The sequel to *Jesus, the Crucified People* (1989) and *Jesus and the Reign of God* (1993), the volume first explores the "open truth" of Jesus Christ at large in the world according to the following outline: freedom of the Spirit, open truth, crossing the frontiers of truth, the world of images and symbols, and theological semantics of culture. Then it deals with "miracles of grace" under five headings: descent into hell, the world of religions, the great commandment, your kingdom come, and miracle of grace. Song is professor of theology and Asian cultures at the Pacific School of Religion in Berkeley, CA, and regional professor of theology at the South East Asia Graduate School of Theology in Singapore and Hong Kong.

W. B. TATUM, *John the Baptist and Jesus. A report of the Jesus Seminar* (Sonoma, CA: Polebridge, 1994, paper $17.95) x and 182 pp., map. Bibliography. LCN: 93-49378. ISBN: 0-944344-42-9.

Tatum, professor of religion and philosophy at Greensboro College in North Carolina, seeks to represent as accurately as possible the range of views about John the Baptist that have surfaced among the members of the Jesus Seminar. After a fourteen-page introduction to the work of the Jesus Seminar on John the Baptist, the volume presents brief historical essays on the times and life of John. Then it surveys the literary evidence (Christian and non-Christian, canonical and noncanonical) for the life, activity, and death of John. Finally it gives the narrative statements about John the Baptist that were assessed by the Jesus Seminar for their relative historical value, and provides the tabulated results of the voting for each statement and the historical reasoning reflected in those results. Four appendixes are included.

M. TILLY, *Johannes der Täufer und die Biographie der Propheten. Die synoptische Täuferüberlieferung und das jüdische Prophetenbild zur Zeit des Täufers,* Beiträge zur Wissenschaft vom Alten und Neuen Testament 137 (Stuttgart—Berlin—Cologne: Kohlhammer, 1994, paper DM 98) 293 pp. Bibliography. Indexed. ISBN: 3-17-013180-X.

The revised version of a doctoral dissertation directed by O. Böcher and presented in 1993 to the Evangelical theological faculty at Mainz, this volume first considers the image of the prophet in Palestinian Judaism at the time of John the Baptist. Then it discusses the portrayals of John the Baptist as a prophet in various strands of the Synoptic tradition (Mk, Q, L). Finally it discusses particular aspects of John's life and activity in the context of the lives of the biblical prophets: origin, birth, and youth; form, content, and place of commissioning; clothing; food; place of public activity; preaching; and violent fate. Tilly concludes that John the Baptist would have been understood by his contemporaries as a prophet on the basis of the forms of his appearance and preaching.

L. E. VAAGE, *Galilean Upstarts. Jesus' First Followers According to Q* (Valley Forge, PA: Trinity Press International, 1994, paper $15) xv and 239 pp. Bibliography. Indexed. LCN: 94-9100. ISBN: 1-56338-090-0.

Based in part on a doctoral dissertation directed by J. M. Robinson and presented to the Claremont Graduate School, this volume seeks to sketch as concretely as possible a social profile of Jesus' first followers in Galilee as attested by the initial literary stratum of Q. After a general introduction (to social identity, historiography, NT scholarship, Q, and Cynicism), it deals with ethos—"like sheep among wolves" (Q/Lk 10:3-6, 9-11, 16); ethics—"love your enemies" (6:27-35); ideology—"the kingdom of God has arrived" (6:20b; 10:9; 11:2, 20; 12:31; 13:18-21); critique—"woe to you . . ." (11:39-48, 52); and memory—John and Jesus (7:24b-26, 28a, 33-34; 9:57-60). The two appendixes deal with the formative stratum of Q (in dialogue with J. S. Kloppenborg) and the text of Q (some critical problems). Vaage concludes that the "Galilean upstarts" behind Q looked very much like Cynics, claimed to be acting as agents of God's kingdom, wandered from town to town trading their wisdom for gestures of hospitality, practiced asceticism, looked back to John the Baptist and Jesus as heroes of their fledgling movement, and conducted a form of popular resistance to the official truths and virtues of their day.

A. van Aarde, *God-With-Us. The Dominant Perspective in Matthew's Story and Other Essays,* Hervormde Teologiese Studies, Supplementum 5 (Pretoria: Periodical Section of the Nederduitsch Hervormde Kerk van Afrika, 1994, paper) xviii and 326 pp. Bibliography. Indexed. ISBN: 0-9583208-3-7.

This volume argues that Matthew shaped his Gospel about Jesus in the form of a story and that this form offers the key to his message and the dominant viewpoint ("God with us") in it. After sketching the various models used in interpreting Matthew's Gospel, the first part (a revision of the author's 1982 doctoral dissertation presented to the University of Pretoria) considers the story's ideological-theological perspective, the names of Jesus, John the Baptist, the Jewish leaders, the Jewish crowd and the Gentiles, the disciples, the narrator's perspective on the temporal and topographic levels, and the narrative point of view and the "temporal" function of the OT. The second part contains six essays on Matthew's Gospel: the NT beatitude and the beatitude series in Mt 5:3-10; the miraculous multiplication of loaves (Mt 14:13-21 parr.) and historical criticism; the silver coin in the mouth of the fish (Mt 17:24-27)—a miracle of nature, ecology, economy, and the politics of holiness; the historical-critical classification of Jesus' parables and the metaphoric narration of the wedding feast in Mt 22:1-14; Mt 28:7 (ἠγέρθη ἀπὸ τῶν νεκρῶν) as textual evidence on the separation of Judaism and Christianity; and the *evangelium infantium* (Mk 10:13-16), the abandonment of children, and Mt 1–2 from a social-scientific perspective.

C. Westermann, *Das Johannesevangelium aus der Sicht des Alten Testaments,* Arbeiten zur Theologie 77 (Stuttgart: Calwer, 1994, paper DM 24.80) 111 pp. ISBN: 3-7668-3274-3.

Westermann, the author of *Der Segen in der Bibel und im Handeln der Kirche* (1992), maintains that the language, concepts, literary forms, and theology of John's Gospel can be understood only against the background of the OT. After considering Jn 1:1-18 (without its gnostic reworkings), he deals with the basic components of John's Gospel: the framework and Jesus' actions in Jn 1–12, the speeches of Jesus, and the gnostic influences in the controversies. Then he distinguishes an older stratum (heavily influenced by the OT) from a later stratum (concerned with oppositions and devoid of OT influence) in the controversies. Finally he offers reflections on the significance of the OT for John's Gospel, and draws general conclusions. The 23-page appendix deals with the approaches to John's Gospel taken by R. Bultmann, E. Käsemann, G. Bornkamm, L. Schottroff, K. Wengst, and H. Thyen.

J. F. Williams, *Other Followers of Jesus. Minor Characters as Major Figures in Mark's Gospel,* JSNT Supplement Series 102 (Sheffield, UK: JSOT Press, 1994, £37.50 or $55) 231 pp. Bibliography. Indexed. ISBN: 1-85075-489-6.

The revision of a doctoral dissertation directed by R. A. Edwards and presented to Marquette University in 1992, this volume seeks to understand Mark's portrayal of minor characters as a feature of Mark's narrative. After clarifying the need for the literary approach taken in the study, it explores the methodological issues involved in a narrative study of Mark's treatment of minor characters: analogies, characters, and readers. Then it considers minor characters prior to the Bartimaeus narrative, the characterization of Bartimaeus in Mk 10:46-52, and the presentation of minor characters in the narrative following the Bartimaeus story. Williams concludes that Mark's narrative presents certain minor characters who live up to the demands and ideals of Jesus, and thus who serve to instruct the reader further in the proper response to Jesus.

J. H. YODER, *The Politics of Jesus. Vicit Agnus Noster* (2nd ed.; Grand Rapids: Eerdmans, 1994, paper $16.99; Carlisle, UK: Paternoster) xiii and 257 pp. Indexed. LCN: 93-39532. ISBN: 0-8028-0734-8 (E), 0-85364-620-1 (P).

The second edition of a work first published in 1972 [*NTA* 17, p. 412], this volume contains chapters on the possibility of a messianic ethic, the kingdom coming, the implications of the jubilee, God will fight for us, the possibility of nonviolent resistance, trial balance, the disciple of Christ and the way of Jesus, Christ and power, revolutionary subordination, let every soul be subject (Romans 13 and the authority of the state), justification by grace through faith, and the war of the Lamb. Yoder, professor of theology at the University of Notre Dame, has left the main text with only minimal changes and added a brief epilogue to most chapters that identifies the lines that further research has taken. He describes his general thesis as belonging not to exegesis but to ethical methodology.

S. ZEDDA, *Teologia della salvezza negli Atti degli Apostoli. Studi sulla terminologia,* Studi biblici 20 (Bologna: Dehoniane, 1994, paper 15,000 L) 135 pp. Bibliography. ISBN: 88-10-40722-9.

The complement to Zedda's *Teologia della salvezza nel Vangelo di Luca* [*NTA* 36, p. 117], this investigation of the theology of salvation in Acts contains five chapters: the plan of God for salvation and its aspect of promise and fulfillment, Jesus the Savior, the universality of salvation, the continuation of the salvific activity of Christ in the church, and the relation of the church to Israel and the Gentiles in the order of salvation. Zedda contends that by "salvation" (σωτηρία) Luke understood liberation from every form of evil (in particular sin and eternal perdition) and friendship/communion with God. The author completed the manuscript shortly before his death in 1992.

EPISTLES—REVELATION

R. H. BELL, *Provoked to Jealousy. The Origin and Purpose of the Jealousy Motif in Romans 9-11,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 63 (Tübingen: Mohr-Siebeck, 1994, paper DM 118) xxii and 471 pp. Bibliography. Indexed. ISBN: 3-16-146091-X.

The revised version of a doctoral dissertation directed by P. Stuhlmacher and accepted by the Evangelical theological faculty at Tübingen, this volume involves not only an exegesis of those parts of Romans 9–11 that are relevant to the jealousy motif (9:1-5; 9:30–10:21; 11:11-32) but also asks how Paul came to the idea that Israel will be provoked to jealousy. After introductions to the jealousy motif and to Romans 9–11, it presents exegeses of Rom 10:14-21 and 11:1-32. Then it considers the jealousy motif in Romans 9–11, the theological grounds for jealousy, Deuteronomy 32 and the origin of the jealousy motif in Romans 9–11, the jealousy motif and Paul's experience, and the goal of the jealousy motif. Bell concludes that the major source of Paul's jealousy motif was Deuteronomy 32, and that Paul expected to bring in the "fullness of the Gentiles" through his Spanish mission.

S. BÉNÉTREAU, *La deuxième épître de Pierre. L'épître de Jude,* Commentaire Évangélique de la Bible 16 (Vaux-sur-Seine: ÉDIFAC, 1994, paper 145 F) 320 pp. Bibliographies. Indexed. ISBN: 2-904407-15-4.

Bénétreau, the author of the commentaries on 1 Peter (1984) and Hebrews (1989, 1991) in the series, first provides a 48-page introduction to 2 Peter (vocabulary and style, literary genre, author, date, etc.) and an exposition according to the following outline: address and salutation (1:1-2), full grace and indispensable effort (1:3-11), keeping the firm word (1:12–3:2), the mockers of the last days (3:3-10), exhortation to holiness of life and to vigilance in awaiting the day (3:11-18a), and benediction (3:18b). Then he presents a 29-page introduction to the letter of Jude (literary problems, background, theology) and a commentary: address and salutation (1-2); occasion, purpose, and theme (3-4); the denunciation of the false teachers (5-16); the realization of the apostolic predictions about the end of time (17-19); the call to the faithful (20-23); and the final doxology (24-25).

M. BOUTTIER AND F. BROSSIER (EDS.), *Vocabulaire des épîtres de Paul,* Cahiers Evangile 88 (Paris: Cerf, 1994, paper 30 F) 72 pp. ISSN: 0222-9714.

This theological dictionary of the Pauline letters contains entries on eighty-seven words or groups of words arranged in alphabetical order, which in turn belong to eight theological domains for which the following scholars were responsible: God (E. Cothenet), the justice of God (E. Cuvillier), eschatology (C. Perrot), anthropology (C. Reynier), Christology (M. Carrez), ecclesiology (M. de Goedt), apostleship (Bouttier), and Christian life (R. Dupont-Roc).

J. M. COURT, *Revelation,* New Testament Guides (Sheffield, UK: JSOT Press, 1994, paper £5.95 or $9.95) 133 pp. Bibliography. Indexed. ISBN: 1-85075-458-6.

After describing how the study of Revelation has changed over the past twenty-five years, this volume shows how the book may be read by themes: visions of God, visions of the church in the world, visions of creation and the end of the universe, visions of rival powers, and visions of future hope. Then it considers what kind of book it is (literary character), from what setting it originated (historical and social context), and its abiding theological values and doctrines. Court, senior lecturer in theology and religious studies at the University of Kent in Canterbury, is the author of *Myth and History in the Book of Revelation* (1979).

R. E. DEMARIS, *The Colossian Controversy. Wisdom in Dispute at Colossae,* JSNT Supplement Series 96 (Sheffield, UK: JSOT Press, 1994, £27.50 or $40) 170 pp. Bibliography. Indexed. ISBN: 1-85075-473-X.

The revision of a doctoral dissertation completed in 1990 at Columbia University and Union Theological Seminary in New York, this volume contends that the Colossian philosophy combated in the letter to the Colossians was a distinctive blend of popular Middle Platonic, Jewish, and Christian elements that cohered around the pursuit of wisdom. After an introduction to the Colossian philosophy puzzle and a history of scholarship on the Colossian philosophy, it considers the polemical core in Colossians (2:8, 16-23), the historical and social setting of the Colossian philosophy, and the controversy in Colossians. DeMaris concludes that the Colossian philosophers were drawn to Christianity because they understood the community there to proclaim a savior that had restored peace to an unstable, threatening cosmos, and that therefore they could rely on the elements of the world to guide them.

G. D. FEE, *God's Empowering Presence. The Holy Spirit in the Letters of Paul* (Peabody, MA: Hendrickson, 1994, $39.95) xxiv and 967 pp. Bibliography. Indexed. LCN: 93-41933. ISBN: 1-943575-94-X.

After an introduction to the project and preliminary observations on the Pauline uses of πνεῦμα and related words, this volume offers a systematic, detailed exegesis of the Pauline texts pertaining to the Holy Spirit in their assumed chronological order: the Thessalonian correspondence, 1 Corinthians, 2 Corinthians, Galatians, Romans, Philemon and Colossians, Ephesians, Philippians, and the Pastorals. Then it offers a synthesis of the exegetical analysis according to the following outline: the Spirit as eschatological fulfillment, the Spirit as God's personal presence, the soteriological Spirit, the Spirit and the people of God, and the relevance of Pauline pneumatology. The appendix deals with the OT and intertestamental antecedents for Pauline pneumatology. Fee, professor of NT at Regent College in Vancouver, concludes that, for Paul, the Spirit is the absolutely essential constituent of the whole of Christian life.

H. FRANKEMÖLLE, *Der Brief des Jakobus.* Vol. 1, *Kapitel 1;* vol. 2, *Kapitel 2-5,* Ökumenischer Taschenbuchkommentar zum Neuen Testament 17/1-2 (Gütersloh: Gütersloher Verlagshaus, 1994, paper DM 58, DM 64; Würzburg: Echter) 751 pp. Bibliographies. ISBN: 3-579-00517-0 (vol. 1, GV), -00518-9 (vol. 2, GV).

Frankemölle, professor of NT at the University of Paderborn, characterizes the letter of James as a theocentric writing with a distinctive theological perspective within the NT. In his commentary he aims to elucidate the composition of the text, its relation to wisdom writings from Sirach to Philo, its theocentric perspective and practical significance, the hermeneutical issues raised in the history of its reception, and its main theological concepts (treated especially in the fourteen excursuses interspersed throughout the text). In his 82-page general introduction he treats the goal of the commentary, the letter of James as an innovative *Sprachhandlung* (who, to whom, when and under what conditions, etc.), and its abiding actuality. He offers the following general outline: prescript (1:1), prologue (1:2-18), the epistolary body (1:19–5:6), and the epilogue (5:7-20). In the first volume he provides for each pericope in chapter 1 a bibliography, translation, literary analysis, exposition, etc. The second volume treats chapters 2–5 according to the same pattern, along with the pertinent excursuses, including a concluding treatment of the theological achievement of James.

D. GEORGI, *Der Armen zu gedenken. Die Geschichte der Kollekte des Paulus für Jerusalem* (2nd ed.; Neukirchen-Vluyn: Neukirchener, 1994, paper DM 58) 156 pp. Bibliographies. ISBN: 3-7887-1424-7.

This revised and expanded version of a work published in 1965 [*NTA* 12, p. 140] consists of a reprint of the German original (pp. 9-102) and a supplement (pp. 103-156) containing a foreword to the new German edition, appendixes on notes 65-68 and on chronology, a reflection on what money has to do with justification, and an updated bibliography. The English version entitled *Remembering the Poor* was described in *NTA* 37, p. 126.

A. GIGLIOLI, *L'uomo o il creato? Κτίσις in s. Paolo,* Studi biblici 21 (Bologna: Dehoniane, 1994, paper 15,000 L) 139 pp. Bibliography. Indexed. ISBN: 88-10-40724-5.

Giglioli, bishop of Montepulciano-Chiusi-Pienza, investigates whether κτίσις in Paul's writings should be interpreted as referring to cosmology or anthropology. After delineating the exegetical question and taking up methodological issues, he discusses the use of κτίσις in the Septuagint, the Apocrypha, and the non-Pauline NT writings. Next he deals with instances of κτίσις in Paul's letters (Galatians, 2 Corinthians, Colossians, Romans) and focuses on κτίσις in Rom 8:19-22, taking up the change of genders, the neuter plural πάντα, and the new heavens and the new earth. Finally he treats the implications of the study for the document of Vatican II and liturgical language. Giglioli concludes that κτίσις in Paul's writings always refers to human persons and humankind (anthropology).

G. H. GUTHRIE, *The Structure of Hebrews. A Text-Linguistic Analysis,* Supplements to Novum Testamentum 73 (Leiden—New York—Cologne: Brill, 1994, 100 gld. or $57.25) xix and 161 pp., 35 figs. Bibliography. Indexed. LCN: 93-36640. ISBN: 90-04-09866-6.

Prepared as a doctoral dissertation under the direction of B. Corley and presented in 1991 to Southwestern Baptist Theological Seminary in Fort Worth, TX, this volume first identifies past proposals on the structure of Hebrews by providing a history of investigation and by categorizing and evaluating the approaches. Then after explaining the method of text-linguistics, it focuses on the isolation of individual units by identification of unit boundaries, sets forth various means of interrelationship between units in Hebrews, and clarifies the logic behind the arrangement of those units. Guthrie concludes that the expositional material in Hebrews may be divided into an introduction (1:1-4) and two main movements: the position of the Son in relation to the angels (1:5–2:18); and the position of the Son, our high priest, in relation to the earthly sacrificial system (4:14–10:25). He describes the rest of the material (2:1-4; 3:1–4:13; 5:11–6:12; 10:26–13:19) as exhortation.

V. HASLER, *Die befreite Frau bei Paulus. Perspektiven und Bilanz,* Theologische Studien 139 (Zurich: Theologischer Verlag, 1993, paper 15 SFr) 63 pp. Bibliography. ISBN: 3-290-10910-0.

Hasler, the author of *Amen* (1969) and *Die Briefe an Timotheus und Titus* (1978), investigates Paul's understanding of women according to the following outline: the place of women in God's salvation, the role of women in marriage and the renunciation of marriage, the dignity of women in Christian worship, and women in the charismatic assembly (the original Pauline text, and the revision of it by the church). He concludes with methodological and theological observations.

Z. C. HODGES, *The Epistle of James. Proven Character Through Testing. A Verse-by-Verse Commentary,* ed. A. L. Farstad and R. N. Wilkin (Irving, TX: Grace Evangelical Society, 1994, paper) 128 pp. Bibliography. LCN: 94-76756. ISBN: 0-9641392-0-0.

In his ten-page introduction Hodges, who taught NT Greek and exegesis for many years at Dallas Theological Seminary, argues that the letter of James was written by the Lord's half-brother to the dispersed Jewish believers of Palestine ca. A.D. 34 or 35. His exposition follows this outline: respond to trials properly (1:1-18); behave well in trials (1:19-20); be swift to hear (1:21–2:26); be slow to speak (3:1-18); be slow to anger (4:1–5:6); and persevere in trials to the end (5:7-20).

R. JEWETT, *Paul the Apostle to America. Cultural Trends and Pauline Scholarship* (Louisville, KY: Westminster/Knox, 1994, paper $16.99) xi and 178 pp. Indexed. LCN: 93-46597. ISBN: 0-664-25483-7.

The companion to *Saint Paul at the Movies. The Apostle's Dialogue with American Culture* (1993), this volume relates Paul's life and thought to distinctive features of American culture. First under the heading "Pauline scholarship interacting with cultural trends," it deals with overcoming the Eurocentric view of Paul, interpreting Paul in the American context, Law and the coexistence of Jews and Gentiles [see § 30-707], the sexual liberation of Paul and his churches (1985), and slavery and the tactful revolution of the new age. Then under "new Pauline resources for the American future," it treats tenement churches and Pauline love feasts [see §§ 38-1540–1541], discharged from the law of consumerism, truth and dark mirrors—the opening of the American mind, and Paul and the democratic prospect. Jewett is professor of NT interpretation at Garrett-Evangelical Theological Seminary in Evanston, IL.

F. MONTAGNINI, *Lettera agli Efesini. Introduzione - Traduzione e Commento,* Biblioteca biblica 15 (Brescia: Queriniana, 1994, paper 45,000 L) 467 pp. Bibliographies. Indexed. ISBN: 88-399-2015-3.

In his 54-page general introduction to Ephesians, Montagnini discusses its literary genre, world, origin (addressees, occasion, author), and structure. Then dividing the main text into doctrinal (1:3–3:21) and paraenetic (4:1–6:20) parts, he presents a commentary according to the following general outline: salutation (1:1-2), doxology (1:3-14), praise and prayer (1:15-23), humanity reunified in Christ (2:1–3:19), doxology (3:20-21), introduction to the paraenesis (4:1-16), how to live in the Christian community (4:17–5:21), the household code (5:22–6:9), the concluding paraenesis (6:10-20), personal notices (6:21-22), and final blessing (6:23-24). For each pericope he provides a bibliography, translation, literary analysis, and verse-by-verse exposition. There are excursuses on the doxology in 1:3-14 in the context of Ephesians, and on various aspects of 5:22-33 (typology and paraenesis, recourse to

Gen 2:24 in 5:31, and the "mystery" in 5:32). Montagnini is the author of *La prospettiva storica della Lettera ai Romani* (1980).

L. MORRIS, *Expository Reflections on the Letter to the Ephesians* (Grand Rapids: Baker, 1994, $17.99) 217 pp. Bibliography. LCN: 93-28253. ISBN: 0-8010-6312-4.

Morris, formerly principal of Ridley College in Melbourne and the author of *The Gospel according to Matthew* (1992), attempts to bring to the general reader in nontechnical language some of the truths that he has found in studying the letter to the Ephesians. His reflections appear under twenty-one headings: in the heavenlies with Christ (1:1-6); the mystery of God's will (1:7-14); the greatness of his power (1:15-23); dead in sin, alive in Christ (2:1-5); created for good works (2:6-10); peace, perfect peace (2:11-18); a holy temple (2:19-22); and so forth.

R. NIEMANN (ED.), *Paulus — Rabbi, Apostel oder Ketzer?* (Stuttgart: Kreuz, 1994, DM 26.80) 160 pp. Bibliography. ISBN: 3-7831-1302-4.

This volume provides fifteen brief articles on Paul in the NT and in later history. The contributors include W. Fricke on the conflict of opinions about Paul, P. Mertz on Paul as the thirteenth apostle, R. Meyendorf on Paul from a psychiatric perspective, P. Lapide on Paul of Tarsus, L. Stapenhorst on brother Paul, K. Deschner on the six pseudepigraphic Pauline letters in the NT, K. Reblin on the "thorn in the flesh" or the suffering apostle, and G. Denzler on Paul and celibacy.

M. J. OLSON, *Galatians: In Defense of Love. A Study Guide* (Macon, GA: Smyth & Helwys, 1994, paper $8.95) viii and 94 pp., map. Bibliography. LCN: 94-10889. ISBN: 1-880837-86-2.

After a twelve-page introduction to Galatians, this volume presents an exposition of the text according to the following general outline: greeting and attack (1:1-10), Paul's autobiography—a brief sketch (1:11–2:10), justification by faith (2:11-21), before Moses came Abraham (3:1-18), why give the Law if you don't want legalism? (3:19–4:11), set free by Christ (4:12–5:12), and freedom guided by love (5:13–6:18). Olson, pastor of the First Baptist Church, South Boston, VA, contends that Galatians stands as the great barrier to anyone who hopes to turn Christianity into a legalistic system, and shows the decisive battle that guaranteed the vast majority of the world's population access to salvation in Jesus Christ.

M. PESCE, *Le due fasi della predicazione di Paolo. Dall'evangelizzazione alla guida delle comunità,* Studi biblici 22 (Bologna: Dehoniane, 1994, paper 35,000 L) 278 pp. ISBN: 88-10-40721-0.

Pesce, who teaches the history of Christianity at the University of Bologna, contends that Paul's preaching developed in two phases: proclaiming the gospel and founding churches (evangelization), and providing guidance for communities that had already been founded. Thus he explores the first phase of Paul's apostolic activity with reference to his commission to evangelize rather than to baptize (see 1 Cor 1:17a) and to the content of his preaching (see 1 Thess 1:9-10). Then he treats the second phase according to the following outline: the use of Scripture, the spiritual growth of believers, the nature of Christian prophecy, and marginality and submission—the eschatological conception of political power. He concludes with observations on the development from proto-Christianity to the NT canon.

S. E. PORTER, *Καταλλάσσω in Ancient Greek Literature, with Reference to the Pauline Writings,* Estudios de Filologia Neotestamentaria 5 (Córdoba: Ediciónes El Almendro, 1994, paper 2,910 Ptas) 189 pp. ISBN: 84-8005-011-X.

This volume first provides a diachronic and a synchronic investigation of καταλλάσσω and its derived cognates in ancient Greek literature under four headings: Greek classical writers, Greek Hellenistic writers, Greek papyri and inscriptions, and Greek Church Fathers.

Then after discussing non-theological usages of καταλλάσσω and related forms in the NT, it focuses on the uses of καταλλάσσω in 2 Cor 5:18-21 and Rom 5:8-11, and of ἀποκαταλλάσσω in Col 1:20, 22, and Eph 2:16. Porter, author of *Idioms of the Greek New Testament* (1992), concludes that Paul was the first known writer to use καταλλάσσω in the active voice with the offended and hence angered party in a relationship (i.e. God) as (grammatical) subject taking the initiative in effecting reconciliation between himself and the offending party.

K. Quast, *Reading the Corinthian Correspondence. An Introduction* (New York—Mahwah, NJ: Paulist, 1994, paper $14.95) ix and 225 pp., 37 figs., 2 maps. Bibliography. Indexed. LCN: 94-15074. ISBN: 0-8091-3481-0.

After introductory chapters to Paul's life and letters and to his relations with the Corinthians, this volume presents an exposition of 1 Corinthians: the church and its leaders—seeking true wisdom (chaps. 1–4); the church and its relationships (5–7); the church eating idol meat (8–10); the church at worship—women and men, rich and poor (11); the church at worship—spiritual gifts (12–14); the church facing death and beyond—the resurrection (15); and transitions (16). Then after an introduction to 2 Corinthians, it offers an exposition: recalling the past—affliction, consolation, and forgiveness (1:1–2:13); a ministry of the new covenant—glory and reconciliation (2:14–5:21); a ministry of righteousness, suffering, and reassurance (6–7); a ministry of giving—the collection (8–9); and a ministry of weakness—the grounds for boasting (10–13). The final two chapters deal with reading Paul's letters and theological themes in Paul. Quast, author of *Peter and the Beloved Disciple* (1989) and *Reading the Gospel of John* (1991), is professor of NT at Ontario Theological Seminary in North York, Ontario.

T. Schirrmacher, *Paulus im Kampf gegen den Schleier. Eine alternative Auslegung von 1. Korinther 11,2-16,* Biblia et Symbiotica 4 (Bonn: Verlag für Kultur und Wissenschaft, 1993, paper DM 29.80) 165 pp. ISBN: 3-926105-14-3.

Schirrmacher argues that from the biblical teaching that man is the head of woman (1 Cor 11:3) the Corinthians had drawn the false conclusions that in prayer a woman must be veiled (11:4-6) and a man is forbidden to be veiled (11:7), and that the wife exists for the husband but not the husband for the wife (11:8-9). Paul, however, rejected these conclusions and showed in 11:10-16 why the veiling of women did not belong to God's commandments binding upon all the Christian communities. After stating the thesis and presenting his alternative translation and exposition of 1 Cor 11:2-16, he considers the difficulties in the text, presents his alternative exposition in detail (in the form of thirteen theses), discusses quotations and irony in 1 Corinthians, and deals with other NT texts about women's clothing and prayer and about the subordination of wives. H.-G. Wünch has provided a three-page foreword.

C. J. Schlueter, *Filling up the Measure. Polemical Hyperbole in 1 Thessalonians 2.14-16,* JSNT Supplement Series 98 (Sheffield, UK: JSOT Press, 1994, £37.50 or $55) 219 pp. Bibliography. Indexed. ISBN: 1-85075-479-9.

Based on a doctoral dissertation directed by E. P. Sanders, this investigation of 2 Thess 2:14-16 contends that Paul, a skilled debater, used polemical hyperbole to polarize issues and to move his readers to his side while casting his opponents (in this case, the Jews) completely on the wrong side. It first deals with the problem passage and its past solutions, the reintroduction of the question of authenticity, the historicity of suffering in 1 Thess 2:14-15, and the move from theological harmonization to interpreting the passage in its own right. Then it develops a fresh approach to the text by placing 1 Thess 2:14-16 in the context of Greek and Roman rhetoric, reexamining the rhetoric of 1 Thess 2:14-16, considering other instances of polemical hyperbole in Paul's letters, discerning levels of rhetorical intensity in Paul's polemics, and discussing the context of 1 Thess 2:14-16 in Paul's career.

E. SCHÜSSLER FIORENZA, *Das Buch der Offenbarung. Vision einer gerechten Welt,* trans. M. Graffam-Minkus (Stuttgart—Berlin—Cologne: Kohlhammer, 1994, paper DM 36) 176 pp., map. Bibliography. Indexed. ISBN: 3-17-012489-7.

The German version of *Revelation. Vision of a Just World* [*NTA* 36, p. 434], which was a revision and expansion of *Invitation to the Book of Revelation* [*NTA* 25, p. 311]. After dealing with social location and reading strategies and providing a rhetorical analysis, the volume presents an exposition of the entire book of Revelation, and offers a theo-ethical rhetorical reading of the book's visionary world. Schüssler Fiorenza is professor of divinity at Harvard Divinity School. The translator has provided a six-page foreword to the German edition.

P. STUHLMACHER, *Paul's Letter to the Romans. A Commentary,* trans. S. J. Hafemann (Louisville, KY: Westminster/Knox, 1994, paper $24.99) xviii and 269 pp. Bibliography. Indexed. LCN: 93-40128. ISBN: 0-664-25287-7.

The English version of *Der Brief an die Römer* [*NTA* 34, p. 396], this commentary divides the body of the letter into three major parts: the righteousness of God for Jews and Gentiles (1:18–8:39), the righteousness of God for Israel (9:1–11:36), and the testimony of the righteousness of God in the life of the community (12:1–15:13). For each pericope there is a section devoted to literary analysis and historical background as well as a commentary on the text proper. Also included are a twelve-page general introduction to Romans and fifteen excursuses. Stuhlmacher is professor of NT on the Evangelical Theological faculty at Tübingen. Hafemann has provided a three-page preface and introduction to the English version of the commentary.

M. TEANI, *Corporeità e risurrezione. L'interpretazione di 1 Corinti 15,35-49 nel Novecento,* Aloisiana 24 (Rome: Gregorian University Press, 1994, paper 50,000 L; Brescia: Morcelliana) 335 pp. Bibliography. Indexed. ISBN: 88-7652-668-4 (GUP), 88-372-1528-2 (M).

The slightly revised version of a doctoral dissertation directed by U. Vanni and presented to the Gregorian University in 1992, this investigation of research on 1 Cor 15:35-49 in the 20th century first takes up literary and methodological issues: corporeity and theological research in the 20th century, the unity and structure of the pericope, and the identifications of those who deny the resurrection as gnostic enthusiasts or proponents of Philonic teaching. Then it presents an exegesis of 1 Cor 15:35-49 according to the following outline: bodies in the first creation (vv. 35-41), the resurrected body (vv. 42-44), and the scriptural proof (vv. 45-49). Teani gives particular attention to the problem of the continuity between the earthly body and the risen body, and notes that corporeity is an essential but not univocal dimension of the human condition.

P. H. TOWNER, *1–2 Timothy & Titus,* IVP New Testament Commentary 14 (Downers Grove, IL—Leicester, UK: InterVarsity, 1994, $15.99) 271 pp. Bibliography. LCN: 94-413. ISBN: 0-8308-1814-6 (USA), 0-85111-676-0 (UK).

In his 23-page general introduction to the Pastorals, Towner, author of *The Goal of Our Instruction. The Structure of Theology and Ethics in the Pastoral Epistles* (1989), deals with their situation, teaching, and authorship. Then he provides a pericope-by-pericope exposition of 1 Timothy, 2 Timothy, and Titus, respectively. He gives particular attention to the Pastorals' contribution to reflection on such present-day issues as the church's role in a changing society, its responsibility to the poor, spiritual life-style, leadership and authority, the role of women, godliness, faithfulness to the gospel, and the importance of Christian witness.

D. TROBISCH, *Paul's Letter Collection. Tracing the Origins* (Minneapolis, MN: Fortress, 1994, paper $10) xi and 108 pp., 6 plates, map, 7 tables. Indexed. LCN: 94-4746. ISBN: 0-8006-2597-8.

Trobisch, associate professor in the department of theology at the University of

Heidelberg and author of *Die Entstehung der Paulusbriefsammlung* (1989), considers the oldest extant edition of Paul's letters, looks at the characteristic features of Paul's letters, interprets Paul's letters in the light of ancient letter collections, and explains the first four letters of our biblical edition of Paul's letters (Romans, 1–2 Corinthians, Galatians) as a collection that Paul himself had put together and prepared for publication. G. Theissen has supplied a two-page foreword.

H. U. von Balthasar, *Paul Struggles with His Congregation. The Pastoral Message of the Letters to the Corinthians,* trans. B. L. Bojarska (San Francisco: Ignatius, 1992, paper $6.95) 90 pp. LCN: 91-76068. ISBN: 0-89870-386-7.

The English version of *Paulus ringt mit seiner Gemeinde* (1988), this reflection on 1–2 Corinthians focuses on Paul's pastoral directives to the difficult congregation at Corinth and their significance for everyone holding a Christian office. The five chapters concern the foundations of the teaching, the pastor, the congregation, the apostle in the congregation, and the final confrontation (2 Corinthians 10–13).

B. Witherington, *Paul's Narrative Thought World. The Tapestry of Tragedy and Triumph* (Louisville, KY: Westminster/Knox, 1994, paper $24.99) ix and 373 pp., 2 figs. Indexed. LCN: 93-39391. ISBN: 0-664-25433-0.

Witherington, professor of Biblical and Wesleyan studies at Ashland Theological Seminary in Ohio, contends that Paul refers to four interrelated stories comprising one larger drama: (1) the story of a world gone wrong ("the darkened horizon"); (2) the story of Israel in that world ("keeping the faith and laying down the Law—from Abraham to Moses and beyond"); (3) the story of Christ, which arises out of the story of Israel and humankind on the human side of things, but in a larger sense arises out of the very story of God as creator and redeemer ("the surprising story of the crucified conqueror"; "the omega man—his identity, ministry, and majesty"; "the power and the glory—the end and beyond"); and (4) the story of Christians, including Paul, which arises out of all three of these previous stories and is the first full installment of the story of a world set right again ("'a good likeness'—the story of Christians"). He observes that Christ's story is the hinge, crucial turning point, and climax of the entire larger drama, which more than anything else affects how "the Story" will ultimately turn out.

F. Young, *The Theology of the Pastoral Letters,* New Testament Theology (Cambridge, UK—New York: Cambridge University Press, 1994, cloth $49.95, paper $14.95) xi and 170 pp. Bibliography. Indexed. LCN: 93-32146. ISBN: 0-521-37036-1 (cloth), -37931-8 (paper).

After an introduction to the Pastorals and to the context of their theology (original readers, situation, cultural context, purpose, date, author), this volume deals with the Pastorals' approaches to theology and ethics, God and the divine activity, the importance of sound teaching (or, What about doctrinal orthodoxy?), and duties in the household of faith (or, What about church order?). Then it considers the contribution of the Pastorals to the reception of Paul as an apostle, and the Pastorals as Scripture. Young, professor of theology at the University of Birmingham and author of *The Art of Performance* (1990), concludes that the Pastorals set up an appropriate community structure within which the tradition received from Paul could be safeguarded against speculative interpretation, and taught and learned by word, precept, and example.

BIBLICAL THEOLOGY

G. Barth, *Der Tod Jesu Christi im Verständnis des Neuen Testaments* (Neukirchen-Vluyn: Neukirchener, 1992, paper DM 38) viii and 176 pp. Bibliography. Indexed. ISBN: 3-7887-1410-7.

After considering the situation of Jesus' disciples in light of his death, this volume discusses general early Christian attempts to understand the death of Jesus: God's deed (the necessity of his death), the suffering of the righteous one, the fate of prophets, vicarious expiation, redemption, participation (dying and rising with him), victory over the powers of death, the revelation of God's love, and example. Then it deals with the significance of Jesus' death according to individual NT authors or writings: Paul, Mark, Luke, the Johannine writings, and Hebrews. Barth has served as professor of NT at the Kirchliche Hochschule in Wuppertal.

N. A. BECK, *Mature Christianity in the 21st Century. The Recognition and Repudiation of the Anti-Jewish Polemic of the New Testament,* Shared Ground Among Jews and Christians 5 (exp. and rev. ed.; Philadelphia: American Interfaith Institute/World Alliance, 1994; New York: Crossroad, $24.95) 372 pp. Bibliography. Indexed. LCN: 93-46884. ISBN: 0-8245-1358-4.

The first edition of this work, which was entitled *Mature Christianity. The Recognition and Repudiation of the Anti-Jewish Polemic of the New Testament,* was described in *NTA* 30, p. 364. This revised and expanded version features a five-page prologue and a 38-page introduction by C. M. Leighton, who explains the purposes of the book for individuals and study groups. After reflecting on the role of polemic in the sacred scriptures of various religious communities, the main text points out instances of anti-Jewish polemic in Paul's letters, later Pauline traditions, Mark, Q, Matthew, Luke, Acts, John and the Johannine epistles, and the remaining NT documents. Beck, professor of biblical theology and classical languages at Texas Lutheran College in Seguin, concludes that Christians can repudiate the most vicious and defamatory anti-Jewish elements in their Scriptures without any damage to Christianity or Christian theology.

J. C. BEKER, *Suffering and Hope. The Biblical Vision and the Human Predicament* (rev. ed.; Grand Rapids: Eerdmans, 1994, paper $9.99) xii and 132 pp. Bibliography. Indexed. LCN: 94-1723. ISBN: 0-8028-0722-4.

This new edition of the work described in *NTA* 32, p. 120 features a sixteen-page preface by B. C. Ollenburger that describes Beker's sufferings under the Nazis and his decision to become a theologian. The six chapters concern suffering, hope, and the guidelines of Scripture; the OT response to evil; early Christian life between suffering and hope; Paul's gospel of redemptive suffering; Paul's response to tragic suffering; and two recent responses to suffering. Beker is professor of biblical theology at Princeton Theological Seminary.

R. E. BROWN, *An Introduction to New Testament Christology* (New York—Mahwah, NJ: Paulist, 1994, cloth $19.95, paper $9.95) xii and 226 pp. Bibliography. Indexed. LCN: 94-14569. ISBN: 0-8091-0469-5 (cloth), -3516-7 (paper).

Addressed to a broad range of people interested in the Bible, this introduction to Christology (defined as any evaluation of Jesus in respect to who he was and the role he played in the divine plan) first explores the Christology of Jesus: what can be discerned about Jesus from his words concerning various matters, from his deeds and words proclaiming God's kingdom, and from his words concerning himself. Then it considers NT Christologies expressed in terms of Jesus' second coming or resurrection, of his public ministry, and of his preministry (family-circle or boyhood, conception, preexistence), respectively. The four appendixes deal with the development of royal messianic hope in Israel, the reality of Jesus' resurrection, whether NT Christians call Jesus "God," and features in the Christology of John's Gospel. An evaluative list of select books on NT Christology is included. Brown is the author of *The Death of the Messiah* (1994).

G. B. CAIRD, *New Testament Theology,* ed. L. D. Hurst (Oxford: Oxford University Press, Clarendon Press, 1994, $69) xix and 498 pp. Bibliographies. Indexed. LCN: 93-36971. ISBN: 0-19-826660-X.

After an introduction to NT theology ("the apostolic conference"), this volume presents chapters on the divine plan, the need of salvation, the three tenses of salvation, the fact of salvation, the experience of salvation, the hope of salvation, the bringer of salvation, and the theology of Jesus. Also included are a summary chapter ("Jesus and the apostolic conference"), an epilogue (on dialogue, meaning, and authority), and a bibliography of Caird's writings. Prior to his death in 1984 Caird was professor of the exegesis of Holy Scripture at the University of Oxford. Hurst, who prepared Caird's unfinished manuscript for publication, has provided a ten-page foreword.

B. CHILTON, *A Feast of Meanings. Eucharistic Theologies from Jesus through Johannine Circles,* Supplements to Novum Testamentum 72 (Leiden—New York—Cologne: Brill, 1994, 135 gld. or $77.25) xi and 210 pp., 3 figs. Bibliography. Indexed. LCN: 93-36639. ISBN: 90-04-09949-2.

Chilton, professor of religion at Bard College and author of *The Temple of Jesus* (1992), relates the NT eucharistic texts to the social practices that generated them. He discerns six stages of ideology regarding the Eucharist: the purity of the kingdom (Jesus), the surrogate of sacrifice (Jesus), the covenantal sacrifice of sharings (the Peter circle), the Passover (the James circle), the heroic *ḥaṭāʾat*—Pauline and Synoptic symposia, and the miraculous food of Paul and John. The five appendixes concern the Pharisees in a recent dispute, the construction οὐ μή . . . ἕως [ἄν] in asseverations of Jesus, Jesus' purpose in Jerusalem (P. Richardson's contribution regarding the half-shekel), Aramaic retroversions of Jesus' sayings, and the Pauline ἱλαστήριον and the offering of the nations.

J. D. G. DUNN, *Christian Liberty. A New Testament Perspective* (Grand Rapids: Eerdmans, 1994, paper $10.99) xi and 115 pp. Indexed. LCN: 94-16688. ISBN: 0-8028-0796-8.

After reflecting on the concept of liberty and its history, this volume (first published in 1993 by Paternoster Press, UK) examines three NT test cases that help to elucidate the (often tense) relations between (1) freedom and authority as revealed in the responses of Jesus to the dominant conventions of his day; (2) liberty and the self, derived from Paul's teaching about sin, death, and the Law; and (3) liberty and community as illustrated in Romans 14–15. Dunn, professor of divinity at the University of Durham, originally presented these essays as the 1991 Didsbury Lectures at the Nazarene Theological College in Manchester, UK.

J. D. G. DUNN AND A. M. SUGGATE, *The Justice of God. A Fresh Look at the Old Doctrine of Justification by Faith* (Grand Rapids: Eerdmans, 1994, paper $9.99) v and 87 pp. Bibliography. LCN: 94-16690. ISBN: 0-8028-0797-6.

In the first three chapters of this volume Dunn, professor of divinity at Durham University, takes a fresh look at the biblical foundations of the doctrine of justification by faith: Martin Luther and the individual conscience, justice for Gentiles (Paul and justification by faith), and the justice of God. Then Suggate, lecturer in theology at Durham University, uses three case studies (Nazi Germany, militarist Japan, 1980s Britain) to illustrate the effects of a misunderstanding of justification and of a false separation between justification and justice. The authors conclude that justification with God and justice between nations and individuals belong inextricably together. The volume was first published in 1993 by Paternoster Press, Carlisle, UK.

G. FROSINI, *Aspettando l'aurora. Saggio di escatologia cristiana,* Teologia viva 13 (Bologna: Dehoniane, 1994, paper 28,000 L) 247 pp. Bibliography. Indexed. ISBN: 88-10-40921-3.

Frosini, a systematic theologian based in Pistoia and author of *L'attività umana* (1994) and *Evangelizzare oggi* (1994), first reflects on the problem of the future, the impossibility of forgetting death, and the need and task of restoring our understanding of eschatology. Then he returns to the sources of eschatology in the OT, the NT (Synoptics, Paul and John, etc.), and the history of dogma. Finally he presents a systematic reconstruction under three headings: looking at the eschaton, universal eschatology, and theology of the "last things."

R. H. FULLER, *Christ and Christianity. Studies in the Formation of Christology,* ed. R. Kahl (Valley Forge, PA: Trinity Press International, 1994, paper $15) x and 181 pp. Indexed. LCN: 94-15803. ISBN: 1-56338-076-5.

The ten essays in this collection deal with various aspects of NT Christology: E. Hoskyns and the contemporary relevance of "biblical theology" [§ 29-256], the clue to Jesus' self-understanding (1964), the church under the lordship of Jesus Christ (1959), the resurrection of Jesus Christ (1960), the incarnation in historical perspective [§ 21-775], NT roots to the θεοτόκος [§ 23-234], Jesus Christ as savior in the NT [§ 25-1034], early catholicism (1983), whether we can dispense with pre-existence Christology [§ 26-1033], and NT trajectories and biblical authority (1982). Kahl has provided a nine-page introduction.

V. GIORGIO AND R. PAGANELLI, *Il catechista incontra la Bibbia,* Educatori e catechisti (Bologna: Dehoniane, 1994, paper 21,000 L) 283 pp. ISBN: 88-10-10343-2.

This volume first considers the relation between Scripture and catechesis: the education of the catechist through encounter with the word, the Bible as the revealed and inspired text, and the biblical competencies of the catechist. Then it deals with biblical theology and pastoral matters: the literary genres in the Bible, the faces of God in the Bible, and how the figure of the catechist emerges from the Bible. Finally it treats the Bible in catechisms of Christian initiation, the Bible in the catechetical encounter, and how the catechist builds the community with the Bible.

W. J. HARRINGTON, *God Does Care. The Presence of God in Our World* (Westminster, MD: Christian Classics, 1994, paper $8.95) xii and 104 pp. LCN: 93-074851. ISBN: 0-87061-204-2.

Born of the convictions that God is not distant or aloof, and that the way of God is not a strange journey, this volume presents biblical-theological reflections under six headings: becoming human, creator and parent, no other gods, God of forgiveness, talking with God, and image of the invisible God. Harrington is the author of *The Tears of God* (1992) and *Revelation* (1993).

J. F. KAY, *Christus Praesens. A Reconsideration of Rudolf Bultmann's Christology* (Grand Rapids: Eerdmans, 1994, paper $14.99) xii and 187 pp. Indexed. LCN: 93-38658. ISBN: 0-8028-0131-5.

Kay, assistant professor of homiletics at Princeton Theological Seminary, argues that Bultmann's exegesis and theology advance the claim of the Reformation that Christ is present "in the pulpit," in and through the proclamation of the gospel. To discover what Bultmann means by *Christus praesens,* Kay considers his formative liberal theological heritage, examines his interpretations of Paul and John, sets forth his constructive position, and confronts his critics (H. W. Frei, D. Sölle, J. Moltmann). Kay concludes that no other theology in the 20th century provides such a magisterial understanding of preaching as the primary locus of Christ's presence in the world.

H. KNOCHE, *Himmel oder Hölle. Zum Kern der Botschaft Jesu gegen moderne Verharmlosungen. Ökumenische Reflexionen zur Soteriologie, Ekklesiologie und Eschatologie* (Munich: Behrendt Meta-Verlag, 1991, paper) iv and 323 pp. Bibliography. ISBN: 3-922479-37-5.

Knoche examines various aspects of theology in the light of the core of Jesus' person and proclamation in order to rescue them from modern attempts at rendering them "inoffensive." Thus he deals with the meaning and absurdity of death, eternity, judgment of the world and renewal of creation, justification and redemption, the church, Mary, sacraments, and church office.

G. KOCH AND J. PRETSCHER (EDS.), *Wozu Kirche? Wozu Gemeinde? Kirchenvisionen,* Würzburger Domschulreihe (Würzburg: Echter, 1994, paper DM 19.80) 93 pp., 3 figs. ISBN: 3-429-01562-6.

The three major papers in this volume are by H.-J. Klauck on the people of God and the body of Christ (or, the communicative power of images—NT starting points for the church today); M. Kehl on the church today in an alien milieu; and P. M. Zulehner on how a Christian community should work. Also included are a two-page introduction by the editors and a four page meditation by Pretscher based on Jn 21:1-14.

P. LAPIDE, *Von Kain bis Judas. Ungewohnte Einsichten zu Sünde und Schuld,* Gütersloher Taschenbücher 1439 (Gütersloh: Gütersloher Verlagshaus, 1994, paper DM 19.80) 124 pp. ISBN: 3-579-01439-0.

The first part of this collection presents "letters" to Cain, King David, and the mother of the "lost son" (see Lk 15:11-32), as well as the "night thoughts" of the high priest Caiaphas. Then it provides essays on the ten "freedoms" of Sinai, the God of whom we speak, dealing with guilt in the OT, whether Judaism has a missionary mandate, whether work is a curse or a blessing, and Hasidism as the joyful piety of Judaism. Lapide is the author of *Paulus—zwischen Damaskus und Qumran* (1993).

G. MARINELLI, *La donna nella Chiesa. "Ministra" o "mediatrice"?,* Sacra Doctrina: Monografie (Bologna: Edizioni Studio Domenicano, 1994, paper 30,000 L) 284 pp. ISBN: 88-7094-171-X.

After discussing recent ecumenical debate about the place and role of women in the church, this monograph considers the priesthood and women in the divine plan according to the OT and the Gospels, the ministers in the apostolic church, and women in the primitive church. Then it deals with the Magisterium and women as priests, how theologians have treated the issue, and the reasons given by "feminist" theology, and proposes a different way of approaching the matter with reference to the principles of creation, incarnation-redemption, and eschatology. It concludes with reflections on the senses in which women in the church should be regarded as ministers and mediators. The monograph appears as *Sacra Doctrina* 39 (3-4, '94).

P. D. MILLER, *They Cried to the Lord. The Form and Theology of Biblical Prayer* (Minneapolis, MN: Fortress, 1994, paper $24) xvi and 464 pp. Indexed. LCN: 94-10750. ISBN: 0-8006-2762-8.

Miller, professor of OT at Princeton Theological Seminary, intends this examination of prayer in the Bible for a broad audience and gives particular attention to OT texts. After chapters on Israel's neighbors at prayer and on the nature of prayer (terminology, time and place, gestures and acts), he considers prayers for help, the response of God, and doxology and trust. Then he develops those central themes in particular ways: prayers women prayed, prayers of confession and penitence, prayers for others, and blessing and curse. The final chapter concerns the further witness of the NT. The two appendixes treat (1) the structural outline of prayers for help and intercession in prose texts, and (2) the form of the hymn of praise.

H. MÖDRITZER, *Stigma und Charisma im Neuen Testament und seiner Umwelt. Zur Soziologie des Urchristentums,* Novum Testamentum et Orbis Antiquus 28 (Fribourg: Universitätsverlag, 1994, 96 SFr; Göttingen: Vandenhoeck & Ruprecht) iv and 335 pp. Bibliography. Indexed. ISBN: 3-7278-0938-8 (U), 3-525-53930-4 (V&R).

Prepared as a doctoral dissertation under the direction of G. Theissen and presented in 1993 to the theological faculty at the University of Heidelberg, this volume first clarifies the concepts of stigma, stigmatizing, and self-stigmatizing. Then it reflects on the various forms (ascetic, provocative, forensic, etc.) of self-stigmatizing in the cases of John the Baptist, Jesus, Paul, and Ignatius of Antioch, respectively. It concludes with reflections on self-stigmatizing as an early Christian "basic motif," as well as comments on the process of "destigmatizing" and "charismatizing."

U. NERI, *Escatologia biblica,* Conversazioni bibliche, Catechesi di Monteveglio 4 (Bologna: Dehoniane, 1994, 16,000 L) 142 pp. ISBN: 88-10-70942-X.

This sketch of biblical eschatology considers pertinent biblical and other texts under these headings: the OT and the Hebrew extrabiblical tradition, the NT (the kerygma, the Gospels, the other NT books), reward and punishment, and expectation of resurrection (the dead, present eschatology, eschatological life).

U. NERI, *Il giorno del Signore,* Conversazioni bibliche, Catechesi di Monteveglio 3 (Bologna: Dehoniane, 1994, 16,000 L) 75 pp. ISBN: 88-10-70941-1.

This treatment of the Lord's Day discusses the pertinent biblical and other texts according to the following outline: the Sabbath in Scripture, the Sabbath in rabbinic literature, the Sabbath in Israel's liturgical texts, Jesus and the Sabbath, the precepts of the Law in the economy of grace, the transition from Sabbath to Sunday, the significance of Sunday in the Christian tradition, and the celebration and observance of Sunday.

R. NIEMANN (ED.), *Petrus, der Fels des Anstosses* (Stuttgart: Kreuz, 1994, DM 26.80) 158 pp., 7 figs. ISBN: 3-7831-1303-2.

This volume presents sixteen brief essays on the figure of Peter in the NT and in subsequent history. The contributors include H. Küng on the three temptations of Peter, E. Moltmann-Wendel on Peter and women, S. R. Dunde on whether Simon Peter was the first authoritarian personality of the church, N. Greinacher on Peter and the Antiochene conflict, N. P. Levinson on Peter's desire not to deny his Jewish heritage, S. Ben-Chorin on whether Peter the Jew was a Christian, K. Deschner on Peter and "papal primacy," and U. Ranke-Heinemann on whether Peter was in Rome.

J. F. O'GRADY, *Models of Jesus Revisited* (New York—Mahwah, NJ: Paulist, 1994, paper $14.95) v and 233 pp. Indexed. LCN: 94-11962. ISBN: 0-8091-3474-8.

The revised version of a work published in 1981 as *Models of Jesus* [*NTA* 25, p. 315], this volume first surveys the present state of Christology and considers models of Jesus in the NT: the historical Jesus and the early formulas, Paul's writings, and the Gospels. Then it explains six contemporary models of Jesus: Jesus as the incarnation of the Second Person of the Blessed Trinity, the mythological Christ, Jesus the liberator, the man for others, Jesus as Lord and Savior, and the human face of God. O'Grady, professor of biblical theology at Barry University in Florida, concludes with evaluations of the various models.

R. E. OTTO, *Coming in the Clouds. An Evangelical Case for the Invisibility of Christ at his Second Coming* (Lanham, MD—New York—London: University Press of America, 1994, cloth $55, paper $26.50) xiii and 293 pp. Indexed. LCN: 93-49434. ISBN: 0-8191-9442-5 (cloth), -9443-3 (paper).

In an effort to clarify what the Scriptures mean when they say that Christ will appear in or with the clouds, this volume examines how the cloud functions as a visible and physical means by which the resplendent glory of the transcendent Lord is symbolically revealed to humankind for a specific duration and purpose. Thus it traces the understanding of the "cloud" first in the OT and then in the NT under five headings: the cloud in the beginning, the cloud descending, the cloud leading, the cloud dwelling, and the cloud rising. Otto argues that in light of the biblical "cloud" symbolism Christendom should dispense with facile literalism regarding the visibility of the glorified Christ and arrive at a greater appreciation of his resplendent glory.

P. PERKINS, *Peter. Apostle for the Whole Church,* Studies on Personalities of the New Testament (Columbia, SC: University of South Carolina Press, 1994, $34.95) vii and 209 pp. Bibliography. Indexed. LCN: 93-5983. ISBN: 0-87249-974-X.

After showing how the image of Peter has played a crucial role in shaping Christian communities, this volume surveys those details about the historical Peter that can be gleaned from the NT and other sources, and examines how Peter is portrayed by Mark, Matthew, Luke, and John, respectively. Then it deals with Peter in the NT epistles, Peter as witness and martyr, Peter and authentic tradition, and Peter as bishop of Rome. Perkins, professor of NT at Boston College, concludes that Peter's faith makes him the source of unity in the apostolic testimony, and that a Petrine ministry for the Christian churches of the 21st century cannot be limited to the historical form that it has taken in the bishop of Rome.

W. REISER, *Looking for a God To Pray To. Christian Spirituality in Transition* (New York—Mahwah, NJ: Paulist, 1994, paper $9.95) vi and 166 pp. LCN: 94-10552. ISBN: 0-8091-3480-2.

Reiser, professor of theology at the College of the Holy Cross in Worcester, MA, and author of *Talking About Jesus Today* (1993), explores whether Christians today can relate to the God of Jesus apart from a conversion that leads them to think, choose, and act preferentially on behalf of the poor. Thus he considers where we shall look for God, where we shall look for Jesus, and getting our bearings in a time of transition. The second part gives particular attention to NT topics: looking for Jesus among the living, reading the Gospel story as adults, the cross, whether Jesus was a contemplative, and what happened after Jesus.

A. SALAS (ED.), *El hechizo de la utopia,* Biblia y Fe, Revista de Teología Bíblica, vol. 20, no. 59 (Madrid: Escuela Bíblica, 1994, paper) 158 pp. ISSN: 0210-5209.

The six articles in this fascicle [see *NTA* 38, p. 478] deal with various aspects of the search for utopia: J. Alonso Díaz on the utopia of paradise in light of the OT, C. Floristán on the utopia of Jesus—his vision of the reign of God, J. J. Tamayo on historical utopias and Christian hope in the light of biblical religion, E. Vilanova on monasticism as utopia, L. Duch on the secularization of utopia in the Renaissance, and Tamayo on E. Bloch's approach to the philosophy of religion and utopia.

W. SCHMITHALS, *Theologiegeschichte des Urchristentums. Eine problemgeschichtliche Darstellung* (Stuttgart—Berlin—Cologne: Kohlhammer, 1994, paper DM 49.80) 332 pp. Bibliography. Indexed. ISBN: 3-17-012965-1.

Schmithals, professor of NT at the Kirchliche Hochschule in Berlin, presents a theological history of early Christianity in sixteen chapters: Jesus, apocalyptic, and the origin of Christology; Jesus and the Son of Man as a key to the theological and tradition history of early Christianity; God's reign and the reign of Christ according to the pre-Pauline tradition in 1 Cor 15:20-28; Paul's theology of conversion; Christology and soteriology in the pre-Pauline Hellenistic communities; Paul's theological development as a mirror of early Christian theological history; traditional teaching texts in Paul's letters as illustrated by 1 Cor 1:10–3:23; Paul and Greek philosophy; the church; the origin and development of the early Christian understanding of baptism; the problem of infant baptism in early Christianity; the origin and development of early Christian festive meals; the conflict between the Christian community and the synagogue in NT times; the significance of the Gospels in the formation of the canon; the historical character of ethics in early Christianity; and the birth of the NT.

A. B. SPENCER AND W. D. SPENCER, *Joy Through the Night. Biblical Resources for Suffering People* (Downers Grove, IL: InterVarsity, 1994, paper $11.99) 252 pp. Bibliography. Indexed. LCN: 94-4077. ISBN: 0-8308-1345-4.

The authors, both teachers at Gordon-Conwell Theological Seminary in South Hamilton, MA, not only explore the biblical reasons for suffering but also suggest ways to respond to the varieties of suffering. The ten chapters in their presentation concern the world of pain, response to a world of pain, punishment for sin, the advancement of God's reign and persecution, the advancement of God's reign and testing, responding to suffering by promoting God's reign, mystery, joy in the midst of suffering, encouraging one another, and the joy of the morning. The two appendixes provide study questions and biblical passages that support each reason for suffering.

THE WORLD OF THE NEW TESTAMENT

G. Anderson, *Sage, Saint and Sophist. Holy men and their associates in the Early Roman Empire* (London—New York: Routledge, 1994, $59.95) xii and 289 pp. Bibliography. Indexed. LCN: 93-27965. ISBN: 0-415-02372-6.

Anderson, reader in classics at the University of Kent, examines the careers and social relationships of various religious activists in the first three centuries of the Roman empire, including Jesus Christ, Apollonius of Tyana, Peregrinus Proteus, and Secundus, under the following headings: concepts—the holy man and his milieus; viewpoints—perceptions and perspectives; patterns—lives and lifestyles; wisdom—crafts, cunning, credulity; acclamation—the rhetoric of revelation; action—display and intervention; alliance—disciples, clients, patrons; opposition—false prophets, cheats, and charlatans; authority—Caesars, principalities, and powers; travel—holy men on the move; representation—the holy man in fiction; prestige—the enhancement of holiness; progress—continuities and comparisons; and epilogue—varieties of ambiguity. An appendix deals with G. Vermes's *Jesus the Jew* (1983) and M. Smith's *Jesus the Magician* (1978).

G. Anderson, *The Second Sophistic. A Cultural Phenomenon in the Roman Empire* (London—New York: Routledge, 1993, $59.95) xiii and 303 pp. Bibliography. Indexed. LCN: 92-47085. ISBN: 0-415-09988-9.

In his treatment of the Second Sophistic, Anderson, reader in classics at the University of Kent at Canterbury and author of *Ancient Fiction* (1984) and *Philostratus* (1986), seeks to create the impression of an ethos or aura through which sophistic habits, tendencies, and reflexes can be recognized. After situating the Second Sophistic in the context of the early Roman empire and the Greek renaissance, he deals with the following topics: sophists in society; preparation, prelude, performance; communing with the classics; Atticism and antagonism; Hellenic past, Greco-Roman present; cookery and confection (sophistic philosophy, philosophic sophistry); some sophistic scene-painting; λόγος ἐρωτικός (the sophist as storyteller); ἄδοξα παράδοξα (the πεπαιδευμένως at play); piety and παιδεία (the sophist and his gods); sophistic self-presentation; and values and valuations.

G. A. Anderson and M. E. Stone (eds.), *A Synopsis of the Books of Adam and Eve,* SBL Early Judaism and Its Literature 5 (Atlanta: Scholars Press, 1994, cloth $24.95, paper $14.95) xi and 76 pp. Bibliography. LCN: 94-2747. ISBN: 1-55540-963-6 (cloth), -964-4 (paper).

This synopsis of the *Books of Adam and Eve* presents in vertically parallel columns the Greek and Latin versions as well as the Armenian (in English translation), Georgian (in French), and Slavonic (in German) versions. The work is divided into thirty-nine pericopes: authority over animals, expulsion, cheirograph, penitence and second temptation, fall of Satan, and so forth.

ARAM Third International Conference: The Decapolis, ARAM Periodical 4/1-2 (Oxford: ARAM Society for Syro-Mesopotamian Studies, 1992, paper £27 or $50) xii and 457 pp. Illustrated. Bibliographies. ISSN: 0959-4213.

This volume contains papers given at the 1992 ARAM conference on the Decapolis held at the University of Oxford: D. Graf on Hellenization and the Decapolis; M. Goodman on

Jews in the Decapolis; W. H. Mare on Abila as a thriving Greco-Roman city of the Decapolis; R. Wenning on Nabateans in the Decapolis/Coele Syria; A. Zeyadeh on urban transformation in the Decapolis cities of Jordan; G. Foerster and Y. Tsafrir on Nysa-Scythopolis in the Roman period; M. Sartre on the cities of the northern Decapolis (Canatha, Raphana, Dion, and Ahadra); M. Fuller and N. Fuller on the regional survey and ethnoarchaeological investigations at Abila; P. Figueras on the Roman worship of Athena-Allat in the Decapolis and the Negev; J. Seigne on Gerasa of the Decapolis—in the shadow of Zeus and Artemis; R. H. Smith on some pre-Christian religions at Pella of the Decapolis; R. W. Smith on secondary use of the necropoleis of the Decapolis; D. Tarrier and Z. al-Muheisen on the necropolis of Yasileh and the tombs of northern Jordan; al-Muheisen on the site of Yasileh and the Decapolis; M. O'Hea on the glass industry of the Decapolis; J. Bowsher on civic organization within the Decapolis; Y. Hirschfeld and E. Cohen on the reconstruction of the Roman baths at Hammath Gader; L. di Segni on Greek inscriptions of the bath-house in Hammath Gader; J. D. Wineland on archaeological and numismatic evidence for the political structure and Greco-Roman religions of the Decapolis, with particular emphasis on Gerasa and Abila; A. Walmsley on vestiges of the Decapolis in north Jordan during the late antique and early Islamic periods; W. W. Winter on a Byzantine basilica at Abila; K. J. Vriezen on the centralized church in Umm Qais (ancient Gadara); R. Guinée and N. Mulder on the terrace and western theater area at Umm Qais; and S. Kerner on recent excavations at Umm Qais-Gadara. Also included are an article by E. Dvorjetzki on medicinal hot springs in Israel and the Decapolis during the Hellenistic, Roman, and Byzantine periods, as well as "ARAM News."

A. A. BELL, *A Guide to the New Testament World* (Scottdale, PA—Waterloo, Ont.: Herald, 1994, paper $15.95 or $21.95 Can.) 324 pp. Bibliographies. Indexed. LCN: 93-22172. ISBN: 0-8361-3650-0.

After illustrating that an understanding of the cultural context of the NT can have an impact on our theological interpretation of the text, this volume discusses the Judaic background of the NT; "the powers that be" (the Roman empire); Roman law and the NT; Greco-Roman religion; Greco-Roman philosophy; the structures of Greco-Roman society; Greco-Roman morality and personal relations; time, distance, and travel in the Roman world; and knowing and believing. The two appendixes deal with sources and genealogies. Bell is professor of classics and history at Hope College in Holland, MI. B. M. Metzger has provided a two-page foreword.

K. BERGER, *Psalmen aus Qumran* (Stuttgart: Quell, 1994, DM 39.80) 164 pp., 20 plates. ISBN: 3-7918-1941-0.

After a brief introduction to the hymns and psalms from Qumran, this volume presents German translations of apocryphal psalms (Pss 151, 154, 155), blessings, exorcisms, hymns of praise, petitions, songs of trust, prayers in need and affliction, thanksgiving hymns, laments (women's experiences), praises and blessings for specific times, and the Sabbath liturgy. Berger, professor of NT theology at the University of Heidelberg, is the author of *Qumran und Jesus. Wahrheit unter Verschluss?* (6th ed., 1994).

A. K. BOWMAN AND G. WOOLF (EDS.), *Literacy and power in the ancient world* (Cambridge, UK—New York: Cambridge University Press, 1994, $59.95) ix and 249 pp., 5 figs. Bibliography. Indexed. LCN: 93-5494. ISBN: 0-521-43369-X.

After an introductory essay by the editors on literacy and power in the ancient world, this volume presents twelve studies of literacy in various parts of the Mediterranean world and northern Europe between ca. 600 B.C. and A.D. 800: D. M. Lewis on the Persepolis tablets (speech, seal, and script); R. Thomas on literacy and the city-state in archaic and classical Greece; J. Ray on literacy and language in Egypt in the late and Persian periods; D. J. Thompson on literacy and power in Ptolemaic Egypt; Woolf on power and the spread of writing in the West; M. D. Goodman on texts, scribes, and power in Roman Judea; Bowman on the Roman imperial army—letters and literacy on the northern frontier; R. Lane Fox on literacy and power in early Christianity; S. P. Brock on Greek and Syriac in late antique Syria; C. M. Kelly on later Roman bureaucracy—going through the files; P. Heather on literacy and power in the migration period; and A. Cameron on texts as weapons—polemic in the Byzantine dark ages.

G. BUSCHMANN, *Martyrium Polycarpi—Eine formkritische Studie. Ein Beitrag zur Frage nach der Entstehung der Gattung Märtyrerakte,* Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 70 (Berlin—New York: de Gruyter, 1994, DM 178) xiii and 365 pp., folding chart. Bibliography. Indexed. ISBN: 3-11-014199-X.

The revised version of a doctoral dissertation directed by H. Paulsen and accepted in 1990 by the department of Evangelical theology at the University of Hamburg, this investigation of *Martyrdom of Polycarp* seeks to free scholarship on this and related works from its historicizing tendency, and on the basis of literary-critical and form-critical analysis to highlight the edifying and kerygmatic roles of this literature. It first presents a literary-critical analysis with attention to problems within the text and external to it. Then it offers a form-critical analysis with reference to the structure of the work, and compares it with other ancient accounts of martyrdoms. Buschmann concludes with observations on the form (letter), theology (Jesus as an example), pragmatic challenge, use, and effective history of *Martyrdom of Polycarp.*

E. CANTARELLA, *Bisexuality in the Ancient World,* trans. C. Ó Cuilleanáin (New Haven—London: Yale University Press, 1994, paper $13) xii and 284 pp., frontispiece. Bibliography. Indexed. LCN: 92-11566. ISBN: 0-300-05924-8.

Published first in Italian under the title *Secondo natura* (1988) and then in English in 1992, this volume uses various ancient sources (legal texts, inscriptions, medical documents, poetry, philosophical literature) to explore the bisexual cultures of Greece and Rome with regard to the relation between homosexuality and social class, love between women, the response of women to male homosexuality, and the impact of homosexual relations on heterosexual relations. Cantarella, professor in the Institute of Roman Law at the University of Milan, first deals with bisexuality in ancient Greece: the beginnings, the Greek "dark age," and the archaic period; the classical age; homosexuality and heterosexuality compared in philosophy and literature; and women and homosexuality. Then she treats the topic in ancient Rome: the archaic period and the republic; the late republic and the principate; the empire; and the metamorphoses of sexual ethics in the ancient world. She concludes that the pagan world considered sexual relations between men as an integral part of a sexuality that did not rule out relationships with women but considered them necessary and dutiful (and desirable), and that intercourse between women was regarded as a "foul coupling," a sign of unthinkable debauchery.

J. H. CHARLESWORTH AND C. A. EVANS (EDS.), *The Pseudepigrapha and Early Biblical Interpretation,* JSP Supplement Series 14, Studies in Scripture in Early Judaism and Christianity 2 (Sheffield, UK: JSOT Press, 1993, £35 or $60) 319 pp. Indexed. ISBN: 1-85075-443-8.

After J. A. Sanders's introduction to the importance of the Pseudepigrapha for biblical interpretation, this volume presents four essays on the Pseudepigrapha and Jewish exegesis: Charlesworth on the Pseudepigrapha as biblical interpretation; H. C. Kee on interpretations of Israel's history in the Pseudepigrapha, Apocrypha, and the NT; G. Zerbe on "pacificism" and "passive resistance" in apocalyptic writings; and J. C. VanderKam on biblical interpretation in *1 Enoch* and *Jubilees.* Then it provides seven papers on the Pseudepigrapha and the NT: D. E. Aune on charismatic exegesis in early Judaism and early Christianity; B. D. Chilton on God as "Father" in the Targums, noncanonical literatures of early Judaism and primitive Christianity, and Matthew's Gospel; Evans on Luke and the rewritten Bible—

aspects of Lukan hagiography; D. P. Moessner on suffering, intercession, and eschatological atonement—an uncommon common view in *Testament of Moses* and Lk-Acts; P. H. Davids on the use of the Pseudepigrapha in the Catholic epistles; P. Borgen on heavenly ascent in Philo; and R. J. Bauckham on resurrection as giving back the dead—a traditional image of resurrection in the Pseudepigrapha and Revelation.

S. J. D. COHEN (ED.), *The Jewish Family in Antiquity,* Brown Judaic Studies 289 (Atlanta: Scholars Press, 1993, $40.95) v and 167 pp., 4 figs. Indexed. LCN: 93-36509. ISBN: 1-55540-919-9.

The seven essays in this volume are by M. Peskowitz on "family/ies" in antiquity—evidence from tannaitic literature and Roman Galilean architecture, O. L. Yarbrough on parents and children in the Jewish family of antiquity, A. Reinhartz on parents and children from a Philonic perspective, R. S. Kraemer on Jewish mothers and daughters in the Greco-Roman world, D. B. Martin on slavery and the ancient Jewish family, M. Satlow on the rabbinic *kĕtûbâ* payment, and S. B. Pomeroy on production and reproduction in some Greek families.

S. J. D. COHEN AND E. S. FRERICHS (EDS.), *Diasporas in Antiquity,* Brown Judaic Studies 288 (Atlanta: Scholars Press, 1993, $39.95) ix and 130 pp., 7 figs. Indexed. LCN: 93-37125. ISBN: 1-55540-918-0.

The four essays in this volume are by Cohen on "those who say they are Jews and are not" (How do you know a Jew in antiquity when you see one?); R. MacMullen on the "unromanized" in Rome; J. Mélèze-Modrzejewski on how to be a Greek and yet a Jew in Hellenistic Alexandria; and S. Honigman on the birth of a Diaspora (the emergence of Jewish self-definition in Ptolemaic Egypt in the light of onomastics).

J. A. CROOK, A. LINTOTT, AND E. RAWSON (EDS.), *The Cambridge Ancient History.* Vol. 9, *The Last Age of the Roman Republic, 146-43 B.C.* (2nd ed.; Cambridge, UK—New York: Cambridge University Press, 1994, $145) xviii and 929 pp., 2 figs., 14 maps, table. Bibliography. Indexed. ISBN: 0-521-25603-8.

The first part of this volume presents a narrative history of the late Roman republic from 146 to 43 B.C.: Lintott on the crisis of the republic (sources and source problems); Lintott on the Roman empire and its problems in the late 2nd century; Lintott on political history between 146 and 95 B.C.; E. Gabba on Rome and Italy in the Social War; J. G. F. Hind on Mithridates; R. Seager on Sulla; Seager on the rise of Pompey; A. N. Sherwin-White on Lucullus, Pompey, and the East; T. Rajak on the Jews under Hasmonean rule; D. J. Thompson on Egypt between 146 and 31 B.C.; T. P. Wiseman on the senate and the *populares* between 69 and 60 B.C.; Wiseman on Caesar, Pompey, and Rome between 59 and 50 B.C.; Rawson on Caesar—the Civil War and dictatorship; and Rawson on the aftermath of the Ides. The second part concerns various aspects of Roman society, institutions, and ideas during the period: D. Cloud on the constitution and public criminal law; Crook on the development of Roman private law; J. Richardson on the administration of the empire; C. Nicolet on economy and society; N. Purcell on the city of Rome and the *plebs urbana* in the late republic; M. Griffin on the intellectual developments of the Ciceronian age; and M. Beard on religion. Also included are an epilogue by the editors, genealogical and chronological tables, and a 79-page general bibliography.

A. DESREUMAUX, *Histoire du roi Abgar et de Jésus. Présentation et traduction du texte syriaque intégral de* La Doctrine d'Addaï, Apocryphes (Turnhout: Brepols, 1993, paper 354 BFr) 184 pp., 3 plates, map. Bibliography. Indexed. ISBN: 2-503-50305-5.

In his forty-page introduction Desreumaux traces the history of the legend of King Abgar and Jesus, and discusses the history, theological concerns (anti-docetic, anti-Arian, anti-Manichaean), and text of *Teaching of Addai.* Then he presents a French translation of the Syriac text of *Teaching of Addai* along with brief notes below (textual matters, basic information, biblical references, etc.) and sixteen pages of longer complementary notes. Also included are appendixes by A. Palmer on a Greek version and R. Beylot on an Ethiopic version. Desreumaux is co-editor (with E. Norelli) of the series.

W. G. DEVER (ED.), *Preliminary Excavation Reports: Sardis, Paphos, Caesarea Maritima, Shiqmim, ʿAin Ghazal,* Annual of the American Schools of Oriental Research 51 (Atlanta: Scholars Press, 1994, $74.95) v and 126 pp. Illustrated. Bibliographies. LCN: 93-40735. ISBN: 1-55540-926-1.

This volume contains preliminary reports on five recent excavations: the Sardis campaigns of 1988 and 1989 (by C. H. Greenewalt, C. Ratté, and M. L. Rautman), the 1991 underwater explorations at Paphos in Cyprus (R. L. Hohlfelder and J. R. Leonard), the eleventh season (1984) of the joint expedition to Caesarea Maritima (R. J. Bull, E. M. Krentz, O. J. Storvick, and M. Spiro), the 1988 protohistoric investigations at the Shiqmim Chalcolithic village and cemetery (T. E. Levy, D. Alon, P. Goldberg, et al.), and the 1989 season at the Neolithic village of ʿAin Ghazal in Jordan (G. O. Rollefson, Z. Kafafi, and A. H. Simmons).

Y. ELMAN, *Authority and Tradition: Toseftan Baraitot in Talmudic Babylonia* (New York: Michael Scharf Publication Trust of the Yeshiva University Press, 1994; Hoboken, NJ: Ktav, $39.50) xiv and 328 pp., 4 tables. Bibliography. Indexed. LCN: 92-27719. ISBN: 0-88125-426-6 (K).

This investigation of whether the Babylonian Talmud reflects a knowledge of the Tosefta in the form in which it now appears attempts to show that Toseftan texts, such as they were, were transmitted orally, and to detail the ways in which such transmission affected those texts. Using the tractate about Passover as a test case, it considers past research on the topic, variation and identity in Toseftan baraitot, baraitot in oral circulation, the fruits of oral transmission, the baraitot in the Babylonian Talmud, the use of Toseftan baraitot by the Bavli, the question of authority (parallel matrices), and the Bavli and the Tosefta as a composition. Four tables are included as appendixes. Elman, assistant professor of Judaic studies at Yeshiva University, concludes that the Tosefta as it is now constructed cannot have been known to the redactors of the Babylonian Talmud, and, if their attributions are to be accepted, to Amoraim after the first generation.

R. FELDMEIER AND U. HECKEL (EDS.), *Die Heiden. Juden, Christen und das Problem des Fremden,* Wissenschaftliche Untersuchungen zum Neuen Testament 70 (Tübingen: Mohr-Siebeck, 1994, DM 288) xviii and 449 pp. Bibliographies. Indexed. ISBN: 3-16-146147-9.

After a ten-page introduction by Hengel, this volume presents eight papers on "pagans" in early Jewish writings: P. Marinković on special forms of legitimate Yahweh-worship by "pagans" in the "pagan" world; N. Umemoto on Jews, "pagans," and the human race according to Philo; F. Siegert on pagans in the ps.-Philonic homily *De Jona;* R. Deines on the rejection of foreigners in the Qumran texts; H. Lichtenberger on the holiness of the land and the sanctification of life; A. M. Schwemer on legends about Elijah as an Arab; B. Ego on rabbinic interpretations of the repentance of the people of Nineveh; and F. Avemarie on Edom as a symbol of Rome in early rabbinic literature. Then six articles deal with the pagans in early Christian literature: Feldmeier on Jesus' "lost" controversy with the Syro-Phoenician woman (Mk 7:24-30); J. Frey on the form and function of discourse about pagans in the Fourth Gospel; Heckel on the image of pagans and the identity of Christians according to Paul; G. Schimanowski on differentiation and identity formation in the Pauline paraenesis in 1 Thessalonians; J. C. Salzmann on exemplary pagans (*1 Clem.* 55:1); and C. Markschies on the tractate *Contra Paganos.* Finally there is one article on inner-pagan polemic: A. Rehn on polemics against the Epicureans in Roman literature (*vomunt ut edant, edunt ut vomant*).

F. García Martínez and J. Trebolle Barrera, *Los hombres de Qumrán. Literatura, estructura social y concepciones religiosas,* Estructuras y Procesos, Serie Religión (Madrid: Trotta, 1993, paper 1,699 Ptas) 278 pp. Bibliographies. Indexed. ISBN: 84-87699-85-5.

Of the twelve papers in this collection, the eight by García Martínez deal with the manuscripts from the Dead Sea (1992), the people of the Dead Sea, the origins of the Essene movement and the Qumran sect (1987), the "borders" of the Bible at Qumran [§ 36-1580], the problem of purity and the Qumran solution (1989), messianic hopes in the Qumran writings (1993), Jesus and Christian origins in light of the Qumran manuscripts (1990), and fraternal correction at Qumran and in Mt 18:15-17 [§ 34-129]. The four chapters by Trebolle Barrera concern the Qumran discoveries, the Qumran Essenes between the rule of the Law and apocalyptic escape, the Bible and biblical interpretation at Qumran, and the Qumran texts and the NT.

H. Geva (ed.), *Ancient Jerusalem Revealed* (Jerusalem: Israel Exploration Society, 1994, $40) xvi and 336 pp. Illustrated. Bibliographies. Indexed. ISBN: 965-221-021-8.

This volume contains forty articles translated and adapted from *Qadmoniot.* After Geva's survey of archaeological excavations in Jerusalem from 1968 to 1993, it presents fifteen articles on Jerusalem in the First Temple period, seventeen on Jerusalem in the Second Temple period, and seven on Jerusalem in later periods, along with a list of major archaeological activities in Jerusalem from 1967 to 1992 and a glossary. The articles on Jerusalem in the Second Temple period are by M. Broshi and S. Gibson on excavations along the western and southern walls of the Old City of Jerusalem; Geva on excavations at the citadel of Jerusalem between 1976 and 1980; R. Sivan and G. Solar on excavations in the Jerusalem citadel between 1980 and 1988; D. Bahat on the western wall tunnels; L. Y. Rahmani on ossuaries and *ossilegium* (bone-gathering) in the late Second Temple period; G. Avni, Z. Greenhut, and T. Ilan on three new burial caves of the Second Temple period in Aceldama (Kidron Valley); Greenhut on the Caiaphas tomb in North Talpiot; R. Reich on ossuary inscriptions of the Caiaphas family from Jerusalem; V. Sussman on a Jewish burial cave on Mount Scopus; Rahmani on sarcophagi of the late Second Temple period in secondary use; A. Kloner on an ossuary from Jerusalem ornamented with monumental facades; Rahmani on representations of the menorah on ossuaries; Y. Magen on Jerusalem as a center of the stone vessel industry during the Second Temple period; N. Avigad on two bullae of Jonathan, king and high priest; J. Patrich on a new reconstruction of the Second Temple; D. Barag on the showbread table and the facade of the Temple on coins of the Bar Kokhba revolt; and Barag on the Temple cult vessels graffito from the Jewish Quarter excavations at Jerusalem.

R. P. Gordon, *Studies in the Targum to the Twelve Prophets. From Nahum to Malachi,* Supplements to Vetus Testamentum 51 (Leiden—New York—Cologne: Brill, 1994, 110 gld. or $63) xi and 177 pp. Bibliography. Indexed. LCN: 93-23643. ISBN: 90-04-09987-5.

Based mostly on a doctoral dissertation directed by J. A. Emerton and presented in 1973 to the University of Cambridge, this volume approaches the questions of the origin and development of the Targum to the Prophets with particular attention to the Twelve Prophets (from Nahum to Malachi). After a survey of research on the Targum of the Latter Prophets in the 19th and 20th centuries, it treats historical allusions, the Hebrew *Vorlage,* an incipit formula, Targum of Habakkuk and 1QpHab, A. Sperber's "additional targum" to Zech 2:14-15, the haggadah in Targum of Zech 3:1-5, Targum and Peshitta, the land and the Shekinah, and the redaction of Targum of the Prophets. Gordon, lecturer in OT in the faculty of divinity at Cambridge, concludes that most of the material in the Targum of the Prophets is compatible with a dating in the Tannaitic/Amoraic period.

B. Grossfeld, *The Targum Sheni to the Book of Esther: A critical edition based on MS. Sassoon 282 with critical apparatus* (New York: Sepher-Hermon, 1994, $49.95) xvii and 315 pp. and 68 plates. Bibliography. Indexed. LCN: 94-1029. ISBN: 0-87203-142-X.

Grossfeld, the author of *The Two Targums of Esther. Translated with Apparatus and*

Notes (1991), uses as the basic text for his edition of *Targum Sheni of Esther* MS Sassoon 282. In his introduction he suggests that the Targum was composed in Western Aramaic, in Palestine, and perhaps in the 4th century A.D. After describing and discussing the manuscripts, the volume presents the text of *Targum Sheni of Esther* with a critical apparatus below and three appendixes of comparative tables. Then it provides a keyword-in-context concordance (general concordance, geographic names, personal names, Greek loanwords) prepared by E. M. Cook, and a facsimile reproduction of MS Sassoon 282.

C. HABICHT, *Athen in hellenistischer Zeit. Gesammelte Aufsätze* (Munich: Beck, 1994, paper DM 98) 379 pp. Indexed. ISBN: 3-406-38164-2.

All of the twenty-nine papers except one collected in this volume originated after the author's call in 1973 to the Institute for Advanced Study in Princeton, NJ. They appear under five headings: texts (eight), politics (five), culture (five), administration (three), and personal information (eight). Their topics include Attic curse-tablets from the time of Alexander the Great, Athens and the Ptolemies, Athens and the Seleucids, Hellenistic Athens and its philosophers, the Cynic Teles and the reform of the Anthenian ephebate, whether Augustus was a victor at the Panathenaia, and coincidence in father-son pairs of names. A six-page appendix brings the articles up to date to 1993. Habicht is the author of *Cicero der Politiker* (1990).

B. HALPERN-AMARU, *Rewriting the Bible. Land and Covenant in Post-Biblical Jewish Literature* (Valley Forge, PA: Trinity Press International, 1994, paper $15) xi and 189 pp. Bibliography. Indexed. LCN: 94-7383. ISBN: 1-56338-091-9.

After a seven-page introduction and a survey of pertinent OT texts on land and covenant, this volume analyzes the treatments of the biblical concept of covenanted land in four examples of the "rewritten Bible": the metahistorical covenant of *Jubilees,* covenant and Aqedah in *Testament of Moses,* the historical covenant of ps.-Philo's *Biblical Antiquities,* and land and covenant in Josephus' *Antiquities.* Each analysis is divided into four parts: patriarchal history, the name and character of the land, the land and the Law, and the land and eschatology. Halpern-Amaru, associate professor of religion at Vassar College, concludes that all four works reconstruct the biblical narrative so that the land no longer functions as the key signature of covenantal history—two from the perspective of eschatology (*Jubilees, Testament of Moses*), and two from the perspective of history (ps.-Philo, Josephus).

M. HENGEL AND A. M. SCHWEMER (EDS.), *Die Septuaginta zwischen Judentum und Christentum,* Wissenschaftliche Untersuchungen zum Neuen Testament 72 (Tübingen: Mohr-Siebeck, 1994, DM 238) xii and 325 pp. Bibliographies. Indexed. ISBN: 3-16-146173-8.

Developed in connection with a seminar held at Tübingen in 1990-91, the eight chapters in this volume are by R. Hanhart on textual-historical problems of the Septuagint from its origin to Origen; R. Feldmeier on Torah and Jewish self-understanding between acculturation and separation in *Letter of Aristeas;* J. Schaper on the Septuagint-Psalter as a document of Jewish eschatology; Schwemer on the use of the Septuagint in *Life of the Prophets;* G. Veltri on the Greek Targum of Aquila and the rabbinic understanding of translation; Veltri on Justinian's law 146 περὶ Ἑβραίων and the prohibition of targumic activity; C. Markschies on Jerome and the *hebraica veritas,* with reference to the Protestant understanding of Scripture; and Hengel (with R. Deines) on the Septuagint as a Christian collection of Scripture—its pre-history and the problem of its canon.

C. HILL, *The Scriptures Jesus Knew. A guide to the Old Testament* (Newtown, NSW: Dwyer, 1994, paper A$19.95) xviii and 232 pp., 12 figs., 3 maps. Bibliographies. Indexed. ISBN: 0-85574-365-4. Distributed in the USA by Morehouse, Ridgefield, CT.

Intended for adult beginners, this guide to the Scriptures that Jesus knew (i.e. the OT), while situating them within the history of Israel and the geography and culture of the ancient East, aims to achieve a meeting of the reader with the word. After placing the OT texts in their context, it considers the following topics: servants of the word, the community's religious traditions, an abundance of contributors, life and customs, recording past and present, variety in enfleshing the word, divine word and human word, a gradual enlightenment, making sense of the word, getting the sense wrong, seeking the Lord, and looking for someone to come. For each topic Hill, author of *Breaking the Bread of the Word* (1991), suggests texts, a biblical topic, themes, and exercises. Also included are a chapter on directions of further study, five appendixes, and a glossary.

R. J. HOFFMANN, *Porphyry's Against the Christians. The Literary Remains* (Amherst, NY: Prometheus, 1994, $32.95) 181 pp. Bibliography. LCN: 94-6779. ISBN: 0-87975-889-9.

This volume presents translations and partial reconstructions of the "objections" to Christianity in the *Apocriticus* of Macarius Magnes. Since it is highly probable that Porphyry was the inspiration and in some cases the actual critical voice of the pagan philosopher in the *Apocriticus,* these objections provide a sample of pagan responses to the increasingly successful church of the late 3rd century. After a seventeen-page introduction to persecution as the context, it presents the extracts under eleven headings: miscellaneous objections, critique of the Gospels and their authors, the ruler and end of the world, the life and work of Jesus, the sayings of Jesus, and so forth. In a 79-page epilogue Hoffmann, author of *Marcion: On the Restitution of Christianity* (1984) and *Jesus Outside the Gospels* (1984), discusses the contexts of Jewish-Christian-pagan interaction through the witness of Porphyry.

L. J. HOPPE, *The Synagogues and Churches of Ancient Palestine* (Collegeville, MN: Liturgical Press, 1994, paper $11.95) v and 145 pp., 36 figs., 3 maps. Bibliography. LCN: 93-28695. ISBN: 0-8146-5754-0.

After discussing preliminary issues related to synagogues in ancient Palestine (origins, activities, architecture), this volume considers two Galilean synagogues (Nabratein, Capernaum), the synagogues of Judea (two Samaritan synagogues, ʿEn Gedi, Eshtemoa, Ḥorvat Rimmon, Khirbet Susiya), and the "zodiac" synagogues (Beth Alpha, Ḥamat Tiberias, Ḥusifah, Naʿaran). Then following a treatment of preliminary issues regarding churches in ancient Palestine (beginnings, architectural style, typical features, regional distribution, etc.), it deals with the Church of the Nativity in Bethlehem, churches in Nazareth and Capernaum, churches around the Sea of Galilee, the churches of Jerusalem, and the churches of central and southern Palestine. Hoppe, professor of OT at the Catholic Theological Union in Chicago, concludes that both Judaism and early Christianity were willing to adapt "alien" architectural forms, and that there was no such thing as a typical church or synagogue.

Jahrbuch für Antike und Christentum 36 · 1993 (Münster: Aschendorff, 1994, DM 100) 235 pp. and 16 plates, frontispiece, 12 figs., 2 folding plans. ISBN: 3-402-08545-3.

Of the fourteen articles contained in this fascicle [see *NTA* 38, p. 491], those most pertinent to the NT field are by G. Schöllgen on F. J. Dölger and the origin of his program "Antike und Christentum" [§ 39-69], J. Hammerstaedt on the criterion of prolepsis in the Epicurean Diogenian, E. Dassmann on Christ and Socrates according to the Church Fathers, W. Speyer on the saying "the one who has wounded will also heal" [§ 39-485], K. Hoheisel on confessing the faith before the authorities—honesty and lying in gnosis [§ 39-622], J. Holzhausen on the psalm of Valentinus in Hippolytus' *Refutatio* 6.37.7 as a gnostic psalm [§ 39-624], and H. Sivan on hymens and holiness in late antiquity—opposition to aristocratic female asceticism at Rome [§ 39-615]. The other articles are by F. Dünzl, M. Wright, J. Engemann, A. Arnulf, J. G. Deckers and Ü. Serdaroğlu, R. Wisskirchen, and P. Grossmann. Also included are ten book-reviews and two reports. The volume is dedicated to A. Dihle on the occasion of his 70th birthday.

J.-D. KAESTLI AND P. CHERIX, *L'évangile de Barthélemy d'après deux écrits apocryphes,* Apocryphes (Turnhout: Brepols, 1993, paper 400 BFr) 281 pp. Bibliography. Indexed. ISBN: 2-503-50303-9.

After a brief introduction to the figure of Bartholomew as a depository of the mysteries of God, this volume presents Kaestli's introduction to (text, manuscripts, other evidence, composition, themes, relation to other traditions) and French translation (with notes below) of *Questions of Bartholomew.* An appendix treats ancient evidence concerning belief in Christ's *descensus ad inferos.* Then Kaestli and Cherix provide an introduction to and translation (with notes below) of the Coptic *Book of the Resurrection of Jesus Christ by the Apostle Bartholomew.* The authors are associated (as professor and privat-docent, respectively) with the theological faculty at the University of Lausanne.

L. KOEHLER AND W. BAUMGARTNER, *The Hebrew and Aramaic Lexicon of the Old Testament.* Vol. 1, *ʾ–ḥ,* trans. and ed. M. E. J. Richardson (Leiden—New York—Cologne: Brill, 1994, 227 gld. or $129.75) cv and 365 pp. Bibliography. ISBN: 90-04-09696-5.

The complete and unabridged English edition of the Kohler-Baumgartner Hebrew and Aramaic lexicon of the OT will comprise three volumes which are scheduled to be published over a period of three years. This first volume covers Hebrew entries from *ʾaleph* to *ḥatat,* which give notice of cognates in other dialects or languages, translations, grammatical analysis, biblical references, bibliographical information, and so forth. In addition to a new preface by Richardson, it also contains the prefaces to previous editions by Koehler (1953), Baumgartner (1953, 1957, 1967), B. Hartmann (1974, 1990, 1991), and J. J. Stamm (1983). G. J. Jongeling-Vos and L. J. de Regt collaborated with Richardson on the volume.

E. KOSKENNIEMI, *Apollonios von Tyana in der neutestamentlichen Exegese. Forschungsbericht und Weiterführung der Diskussion,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 61 (Tübingen: Mohr-Siebeck, 1994, paper DM 98) ix and 273 pp. Bibliography. Indexed. ISBN: 3-16-145894-X.

After an introduction to Apollonius of Tyana (sources, influence in church history, philological and theological research), this volume surveys research on the place of Apollonius in NT exegesis: the question of literary dependence between the NT and Philostratus' *Life of Apollonius of Tyana,* form-critical research on the Gospels and *Life of Apollonius,* and the discussion about the "divine man" (θεῖος ἀνήρ) figure. Then it seeks to carry the discussion further with considerations of the following topics: the reliability of Philostratus' *Life of Apollonius* as a historical source, its literary relations with specific NT texts (birth stories, resuscitations, appearances), pagan wonder-workers in the Hellenistic period and the early Roman empire, and Hellenistic beliefs about miracles. Koskenniemi, author of *Der philostrateische Apollonios* (1991), concludes that scholars should not read the situation of Philostratus' time back into the earliest Gospel tradition.

S. S. KOTTEK, *Medicine and Hygiene in the Works of Flavius Josephus,* Studies in Ancient Medicine 9 (Leiden—New York—Cologne: Brill, 1994, 120 gld. or $68.75) xiii and 217 pp., frontispiece. Bibliography. Indexed. LCN: 94-905. ISBN: 90-04-09941-7.

After a brief introduction to Josephus the man and the scholar, this volume discusses his medical knowledge under the following headings: physicians and healing personnel, diseases and epidemics, hygiene and public health, war injuries and traumatology, psychiatry and psychology, therapeutics and *materia medica,* and medical metaphors. The five appendixes deal with epidemics in ancient lore (from Thucydides to Josephus), hygiene and healing among the Essenes according to Josephus, Josephus on suicide, King Herod's disease(s), and the medieval legend of Josephus the physician. Kottek is assistant professor of the history of medicine at the Hebrew University-Hadassah Medical School in Jerusalem.

S. N. C. Lieu, *Manichaeism in Mesopotamia and the Roman East,* Religions in the Graeco-Roman World 118 (Leiden—New York—Cologne: Brill, 1994, 150 gld or $85.75) xiv and 325 pp. Indexed. LCN: 93-48493. ISBN: 90-04-09742-2.

The six chapters in this volume concern Mani and the Magians according to the Cologne Mani-Codex 137-140 (1991); the diffusion of Manichaeism in the eastern Roman empire; fact and fiction in *Acta Archelai* (1988); "Felix conversus ex Manichaeis" as a possible case of mistaken identity (1981); some themes in later Roman anti-Manichaean polemics (1986); and an early Byzantine formula for the renunciation of Manichaeism (1983). The first and fourth articles were written with J. M. Lieu, and the second article contains a contribution by D. A. S. Montserrat. Lieu is reader in ancient history at Warwick University, UK.

J. N. Lightstone, *The Rhetoric of the Babylonian Talmud, Its Social Meaning and Context,* Studies in Christianity and Judaism 6 (Waterloo, Ont.: Wilfrid Laurier University Press, 1994, $28.50 Can.) xiv and 317 pp., 5 charts. Bibliography. Indexed. ISBN: 0-88920-238-9.

Lightstone, professor of religion at Concordia University in Montreal and author of *Society, the Sacred, and Scripture in Ancient Judaism* (1988), examines the character, use, and social meaning of the formalized rhetoric that pervades the Babylonian Talmud. After dealing with methodological issues, his study falls into three parts: analyses of structural and dialectical aspects of the stylized rhetoric of the Babylonian Talmud, comparisons of the Talmud's rhetoric and the rhetorical formulaic language of earlier rabbinic writings, and a discussion of the meaning and social significance of the Bavli's rhetoric as well as an account of the organizational transformations within late Persian rabbinism that correlate with and are perhaps reflected in or nurtured by Bavli's sustained rhetoric. Two appendixes are included.

H. S. Lund, *Lysimachus. A study in early Hellenistic kingship* (London—New York: Routledge, 1992, $85) xiv and 287 pp., 2 maps. Bibliography. Indexed. LCN: 92-2796. ISBN: 0-415-07061-9.

Based on a doctoral dissertation presented to University College, London, this volume sets the actions of Lysimachus (Alexander's successor) within the context of the early Hellenistic world and views them as part of a continuum of imperial rule in Asia Minor. It treats Lysimachus' life and achievements in seven chapters: the road to Babylon (family background, early career, and "character"); Thrace and Pontus; the acquisition of empire (ambition, enmity, and alliance); after Ipsus—the empire extended; governor of the Greeks; kingship, cult, and court; and scheming women and senile decay? (the last days of Lysimachus). The appendix deals with Lysimachus and the problem of Prienean autonomy.

D. R. MacDonald, *Christianizing Homer.* The Odyssey, *Plato, and* The Acts of Andrew (New York—Oxford: Oxford University Press, 1994, $42.50) xv and 352 pp. Bibliography. Indexed. LCN: 93-5653. ISBN: 0-19-508722-4.

MacDonald, professor of NT and Christian origins at Iliff School of Theology in Denver and author of *The Acts of Andrew and the Acts of Andrew and Matthias in the City of the Cannibals* (1990), argues that the late 2nd- or early 3rd-century A.D. apocryphal *Acts of Andrew* should be interpreted as a Christianizing of Homer, especially of *The Odyssey.* After surveying early Christian reactions to the works of Homer, he surveys parallels to *The Iliad* in *Acts of Andrew and Matthias,* and develops the hypothesis of dependence on *The Odyssey* with reference to Gregory of Tours' Epitome and the Passion of Andrew according to the following outline: Nekyia, Nostos, back in Achaea, recognitions, slaying the suitor, and postscript. He concludes that the driving concern of *Acts of Andrew* was the transvaluation of Greek mythology, and that its author clearly depended on Homer's works as major literary sources. An appendix discusses Andrew's speech to the cross.

M.-H. Marganne, *L'ophtalmologie dans l'Égypte gréco-romaine d'après les papyrus littéraires grecs,* Studies in Ancient Medicine 8 (Leiden—New York—Cologne: Brill, 1994, 140 gld. or $80) xii and 209 pp., 19 figs. Bibliographies. Indexed. LCN: 93-29586. ISBN: 90-04-09907-7.

Marganne, author of *Inventaire analytique des papyrus grecs de médecine* (1981), first discusses ophthalmology in antiquity, medical literature in Greco-Roman Egypt, the Greek medical papyri, and Greek literary papyri related to ophthalmology. Then she presents editions (with bibliography, transcription, critical and grammatical notes, translation, and commentary) of the following papyri: Pack^3 2343.1 (I.A. 27); P. Ashm. Libr. S. N. (Pack^2 2344 = I.A. 31); P. Aberdeen 11 (Pack^2 2342 = I.A. 23); P. Ross. Georg. 1.20 (Pack^2 2343 = I.A. 147); P. Strassb. inv. gr. 90; and P. Cairo Crawford 1 (Pack^2 2377 = I.A. 75). Also included are a chapter on ophthalmologic prescriptions conserved on papyrus and a seven-page general conclusion.

M. McNamara, R. Hayward, and M. Maher, *Targum Neofiti 1: Exodus. Translated, with Introduction and Apparatus and Notes. Targum Pseudo-Jonathan: Exodus. Translated, with Notes,* The Aramaic Bible 2 (Collegeville, MN: Liturgical Press, 1994, $69) xiv and 326 pp. Bibliography. Indexed. LCN: 94-2487. ISBN: 0-8146-5477-0.

This volume continues the project devoted to the Palestinian Targums of the Pentateuch described in *NTA* 37, pp. 149-150. In his six-page general introduction to the Palestinian Targums of Exodus, McNamara deals with the book of Exodus in the Jewish tradition, its treatment in rabbinic midrash, and some translation techniques in *Targum Neofiti* of Exodus. Then the volume presents for *Targum Neofiti* of Exodus (pp. 11-158) McNamara's translation and textual notes (marginal variants and significant variants in other Palestinian Targum texts), along with Hayward's notes on the features and peculiarities of the text of *Neofiti.* Finally it provides Maher's translation of *Targum ps.-Jonathan of Exodus* (pp. 159-275) and accompanying notes (with particular emphasis on parallels with *Exodus Rabbah* and *Mekilta*).

M. Meyer and R. Smith (eds.), *Ancient Christian Magic. Coptic Texts of Ritual Power* (San Francisco: HarperCollins, 1994, $25) xiii and 407 pp. Illustrated. Bibliography. LCN: 93-28832. ISBN: 0-06-065578-X.

This volume presents in English translation 135 Coptic texts of ritual power from ca. A.D. 100 to the 11th or 12th century. The first part deals with ritual power in Egypt: Old Coptic texts, Greek texts from Christian Egypt, and Coptic gnostic texts. The second part treats Coptic spells of ritual power: healing spells, protective spells, sexual spells, curses, and spells with other applications. The third part concerns Coptic handbooks of ritual power: collections of recipes, a portfolio of spells from the British Library, the Coptic hoard of spells from the University of Michigan, the Coptic book of ritual power from Leiden, and a Coptic book of ritual power from Heidelberg. Also included are a nine-page introduction by the editors, an appendix (by S. Emmel) on previously unpublished Coptic texts of ritual power in the Beinecke Library at Yale University, textual notes, and a glossary.

Minḥah le-Naḥum. Biblical and Other Studies Presented to Nahum M. Sarna in Honour of his 70th Birthday, ed. M. Brettler and M. Fishbane, JSOT Supplement Series 154 (Sheffield, UK: JSOT Press, 1993, £50 or $75) 337 pp., frontispiece. Bibliography. ISBN: 1-85075-419-5.

Of the twenty-two articles presented to Professor Sarna on the occasion of his 70th birthday, those most pertinent to NT studies are by Fishbane on some "ideal-typical" stages in the development from Law to canon, S. Friedman on the Holy Scriptures as defiling the hands—the transformation of a biblical concept in rabbinic theology, J. Goldin on Reuben, C. H. Gordon on the Aramaic incantation bowls in historical perspective, F. E. Greenspahn on how modern biblical studies are, M. Haran on 11QPs^a and the canonical book of Psalms, M. I. Lockshin on translation as polemic as illustrated by *Toledot Yeshu,* S. M. Paul on gleanings from the biblical and talmudic lexica in light of Akkadian, B. Porten on Elephantine Aramaic contracts and the priestly literature, L. H. Schiffman on Pharisees and Sadducees in *Pesher Naḥum,* S. Talmon on fragments of a Psalms scroll from Masada

(MPs^b = Masada 1103-1742), and J. H. Tigay on a talmudic parallel to the petition from Yavneh-Yam. Also included are a photograph of the honoree, a list of his publications, and a preface by the editors.

A. MOMIGLIANO, *Essays on Ancient and Modern Judaism,* ed. S. Berti, trans. M. Masella-Gayley (Chicago—London: University of Chicago Press, 1994, $24.95) xxviii and 242 pp. Indexed. LCN: 93-37253. ISBN: 0-226-53381-6.

Of the twenty-three essays presented in this collection, those most pertinent to the NT world concern the historical method in biblical studies and classical studies, Jews and Greeks, Daniel and the Greek theory of imperial succession, 2 Maccabees, problems of method in interpreting Judeo-Hellenistic symbols, Josephus' *Against Apion* as an apology of Judaism, what Josephus did not see, Josephus and Alexander's visit to Jerusalem, preliminary indications on the Apocalypse and Exodus in the Hebrew tradition, prophecy and historiography, M. Weber's definition of Judaism as a pariah religion, G. Scholem's autobiography, M. Finley on slavery, and E. Bickerman. Also included are an eighteen-page introduction by Berti, a four-page preface by Momigliano, and two appendixes. Mogmigliano (1908-87) was professor of ancient history at the University of London and at the Scuola Normale Superiore in Pisa, as well as visiting professor at the University of Chicago.

J. NEUSNER, *Classical Judaism: Torah, Learning, Virtue. An Anthology of the Mishnah, Talmud, and Midrash.* Vol. 3, *Virtue,* Realms of Judaism 38 (Frankfurt—Berlin—Bern: Lang, 1993, $49.95) 254 pp. Bibliography. ISBN: 3-631-45063-X.

After a thirteen-page introduction to rabbinic literature, this anthology presents important rabbinic texts (with introductions and some comments) on the general topic of virtue under the following headings: the virtuous attitude toward heaven (prayers), the theory of virtuous behavior (*m. ʾAbot* and *ʾAbot deRabbi Nathan*), and the practice of virtue ("our sages of blessed memory" in time and eternity). Also included (pp. 247-254) is a bibliography of Neusner's publications on the classics of Judaism.

J. NEUSNER, *Formative Judaism. Religious, Historical, and Literary Studies. Seventh Series,* South Florida Studies in the History of Judaism 94 (Atlanta: Scholars Press, 1993, $69.95) xiv and 222 pp. Indexed. LCN: 93-40719. ISBN: 1-55540-928-8.

The first four essays ("current findings") in this volume concern the formation of Judaism, the feminization of Judaism, how the Mishnah expresses its philosophy, and Judaic and Zoroastrian law. The next three deal with issues of method: the documentary history of Judaism and the problem of dating sayings, the dating of sayings in rabbinic literature, and thematic or systemic description (Mishnah's division of Women). Then there are "ongoing disputes" with S. T. Lachs, R. Kalmin, L. Sigal, and E. P. Sanders. Finally there are theological essays on Israel, the Torah, and God.

J. NEUSNER, *How Judaism Reads the Torah, I/II,* Realms of Judaism 41 (Frankfurt—Berlin—Bern: Lang, 1993, $42.95) 214 pp. ISBN: 3-631-45640-9.

After a twenty-two page introduction to the oral Torah, Neusner describes *Mekilta deRabbi Ishmael* as Judaism's scriptural encyclopedia and leads readers through its principal texts (with introductions, structured translations, and brief comments) concerning the Ten Commandments (*Mekilta* 47-59). Then after a ten-page introduction to the lesson of loving one's neighbor according to *Sifra,* he provides texts from *Sifra* (195-208) that illustrate how Judaism defines the covenant to be a holy people. Also included is a sixteen-page appendix on the context of *Sifra.*

J. NEUSNER, *The Judaism Behind the Texts. The Generative Premises of Rabbinic Literature. I. The Mishnah. A. The Division of Agriculture,* South Florida Studies in the History of Judaism 89 (Atlanta: Scholars Press, 1993, $74.95) xlviii and 192 pp. Indexed. LCN: 93-35682. ISBN: 1-55540-915-6.

After a reprise of the author's views on the Mishnah's philosophy, politics, and economics, this volume discusses each of the eleven tractates in the Mishnah's division of Agriculture (*Berakot, Pe'a, Demai, Kil'ayim,* etc.) with reference to the following five issues: unarticulated premises (the givens of religious conduct), unarticulated premises (the givens of religious conviction), articulated premises (points of stress), articulated traits of self-differentiation (points of contention), and matters of natural science and metaphysics.

J. NEUSNER, *Purity in Rabbinic Judaism. A Systematic Account. The Sources, Media, Effects, and Removal of Uncleanness,* South Florida Studies in the History of Judaism 95 (Atlanta: Scholars Press, 1994, $69.95) xiv and 217 pp. Indexed. LCN: 93-40720. ISBN: 1-55540-929-6.

This volume systematically describes the purity laws of rabbinic Judaism, following a scheme that will govern a counterpart description of the purity laws of Zoroastrianism by A. V. Williams. After an introduction and an overview of Judaism, it deals with sources of uncleanness and how they contaminate, the arena of uncleanness—the effects of pollution, and the resolution of uncleanness—removal and purification. The two appendixes compare Judaic and Zoroastrian law.

J. NEUSNER, *The Talmud of Babylonia. An Academic Commentary.* Vol. 11, *Moed Qatan;* vol. 34, *Keritot,* South Florida Academic Commentary 1-2 (Atlanta: Scholars Press, 1994, $69.95, $74.95) xxiii and 191 pp., xxiv and 242 pp. LCN: 94-8120. ISBN: 1-55540-973-3 (vol. 11), -972-5 (vol. 34).

This "academic commentary" on the Babylonian Talmud seeks to set forth in a systematic and detailed manner the complete structure and governing system of the document's thirty-seven tractates. Not a mere introduction or topical presentation of information, it aims to make possible the use of that document in its entirety in the study of questions of general intelligibility in the academy. These two volumes incorporate material published in Neusner's "American translation" of tractates *Mo*ʿ*ed Qatan* [*NTA* 37, p. 311] and *Keritot* [*NTA* 36, p. 299]. They present full translations with comments and concluding essays on the structure and system of the tractates. Neusner has rechecked each line against the original and made many changes throughout. Also, he has introduced an entirely fresh system of visual presentation, involving successive indentations and other signals of what is subordinate or intrusive. He plans a similar "academic commentary" on the Palestinian Talmud.

B. NITZAN, *Qumran Prayer and Religious Poetry,* trans. J. Chipman, Studies on the Texts of the Desert of Judah 12 (Leiden—New York—Cologne: Brill, 1994, 165 gld. or $94.50) xxi and 415 pp. Bibliography. Indexed. LCN: 93-41774. ISBN: 90-04-09658-2.

The English version of a Modern Hebrew doctoral dissertation directed by J. Licht and accepted in 1989 by the faculty of humanities at Tel-Aviv University, this investigation of liturgical texts from Qumran examines the prayer and poetry of the Qumran people in conjunction with the community life and literary tradition of Jewish prayer and religious poetry throughout the centuries. It first deals with fixed prayer at Qumran and in mainstream Judaism: the development from occasional prayer to fixed prayer, fixed prayer at Qumran, and the fixed supplications (*tĕḥinnôt*) from Qumran. Then it treats the prayer of the congregation: blessings and curses, the priestly blessing as a textual form in the Bible and at Qumran, songs of praise, eschatological poetry, magical poetry, and mystical poetry. Finally it compares *Thanksgiving Scroll* (1QH) and prayer texts. The three appendixes concern (1) the priestly blessing in the tradition of Jewish worship; (2) the use of scriptural passages in "anti-demonic hymns" at Qumran and in Jewish folklore, and magical-literary praxis in the generations following Qumran; and (3) the *qĕdûšâ* (Trishagion).

E. NORELLI, *Ascension du prophète Isaïe,* Apocryphes (Turnhout: Brepols, 1993, paper 354 BFr) 186 pp. Bibliography. Indexed. ISBN: 2-503-50304-7.

In his 93-page introduction to *Ascension of Isaiah,* Norelli discusses Jewish and Christian traditions about the fate of Isaiah and the prophets, the tradition and content of the work, its reception, and place in the history of Christian prophecy. Then he presents a French translation of *Ascension of Isaiah* with brief notes below. An appendix contains a French version of *Legend of Isaiah.* Norelli, professor of Christian apocryphal literature on the theological faculty at the University of Geneva, is co-editor (with A. Desreumaux) of the series.

M. C. NUSSBAUM, *The Therapy of Desire. Theory and Practice in Hellenistic Ethics,* Martin Classical Lectures, New Series 2 (Princeton, NJ: Princeton University Press, 1994, $29.95) xiv and 558 pp. Bibliography. Indexed. LCN: 93-6417. ISBN: 0-691-03342-0.

Nussbaum, professor of philosophy, classics, and comparative literature at Brown University, contends that the Hellenistic philosophical schools in Greece and Rome addressed the most painful problems of human life, viewed the philosopher as a compassionate physician whose arts could heal many pervasive types of human suffering, and sought a newly complex understanding of human psychology and adopted complex strategies (interactive, rhetorical, literary) to deal with what they understood. After a discussion of therapeutic arguments, she treats medical dialectic (Aristotle on theory and practice), Aristotle on emotions and ethical health, Epicurean surgery (argument and empty desire), beyond obsession and disgust (Lucretius on the therapy of love), mortal immortals (Lucretius on death and the voice of nature), Lucretius on anger and aggression ("by words, not arms"), Skeptic purgatives (disturbance and the life without belief), Stoic tonics (philosophy and the self-government of the soul), the Stoics on the extirpation of the passions, Seneca on anger in public life, serpents in the soul (a reading of Seneca's *Medea*), and the therapy of desire.

J. M. O'BRIEN, *Alexander the Great: The Invisible Enemy. A biography* (London—New York: Routledge, 1992, $29.95) xxi and 336 pp., 6 maps, table. Bibliography. Indexed. LCN: 91-37212. ISBN: 0-415-07254-9.

O'Brien, associate professor of history at Queens College of the City University of New York, uses the figure of Dionysus as a symbol of the destructive effects of alcohol on Alexander's psyche, and through the symbol of Dionysus explores various ambivalences associated with Alexander: the heroic and the Dionysiac, the rational and the irrational, male and female, and sanity and madness. With this perspective as a key, he presents a biography of Alexander under five headings: the coming of age in Macedonia, a Homeric king, the metamorphosis, the ambivalent victor, and death in Babylon.

A. PIETERSMA, *The Apocryphon of Jannes and Jambres the Magicians. P. Chester Beatty XVI,* Religions in the Graeco-Roman World 119 (Leiden—New York—Cologne: Brill, 1994, 170 gld. or $97.25) xvii and 349 pp., 19 plates. Bibliography. Indexed. LCN: 94-4473. ISBN: 90-04-09938-7.

In his ninety-page introduction to *Apocryphon of Jannes and Jambres the Magicians,* Pietersma, professor of Near Eastern studies at the University of Toronto, deals with the origin of the Jannes and Jambres legend; the evidence of *Damascus Document;* the development of the traditions; the names of the magicians; literary references to a book on Jannes and Jambres; the book on Jannes and Jambres (most likely a 1st-century A.D. Jewish work from Egypt); associated literature; the codicology of P. Chester Beatty XVI; and its orthography, language, and date. Then he presents for each of the eight frames of the work in P. Chester Beatty XVI a transcription and reconstruction of the Greek text on facing pages along with detailed notes. Also included are introductions, texts, and translations for P. Vindobonensis Greek 29456 + 29828 verso and for the Latin British Library Cotton MS Tiberius B. v folio 87.

J. RICH (ED.), *The City in Late Antiquity,* Leicester-Nottingham Studies in Ancient Society 3 (London—New York: Routledge, 1992, $69.95) x and 204 pp., 3 maps. Bibliographies. Indexed. LCN: 91-36367. ISBN: 0-415-06855-X.

Based on seminars held at Leicester and Nottingham between 1986 and 1988 [see *NTA*

37, pp. 314-315], the eight papers contained in this volume are by W. Liebeschuetz on the end of the ancient city, C. Lepelley on the survival and fall of the classical city in late Roman Africa, J. Harries on Christianity and the city in late Roman Gaul, A. Poulter on the use and abuse of urbanism in the Danubian provinces during the later Roman empire, R. Reece on the end of the city in Roman Britain, P. Dixon on "the cities are not populated as once they were," C. La Rocca on public buildings and urban change in northern Italy in the early medieval period, and H. Kennedy on Antioch—from Byzantium to Islam and back again.

J. RICH AND G. SHIPLEY (EDS.), *War and Society in the Greek World,* Leicester-Nottingham Studies in Ancient Society 4 (London—New York: Routledge, 1993, $49.95) xiii and 263 pp., 8 plates, 7 figs. Bibliographies. Indexed. LCN: 92-29074. ISBN: 0-415-06643-3.

The essays presented in this and the next volume were prepared for seminars held in Leicester and Nottingham between 1988 and 1990. After an introduction by Shipley on the limits of war, this volume contains papers by R. Carroll on war in the Hebrew Bible; H. Bowden on hoplites and Homer (warfare, hero cult, and the ideology of the polis); A. Jackson on war and raids for booty in the world of Odysseus; T. Rihll on war, slavery, and settlement in early Greece; E. Hall on Asia unmanned (images of victory in classical Athens); L. Foxhall on farming and fighting in ancient Greece; S. Hodkinson on warfare, wealth, and the crisis of Spartiate society; P. Millett on warfare, economy, and democracy in classical Athens; M. Austin on Alexander and the Macedonian invasion of Asia (aspects of the historiography of war and empire in antiquity); and E. Rice on the glorious dead (commemoration of the fallen and portrayal of victory in the late classical and Hellenistic world).

J. RICH AND G. SHIPLEY (EDS.), *War and Society in the Roman World,* Leicester-Nottingham Studies in Ancient Society 5 (London—New York: Routledge, 1993, $49.95) xi and 315 pp., 3 figs., table. Bibliographies. Indexed. LCN: 92-36698. ISBN: 0-415-06644-1.

After an eight-page introduction by Rich, this volume presents papers by S. Oakley on the Roman conquest of Italy; Rich on fear, greed, and glory (the causes of Roman war-making in the middle republic); A. Ziolkowski on *urbs direpta,* or how the Romans sacked cities; J. Patterson on military organization and social change in the later Roman republic; D. Cloud on Roman poetry and anti-militarism; T. Cornell on the end of Roman imperial expansion; G. Woolf on Roman peace; D. Braund on piracy under the principate and the ideology of imperial eradication; B. Campbell on war and diplomacy (Rome and Parthia, 31 B.C.-A.D. 235); H. Sidebottom on philosophers' attitudes to warfare under the principate; W. Liebeschuetz on the end of the Roman army in the Western empire; and D. Whittaker on landlords and warlords in the later Roman empire.

J. ROSENTHAL AND F. DEXINGER, *Als die Heiden Christen wurden. Zur Geschichte des frühen Christentums* (Vienna: Ueberreuter, 1992, DM 69) 256 pp., 5 maps. Illustrated. Bibliography. ISBN: 3-8000-3400-X.

After a brief introduction to Jesus from the perspective of the history of religion, this illustrated history of early Christianity appears in three major parts: from belief to doctrine—from Augustus to Trajan; from doctrine to church—from Hadrian to the 1000th anniversary of Rome's founding; and from being enemies of the state to being friends of Caesar—from Decius to Constantine. Dexinger is professor of the religious history of Judaism at the Institut für Judaistik in Vienna, and Rosenthal has been involved in making television and film documentaries for many years.

W. Z. RUBINSOHN, *Die grossen Sklavenaufstände der Antike. 500 Jahre Forschung* (Darmstadt: Wissenschaftliche Buchgesellschaft, 1993, paper DM 59) x and 255 pp. Bibliography. Indexed. ISBN: 3-534-08807-7.

Rubinsohn, associate professor of ancient history at Tel-Aviv University and author of

Spartacus' Uprising and Soviet Historical Writing (1987), surveys how the great slave uprisings of the late Roman republic (between 140 and 70 B.C.) have been interpreted over the last five-hundred years: from humanism to the Enlightenment, the time of the Enlightenment and of revolution, the modern historical writing of the 19th and early 20th centuries, the historiography of the slave wars between 1918 and 1945, and historical writing after World War II.

V. RUDICH, *Political Dissidence Under Nero. The price of dissimulation* (London—New York: Routledge, 1993, $49.95) xxxiv and 354 pp. Bibliography. Indexed. LCN: 92-7604. ISBN: 0-415-06951-3.

With special attention to texts from Tacitus, Suetonius, and Cassius Dio, this investigation of political dissidence under the emperor Nero describes the period as the "age of dissimulation" and deals with the topic under the following headings: the years of expectation, the years of frustration, the years of action, the years of decimation, and the year of revolution. Rudich seeks to envision the dissident plight from an insider's perspective. He concludes that the Julio-Claudian regime appears as vicious as any modern dictatorship, with the difference that it lacked the technology that in our modern age provides the means of total control. He observes that the tragedy of the dissidents' plight under Nero lay in the absence of any alternative to the principate.

D. S. RUSSELL, *Prophecy and the Apocalyptic Dream. Protest and Promise* (Peabody, MA: Hendrickson, 1994, paper $7.95) viii and 136 pp. Bibliography. Indexed. LCN: 94-11229. ISBN: 1-56563-054-8.

Russell, author of *Divine Disclosure. An Introduction to Jewish Apocalyptic* (1992), explores the meaning and interpretation of OT and early Jewish apocalyptic texts at the turn of the second millennium. After a brief introduction, he looks at apocalyptic literature and the circumstances that occasioned it, considers apocalyptic thinking in terms of the natural and the supernatural, examines some popular attempts at interpreting apocalyptic literature in terms of "predictive prophecy," and proposes principles and paradigms for the proper interpretation of apocalyptic. He concludes that the Jewish apocalyptic writers, in their declaration of the coming kingdom, prophesied more than they ever realized.

J. C. SALZMANN, *Lehren und Ermahnen. Zur Geschichte des christlichen Wortgottesdienstes in den ersten drei Jahrhunderten*, Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 59 (Tübingen: Mohr-Siebeck, 1994, paper DM 128) ix and 536 pp. Bibliography. Indexed. ISBN: 3-16-145971-7.

The revision of a doctoral dissertation directed by M. Hengel and presented in 1990 to the Evangelical theological faculty at Tübingen, this volume traces the history of the Christian liturgy of the word from earliest times to the early 4th century A.D. After surveying past research and delineating the topic, it deals with the pertinent sources: NT (Acts, 1 Corinthians 11 and 14, other references in Paul's letters, Col 3:16-17, etc.), Pliny the Younger (*Epistles* 10.96), Apostolic Fathers, Justin Martyr, Melito of Sardis, early Acts of the Martyrs and apocryphal Acts of the Apostles, Pseudoclementines, the worship of gnostic groups, Clement of Alexandria, the Syriac *Didaskalia*, Hippolytus of Rome, Tertullian, and further developments. Then after brief remarks about early synagogue worship, it draws conclusions about the structure of and place of biblical interpretation and preaching in the Christian liturgy of the word in the first three Christian centuries.

D. SHOTTER, *Tiberius Caesar*, Lancaster Pamphlets (London—New York: Routledge, 1992, paper $9.95) ix and 97 pp., 3 figs., 2 maps. Bibliography. LCN: 92-13934. ISBN: 0-415-07654-4.

Shotter, senior lecturer in Roman history at the University of Lancaster and author of *Augustus Caesar* (1991), examines the life and career of Tiberius Caesar, illuminates the influences upon him, and highlights his ideas on government and the reasons for the ultimate frustration and failure. He deals with the early life of Tiberius Caesar, his role as the new *princeps,* his relations with the senate and the nobility, his relations with the family of Germanicus, Sejanus, the empire, his retirement from Rome (his later years), and the succession. Four appendixes are included.

D. M. STEC, *The Text of the Targum of Job. An Introduction and Critical Edition,* Arbeiten zur Geschichte des Antiken Judentums und des Urchristentums 20 (Leiden—New York—Cologne: Brill, 1994, 180 gld. or $103) ix and 129 and 339* pp. Bibliography. Indexed. LCN: 94-950. ISBN: 90-04-09874-7.

The revision of a doctoral dissertation directed by P. S. Alexander and presented in 1989 to the department of Middle Eastern studies at the University of Manchester, this volume seeks to present the textual evidence for *Targum of Job* in every known and accessible manuscript and some printed editions, and to consider the relations among these texts. The "English" section (pp. 1-129) treats the printed editions, the manuscripts, the stemma, the phenomenon of multiple translation, and the methods used in this edition. The "Aramaic" section (pp. 1*-339*) takes as the base text Codex Urbinas I of the Vatican Library and lists the textual variants in the apparatus. The two appendixes list (1) obvious errors not noted in the apparatus and (2) errors in L. Díez Merino's transcription of MS Madrid 116-Z-40. Stec suggests that the different text groups for *Targum of Job* arose from the earlier diversity of the tradition, and indicate an extensive and complex process involving the margins of more than one manuscript and stretching over a long period.

A. URBÁN, *Concordantia in Didachen (Doctrina duodecim Apostolorum).* Vol. 2 of *Concordantia in Patres Apostolicos,* Alpha-Omega, Reihe A: Lexika, Indizes, Konkordanzen zur klassischen Philologie 146 (Hildesheim—Zurich—New York: Olms-Weidmann, 1993, DM 98) ii and 215 pp. ISBN: 3-487-09800-8.

This concordance to *Didache* is based on the edition prepared by W. Rordorf and A. Tuilier (1978). It contains all the Greek words found in that text along with those in the critical apparatus and in other critical editions. Each entry gives the word, the number of its occurrences, a grammatical analysis, an English translation, the uses of the words in their full contexts, and other pertinent information. Also included are a concordance to the Old Latin version (pp. 155-185), and three appendixes: descending index of frequencies in the Greek text, descending index of frequencies in the Latin version, and morphological and etymological relationships. Urbán is also the author of *Concordantia in epistulam ad Diognetum* (1993).

J. C. VANDERKAM, *The Dead Sea Scrolls Today* (Grand Rapids: Eerdmans, 1994, paper $12.99; London: SPCK, £9.99) xiii and 210 pp., 16 plates, 2 maps. Bibliographies. Indexed. LCN: 94-5571. ISBN: 0-8028-0736-4 (E), 0-281-04774-X (SPCK).

Intended for a general audience, this introduction to the Dead Sea scrolls deals with the discoveries at Qumran, the manuscripts (biblical, apocryphal and pseudepigraphical, other texts), the identification of the Qumran group (the Essene hypothesis and other theories), the Qumran Essenes (history, thought and practice), the scrolls and the OT (text, the history of some texts, canon), the scrolls and the NT (language and text, characters, practices, eschatology), and controversies about the Dead Sea scrolls (editing and publishing, events since 1989). VanderKam is professor of Hebrew Scriptures at the University of Notre Dame.

G. VELTRI, *Eine Tora für den König Talmai. Untersuchungen zum Übersetzungsverständnis in der jüdisch-hellenistischen und rabbinischen Literatur,* Texte und Studien zum Antiken Judentum 41 (Tübingen: Mohr-Siebeck, 1994, DM 138) xiii and 289 pp. Bibliography. Indexed. ISBN: 3-16-145998-9.

Prepared as a doctoral dissertation under the direction of P. Schäfer and presented in 1991 to the Free University of Berlin, this volume investigates the traditions about the Septuagint in rabbinic literature. After discussing legends and scholarly theories about the origin of the

Septuagint, it focuses on the passages that were allegedly changed for "King Talmai" (Ptolemy) (Gen 1:1; 1:26-27 and 5:1b-2a; 2:2; 11:7; 18:12; 49:6cd; Exod 4:20b; 12:40; 24:5, 11; Num 16:15; and Deut 4:19 and 17:3), considers Lev 11:6 and the relation of these changes to the Septuagint, and the life-setting of the changes. Then under the heading "a Torah for King Talmai," it examines two important texts (*Soferim* 1:7; *Sefer Torah* 1:6) and considers Jewish-Hellenistic and rabbinic understandings of translation. Veltri concludes that there is no evidence that the rabbis rejected the Septuagint because Christians had taken it over in the 1st and 2nd centuries A.D. A 28-page appendix presents German translations of rabbinic texts pertaining to the Septuagint.

W. H. WAGNER, *After the Apostles. Christianity in the Second Century* (Minneapolis, MN: Fortress, 1994, paper $16) xv and 287 pp., map. Bibliography. Indexed. LCN: 93-11517. ISBN: 0-8006-2567-6.

This volume first deals with the context of Christianity in the 2nd century under the following headings: Christian expectations and frustrations, Jews and Christians, imperial visions and realities, and Greco-Roman dilemmas. Then it considers five challenges that faced Christians in the 2nd century: creator and creation, human nature and destiny, identities for Jesus, the church's place, and Christians and society. Finally it focuses on five important leaders who responded to the challenges: Ignatius of Antioch, Justin Martyr, Clement of Alexandria, Tertullian, and Irenaeus. Wagner, who taught at Muhlenberg College and now serves as senior pastor at Christ Evangelical Lutheran Church in Allentown, PA, concludes with a synthetic assessment of their responses.

ADDITIONAL BOOKS RECEIVED

R. ALBERTZ, *A History of Israelite Religion in the Old Testament Period.* Vol. 1, *From the Beginnings to the End of the Monarchy,* trans. J. Bowden, Old Testament Library (Louisville, KY: Westminster/Knox, 1994, $32.99) xvi and 367 pp. Bibliographies. LCN: 94-7424. ISBN: 0-664-21846-6.

J. ASURMENDI ET AL., *Prophéties et oracles dans le Proche-Orient ancien,* Supplément au Cahier Evangile 88 (Paris: Cerf, 1994, paper 50 F) 132 pp. Bibliography. ISSN: 0222-9706.

J. E. COURSE, *Speech and Response. A Rhetorical Analysis of the Introductions to the Speeches of the Book of Job (Chaps. 4–24),* CBQ Monograph Series 25 (Washington, DC: Catholic Biblical Association, 1994, paper $8.50) vii and 184 pp. Bibliography. Indexed. LCN: 94-26566. ISBN: 0-915170-24-8.

A. HELGESSON, *Church, State and People in Mozambique. An Historical Study with Special Emphasis on Methodist Developments in the Inhambane Region,* Studia Missionalia Upsaliensia 54 (Uppsala: Uppsala University, 1994, paper) xix and 439 pp., 3 maps. Bibliography. Indexed. ISBN: 91-85424-28-5. Distributed by the Swedish Institute of Missionary Research, Uppsala.

I. S. MARKHAM, *Plurality and Christian Ethics,* New Studies in Christian Ethics (Cambridge, UK—New York: Cambridge University Press, 1994, $49.95) xiv and 225 pp. Bibliography. Indexed. LCN: 93-22811. ISBN: 0-521-45328-3.

A. D. PONT, *Algemene Kerkgeskiedenis. 'N Inleiding tot die Nederlandse Kerkgeskiedenis van die beginjare tot 1795,* Hervormde Teologiese Studies Supplementum 6 (Pretoria: Nederduitsch Hervormde Kerk van Suid-Africa, 1994, paper) viii and 207 pp., 3 maps. Bibliography. Indexed. ISBN: 0-9583208-4-5.

H. SMITH, *The Illustrated World's Religions. A Guide to Our Wisdom Traditions* (San Francisco: HarperCollins, 1994, $30) 255 pp., frontispiece. Illustrated. Indexed. LCN: 93-24107. ISBN: 0-06-067453-9.

J. VAN SETERS, *The Life of Moses. The Yahwist as Historian in Exodus–Numbers* (Louisville, KY: Westminster/Knox, 1994, $32.99) xvi and 524 pp. Bibliography. Indexed. LCN: 93-44362. ISBN: 0-664-22038-X.

M. WANITSCHKE AND G. ERBRICH, "*. . . auf die innere Stimme hören." Die Frage nach Gott und dem Sinn des Lebens im Werk von Václav Havel,* Erfurter Theologische Schriften 23 (Leipzig: Benno, 1994, paper) 94 pp. ISBN: 3-7462-1056-9.

PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

Canon

626. I. Jerico Bermejo, "El canon de la Sagrada Escritura antes y después de Trento. Dos exposiciones en la escuela de Salamanca: B. Carranza y P. de Sotomayor," *Studium* 34 (2, '94) 223-278.

The article discusses the lectures of two prominent members of the Salamanca school of theology in the 16th century, Bartolomé Carranza (1540, 1546) and Pedro de Sotomayor (1555, 1559), regarding the canon of Scripture, with particular attention to their views on the content of the canon and the theological significance of the canonical books.—D.J.H.

627. W. Kinzig, "Καινὴ διαθήκη: The Title of the New Testament in the Second and Third Centuries," *JournTheolStud* 45 (2, '94) 519-544.

The development of the theology of the covenants in the 2nd and 3rd centuries does not fully account for the formation of the title καινὴ διαθήκη. Διαθήκη and/or *testamentum* are not attested as book titles before the end of the 2nd century, but then appear almost simultaneously in Alexandria and North Africa, and soon occur in Rome also. At the same time leading theologians both in the East and in the West caution against the unqualified use of the terms in this sense. There is a strong case for claiming that Marcion spoke of his canon as the "New Testament" (see e.g. Tertullian, *Adv. Marc.* 4.6.1). The two διαθῆκαι for Marcion were separate, unlinked testaments of the creator God and the new, alien God. Although theologians of the greater church initially tried to fend off the designation καινὴ διαθήκη, they later realized that the concept allowed for an emphasis both on the continuity between the old covenant and the new (against Marcion) and on the discontinuity (against the Jews).—C.R.M.

628. W. A. Löhr, "Kanonsgeschichtliche Beobachtungen zum Verhältnis von mündlicher und schriftlicher Tradition im zweiten Jahrhundert," *ZeitNTWiss* 85 (3-4, '94) 234-258.

After noting the NT's neglect of the issue, the article considers the relation between oral tradition and written tradition according to Papias, Marcion, the Valentinian gnostics, Irenaeus, and Clement of Alexandria, respectively. Whereas for some time there was no clear distinction between the interpretation of the written tradition and its authoritative oral supplement, with Irenaeus there arose a differentiation between the interpreted text and the interpreting tradition, and thus a depotentiation of the appeal to the oral tradition.—D.J.H.

629. A. Ziegenaus, "Der Schriftkanon im ökumenischen Dialog," *ForKathTheol* 10 (3, '94) 197-210.

The article first discusses the origin, extent, and significance of the canon of Scripture with reference to the individual contributions by O. H. Steck, M. Hengel, K. S. Frank, P. Walter, B. Lohse, W.-D. Hausschild, G. Wenz, H. Fries, R. Slenczka, and W. Kasper in W. Pannenberg and T. Schneider (eds.), *Verbindliches Zeugnis I. Kanon — Schrift — Tradition*

(1992). Then it considers some theological problems associated with the historical development of the biblical canon.—D.J.H.

Canon, §§ 39-1018, 1263.

Interpretation

630. J. ÅDNA, "Hva vil det si å tolke en bibelsk tekst? (What Does it Mean to Interpret a Biblical Text?)," *TidsTeolKirk* 65 (3, '94) 173-186.

Taking as a starting point the hermeneutical axiom of H. Gese ("a text is to be understood as it wishes to be understood"), the article challenges the radical hermeneutical implications of some postmodernist positions (the semiotics of R. Barthes, the deconstructionism of J. Derrida, the reader-response criticism of S. Fish) and advocates as an alternative H.-G. Gadamer's approach as a still viable way of taking into account the interpreter's "horizon" without giving up the priority of the text in the hermeneutical process.—D.J.H.

631. E. ARENS, "Roma y la interpretación de la Biblia," *Paginas* [Lima] 128 ('94) 64-77.

After sketching the content of the Pontifical Biblical Commission's document on the interpretation of the Bible in the church [§ 38-1205], the article provides an appreciation of its major points, and reflects on the significance of the document ("from many angles the most important that has yet been produced in Rome on the Bible, as much for the content as for the focus").—D.J.H.

632. A. CABALLERO ARENCIBIA, "Psicoanálisis y Biblia. Revisión de estudios sobre el NT," *EstBíb* 52 (3, '94) 371-406.

The article first analyzes some psychoanalytic studies of NT texts and motifs under the following headings: Jesus—myth, miracles, resurrection, and relational world; baptism; Eucharist; the parable of the prodigal son (Lk 15:11-32); the apostle Paul; and apocalyptic imagery. Then it draws methodological conclusions and proposes a method for the psychoanalytic analysis of biblical texts and motifs.—D.J.H.

633. F. L. CANALE, "Revelation and Inspiration: The Classical Model," *AndUnivSemStud* 32 (1-2, '94) 7-28.

The classical approach to revelation and inspiration presupposes the metaphysical and epistemological principles of Greek philosophy as developed by Plato and Aristotle and adapted to Christianity by Augustine and Aquinas. The classical understanding of revelation involves both divine and human activity, and views revelation as cognitive. It regards all of Scripture as inspired but only part of it as revealed. Only a very reduced portion of Scripture qualifies as a source for theological reflection.—D.J.H.

634. J. H. COETZEE, "Andragogy as an Approach to University and College-Level Biblical Studies Education," *Scriptura* 48 ('94) 47-55.

The term "andragogy" refers to the art and science of helping adults to learn. Collaborative learning as an advanced offspring of andragogy can easily be implemented in biblical studies.—D.J.H.

635. M. Coleridge, "Life in the Crypt or Why Bother With Biblical Studies?" *BibInt* 2 (2, '94) 139-151.

The article considers exegesis under the aspect of mourning and asks whether there might be any life in the crypt of "Scrypture," whether mourning might somehow be experienced as morning. The answer will depend on whether we can discover the Bible as a new kind of meta-narrative, one that is not monologic but dialogic.—D.J.H.

636. R. F. Collins, "Hearing the Word: Methods of Biblical Interpretation," *Living Light* [Washington, DC] 31 (1, '94) 3-9.

The Pontifical Biblical Commission's 1993 document on interpreting the Bible in the church [§ 38-1205] provides significant insight into the interpretation of the Bible and a vision for its use in the church at the end of the 20th century. The article comments on the document's treatment of biblical scholarship, fundamentalism, biblical hermeneutics, Catholic interpretation, and the Bible in the life of the church. Even as the text generates excitement by reason of its breadth, openness, and actuality, it is a source of frustration: It has said so much, but it has indicated that there is ever so much more to be said.—C.R.M.

637. G. Colombo, "Bibbia e teologia. Dalla *Providentissimus Deus* alla *Dei Verbum*," *StudPat* 41 (2, '94) 439-456.

The article examines the understanding of the relation between theology and the Bible from Pope Leo XIII's *Providentissimus Deus* (1893) to Vatican II's *Dei Verbum* (1965), with particular attention to the influence of Neo-Thomism and of reactions to Modernism. Pius XII's *Divino afflante Spiritu* (1943) opened up the prospect for biblical interpreters and theologians of breaking away from Neo-Thomistic philosophy in order to achieve direct contact with the Bible. [The same fascicle contains articles by G. Betori on the Bible in catechesis (pp. 457-469), R. De Zan on the Bible in liturgy (pp. 471-476), G. Rossé on the Bible in the Focolari movement (pp. 477-483), and L. Sartori on the Bible in the ecumenical movement (pp. 485-490).]—D.J.H.

638. M. D. Coogan, "The Great Gulf Between Scholars and the Pew," *BibRev* 10 (3, '94) 44-48, 55.

The historical-critical method has had virtually no impact on the general public on account of the resistance by the institutional church and the timidity of biblical scholars. Viewed as a historically conditioned anthology, the Bible can be understood not as a complete and infallible guide to the details of human conduct but rather as a series of signposts pointing the way to a goal that its authors, like us, had not yet reached but were moving toward: full freedom and equality for all persons.—D.J.H.

639. P. F. Craffert, "Taking stock of the emic-etic distinction in social-scientific interpretations of the New Testament," *Neotestamentica* 28 (1, '94) 1-21.

A critical evaluation of the distinction between emic and etic interpretations in both anthropological and NT studies reveals not only a disconcerting variety and a far from uniform understanding of this tool but also its natural-science legacy. An examination of NT studies by E. Van Eck, J. H. Neyrey, J. J. Pilch, and S. R. Garrett shows that this legacy plays a significant role in both the formulation of interpretive problems and the conceptualization of the interpretive process.—D.J.H.

640. J. ERNST, "Die vielen Stimmen und das eine Wort. 25 Jahre Schriftauslegung auf dem Prüfstand," *TheolGlaub* 84 (4, '94) 462-473.

This farewell lecture given before the theological faculty at Paderborn in May of 1994 reflects on three issues that occupied the author during the twenty-seven years (1967-94) of his professorship there: the crisis of the historical-critical method, the relation of Scripture and tradition, and the word of God.—D.J.H.

641. R. FABRIS, "Bibbia e magistero. Dalla *Providentissimus Deus* (1893) alla *Dei Verbum* (1965)," *StudPat* 41 (2, '94) 315-340.

The article surveys official Catholic teachings on the Bible with reference to Pope's Leo XIII's *Providentissimus Deus* (1893), initiatives taken by Pius X, Benedict XV's *Spiritus Paraclitus* (1920), Pius XII's *Divino afflante Spiritu* (1943), and Vatican II's *Dei verbum* (1965) and the post-conciliar reception of this teaching. The final text of *Dei verbum* provides the best solutions to and balanced formulations of the crucial points of the relation between Scripture and tradition, inspiration, and biblical truth.—D.J.H.

642. C. H. FELDER, "Afrocentrism, the Bible, and the Politics of Difference," *JournRel Thought* 50 (1-2, '93-'94) 45-56; *PrincetonSemBull* 15 (2, '94) 131-142.

The Bible itself reflects a genuine multiculturalism, patterns of racial and ethnic diversity, and a bona fide universalism that have all been minimized and effectively trivialized in the triumphant march of the Western church. Afrocentricity is the idea that Africa and persons of African descent must be seen as proactive subjects within history, rather than as passive objects of Western history. More church leaders and Bible scholars alike could profit immensely from recent studies that depict the ancient biblical world and the attendant Greco-Roman ethos as constituting worlds before color prejudice. For some the message of the Bible's own multiculturalism, especially significant in the NT, is surprising indeed.—C.R.M.

643r. C. H. FELDER (ED.), *Stony the Road We Trod* [*NTA* 36, p. 102].

B. SANDERS, "On the Track of African American Biblical Scholarship," *JournRelThought* 49 (2, '92-'93) 87-96.—This volume is a testament to the increasing presence of African American scholars in the biblical field. The article discusses the order and focus of the work, its place and value in biblical interpretation, and matters for consideration along the track. The volume introduces topics that traditional scholars have not addressed and shows that biblical studies must no longer function in the Eurocentric way.—D.J.H.

644. P. W. FELIX, "The Hermeneutics of Evangelical Feminism," *Master's Seminary Journal* [Sun Valley, CA] 5 (2, '94) 159-184.

Comparison of evangelical feminists' principles of biblical interpretation with the grammatico-historical method clarifies how far they deviate from traditional views of a woman's role in church and at home. The disputed principles include the issues of ad hoc documents, interpretive centers, the analogy of faith, slavery as a model for the role of women, culturally biased interpretation, cultural relativity, and patriarchal and sexist texts. Their positions rest on less than a solid biblical foundation.—D.J.H.

645. C. FOCANT, "L'interprétation de la Bible dans l'Église. Note de la Commission biblique pontificale," *RevThéolLouv* 25 (3, '94) 348-354.

The article discusses the Pontifical Biblical Commission's document on the interpretation of the Bible in the church [§ 38-1205] with regard to methods and approaches to the Bible, hermeneutical questions, the characteristic dimensions of Catholic interpretation, and the Bible in church life.—D.J.H.

646. V. FUSCO, "Un secolo di metodo storico nell'esegesi cattolica (1893-1993)," *StudPat* 41 (2, '94) 341-398.

After surveying questions being raised today about the historical-critical method, the article discusses the origins of the historical method (ancient and modern roots, development of historical-critical exegesis), the Catholic reception of it (legitimation, problems), and recurrent questions about historical exegesis (internal and external factors, the proliferation of new methods). Then it outlines an attempt at a unified exegesis that will overcome the fragmentation of historical criticism, integrate diachronic and synchronic approaches, and take seriously the reception and effects of biblical texts.—D.J.H.

647. E. GRÄSSER, "Notwendigkeit und Möglichkeiten heutiger Bultmannrezeption," *Zeit TheolKirch* 91 (3, '94) 272-284.

Although Bultmann's contributions to the history of religions, form criticism, and exegesis remain influential, there is some question whether his hermeneutical method can still be appropriated today. The reception of Bultmann's program of existential interpretation of Scripture is not only possible but also necessary. After defending his program against the charges that it is destructive and fruitless, the article illustrates its abiding value by focusing on the theology of sacrifice and atonement in Hebrews (see 9:22b).—D.J.H.

648. P. GRECH, "L'ermeneutica biblica nel XX secolo," *StudPat* 41 (2, '94) 399-411.

The article first discusses hermeneutical developments in theology from F. Schleiermacher to K. Barth and in philosophy from Schleiermacher to P. Ricoeur. Then it considers the hermeneutical approaches of R. Bultmann and the post-Bultmannians, and notes some recent contributions (structuralists, deconstructionists, Frankfurt School). It concludes with remarks on the Pontifical Biblical Commission's document on the interpretation of the Bible in the church [§ 38-1205].—D.J.H.

649. W. GROSS, "Rom gegen den Fundamentalismus," *TheolQuart* 174 (3, '94) 232-234.

The article discusses the Pontifical Biblical Commission's document on the interpretation of the Bible in the church [§ 38-1205] with particular attention to its highly critical treatment of fundamentalism and to its section on feminist interpretation. Rome in union with historical-critical exegesis against fundamentalism—who would have thought of that?—D.J.H.

650. R. B. HAYS, "'Writing for God After All'—Scripture, Poetry, and Proclamation," *Theological Education* [Pittsburgh, PA] 31 (1, '94) 113-119.

Attention to the poetic functions of the language of Paul and other NT writers yields insights that are not only aesthetically interesting but also theologically significant. Also, the history of NT interpretation can often be taught with greater economy and impact through a few lines of poetry than through volumes of commentary. Finally, by having students read and ponder poetry in counterpoint with the NT, we offer them models of potent language, focusing on the particularity of experience.—D.J.H.

651. S. J. JOUBERT, "A kaleidoscope of approaches: Paradigms, paradigm-changes and the Umwelt of the New Testament," *Neotestamentica* 28 (1, '94) 23-40.

The historical-critical approach to the *Umwelt* of the NT has not been dethroned. The social-description approach is somewhere on the continuum between the modification of the historical-critical paradigm and the formation of a new paradigm. The consistent social-scientific approach inaugurated by B. J. Malina reflects salient features of a new paradigm.—D.J.H.

652. Y. JOUBERT, "The Role of the Teacher in Teaching the Bible," *Scriptura* 49 ('94) 1-9.

Analysis of the Gospels reveals Jesus as the ideal teacher: He knew his subject and his pupils, showed skill in conveying his knowledge, demonstrated a character and way of life worthy of emulation, and practiced what he preached. [The same fascicle contains articles on teaching the Bible to little children (by C. Roux, pp. 10-23), to teenagers (M. Nel, pp. 24-42), and to adults (P. Botha, pp. 43-63).]—D.J.H.

653. W. KLAIBER, "Interpretation and Development: Consequences and Expressions of the Dynamism of Revelation," *OneChrist* 30 (2, '94) 152-160.

The article explores the relation between revelation, Scripture, and the ongoing proclamation of God's revelation for humankind under six headings: resurrection and the necessity of tradition, Scripture and the completeness of revelation, the apostolic and prophetic foundation of the church, the apostolic message proclaimed, the fecundity of tradition, and whose authority? Our common ecumenical task is to find ways to preserve the authority and independence of God's word as revealed in Scripture, even with regard to the church, and at the same time to protect this authority against its dissolution in endless strife about its interpretation and meaning.—D.J.H.

654. A. J. KÖSTENBERGER, "Gender Passages in the NT: Hermeneutical Fallacies Critiqued," *WestTheolJourn* 56 (2, '94) 259-283.

The article identifies and illustrates seven hermeneutical fallacies encountered in recent treatments of the "gender passages" in the NT: underestimating the power of presuppositions, lack of balance in hermeneutical methodology, underrating the importance of the use of the OT in the NT, improper use of background data, an arbitrary distinction between "paradigm passages" and "passages with limited application," isolationist exegesis, and leveling the distinction between historical exegesis and modern contextualization.—D.J.H.

655. H. LANGKAMMER, "Historia interpretacji Nowego Testamentu (A History of the Interpretations of the New Testament)," *RoczTeol* 40 (1, '93) 79-95.

The article first discusses the practical application of NT exegesis from post-apostolic times through the Middle Ages. Then it traces the development of the scientific interpretation of the NT from the period of Humanism up to Vatican II, and takes account of the repercussions that it has brought about.—D.J.H.

656. J. R. LEVISON AND P. POPE-LEVISON, "Reading the Bible in Context," *BibToday* 32 (5, '94) 317-321.

The contemporary model of interpretation recognizes that no interpreter can understand any text without prejudgments formed from his or her context. The goal of interpretation is to allow the conversation between the Bible and its interpreters to develop a life of its own. This model of interpretation can be illustrated by the African portrait of Jesus as elder brother.—D.J.H.

657. A. E. MALLOCH, "Hearing and Reading Scripture," *Worship* 68 (6, '94) 533-536.

Hearing Scripture in the liturgy is a corporate activity. It requires us to acknowledge that Scripture is a body of discourse whose passages are members one of another, and to recognize that the lesson is being read to each of us and simultaneously to all of us together. If we become preoccupied with Scripture as an object for study, we can overlook the fact that Scripture is (and always has been) the living discourse of the people of God, telling their stories, prophesying, instructing, exhorting, rejoicing.—D.J.H.

658. D. MARGUERAT, "L'exégèse biblique: éclatement ou renouveau?" *FoiVie* 93 (3, '94) 7-24.

During the past thirty years the dominant historical-critical paradigm of biblical interpretation has been challenged from various directions: semiotics, materialist interpretation and social-historical exegesis, feminist readings, reader-oriented approaches, and canonical criticism. The pluralism of readings must now be recognized as irreversible.—D.J.H.

659. T. MCCAUGHEY, "Preaching from the Bible," *Scripture in Church* [Dublin] 24 (96, '94) 478-480.

The article first considers the role and value of the biblical text in preaching. Then it reflects on particular questions that arise when Christians elect to preach from the OT.—D.J.H.

660. W. B. MCCLAIN, "African American Preaching and the Bible: Biblical Authority or Biblical Literalism?" *JournRelThought* 49 (2, '92-'93) 72-80.

The Bible was an important book for early African-American slave Christians. While they regarded it as Sacred Scripture, they had their own redaction method (liberation), reading strategies, and hermeneutics.—D.J.H.

661. J. MCKAY, "When the Veil is Taken Away: The Impact of Prophetic Experience on Biblical Interpretation," *JournPentTheol* 5 ('94) 17-40.

Whereas conservatism is a theology of biblical literalism and liberalism is a theology of biblical criticism, the charismatic approach to the Bible is a theology of biblical experience. The expression "shared experience" aptly expresses the charismatics' awareness of the similarity between their own experience and that of the prophets, apostles, and Jesus, and also their awareness of being active participants in the same drama in which the biblical personages were involved, of playing the same sort of part as they played in it, and of doing so in the same prophetic manner.—D.J.H.

662. M. McNamara, “Inspiration and Interpretation of Scripture: Some Centennial Reflections,” *Scripture in Church* [Dublin] 25 (97, ’95) 107-119.

The Pontifical Biblical Commission’s recent document on the interpretation of the Bible in the church [§ 38-1205] can be best understood as the culmination of a hundred years of reflection within the Catholic church and must be understood within the larger context of the biblical movement in the West over the past 340 years. Since there is a general feeling that the scientific study of the Bible has reached a sort of impasse, we are presented with an opportunity to reflect on the Bible as God’s word and the implications of this belief for the interpretation of it.—D.J.H.

663. R. Meynet, “L’analyse rhétorique. Une nouvelle méthode pour comprendre la Bible,” *NouvRevThéol* 116 (5, ’94) 641-657.

The French version of the introduction to rhetorical analysis of biblical texts that appears in Italian in *Civiltà Cattolica* [§ 39-664].—D.J.H.

664. R. Meynet, “Un nuovo metodo per comprendere la Bibbia: l’analisi retorica,” *CivCatt* 145 (3458, ’94) 121-134.

After describing the history and principles of rhetorical (or structural) analysis, the article illustrates its procedures and results with reference to Ps 44:6; Lk 11:31-32; 14:7-14; Mt 6:9-13; Mk 10:35-52/Mt 20:20-34; Lk 18:35–19:10; and Lk 15:1-32.—D.J.H.

665. S. Mueller, “God’s Word Alive: The Denver Experience,” *Living Light* [Washington, DC] 31 (1, ’94) 48-57.

The article explains the history, principles, curriculum, distinctive features, format, and effects of the adult Catholic Biblical School of the archdiocese of Denver.—D.J.H.

666. P. R. Noble, “Hermeneutics and Post-Modernism: Can We Have a Radical Reader-Response Theory? Part I,” *RelStud* 30 (4, ’94) 419-436.

One important constraint on interpretation is generally believed to be the reader-independent “givenness” of the text, which requires us to study it in ways that are appropriate to the kind of text it is. It is just this givenness that the reader-centered hermeneutics of S. Fish denies. If Fish is correct, it opens up for biblical studies a multitude of new projects which would hitherto have been regarded as quite impossible. The article assesses the viability of Fish’s hermeneutics as a hermeneutical/epistemological theory. It concludes that Fish has yet to produce a single example of radical interpretation that is both persuasive and relevant, and that his hermeneutical theory is fraught with severe internal problems.—C.R.M.

667. L. Perrone et al., “Bibliografia generale di storia dell’interpretazione biblica. Esegesi, ermeneutica, usi della Bibbia. Nr. 9 [1994/1],” *Annali di storia dell’esegesi* [Bologna] 11 (1, ’94) 325-390.

This installment [see § 38-648] provides bibliographical information for 940 books and articles on various aspects of the history of biblical interpretation: bibliography and general issues (nos. 1-191), history of exegesis (192-810), history of hermeneutics (811-839), and history of biblical uses (840-940). An index of biblical references is included (pp. 387-390).—D.J.H.

668. L. PERRONE ET AL., "Bibliografia generale di storia dell'interpretazione biblica. Esegesi, ermeneutica, usi della Bibbia. Nr. 10 [1994/2]," *Annali di storia dell'esegesi* [Bologna] 11 (2, '94) 647-696.

This installment [see § 39-667] lists 528 recently published books and articles on general matters (nos. 941-1022) as well as the history of exegesis (1023-1370), of hermeneutics (1371-1405), and of the uses of the Bible (1406-1468). The main categories are subdivided topically or chronologically. Indexes of scriptural references and names are included (pp. 680-696).—D.J.H.

669. J. J. PILCH, "Illuminating the World of Jesus through Cultural Anthropology," *Living Light* [Washington, DC] 31 (1, '94) 20-31.

After reflecting on the statements about culture and cultural anthropology in the Pontifical Biblical Commission's recent document on the interpretation of the Bible in the church [§ 38-1205], the article explains five concepts of the cultural anthropological approach with illustrations from the NT: cultural designation, group orientation, honor and shame, challenge and riposte, and group centeredness. Then it points out some contributions that this approach can make to the catechetical enterprise.—D.J.H.

670. R. RUBINKIEWICZ, "Midrasz jako zjawisko egzegetyczne (Midrash as Exegesis)," *CollTheol* 63 (3, '93) 11-26.

The article first traces the history and meaning of the word "midrash," relying on the insights of M. Gertner's *Terms of Scriptural Interpretation* (1962). Then it offers examples of midrash from the Hebrew Bible, drawn especially from M. Fishbane's *Biblical Interpretation in Ancient Israel* (1988). In particular, the Polish "Millennium" (of its acceptance of Christianity) translation of the Bible receives critical evaluation. In the final analysis, midrash draws divine illumination from the biblical text for contemporary believers. Lacking this, exegesis remains sterile.—J.J.P.

671. A. VANHOYE, "L'interpretazione della Bibbia nella chiesa. Riflessione circa un documento della Commissione Biblica," *CivCatt* 145 (3457, '94) 3-15.

The secretary of the Pontifical Biblical Commission discusses some aspects of its recent document on the interpretation of the Bible in the church [§ 38-1205]: the motives behind the publication of the document, the process by which the document was developed and written, and the debate within the commission about the "feminist approach" and other topics.—D.J.H.

672. R. VIGNOLO, "La forma teandrica della sacra Scrittura. Elementi biblici per una teologia della Scrittura e loro rilevanza ermeneutica," *StudPat* 41 (2, '94) 413-437.

The article reflects on the divine-human ("theandric") character of Scripture first with reference to the nature of writing in general and then with reference to particular texts in the Fourth Gospel—a work particularly well suited for developing a theology of the Bible and a solid basis for hermeneutics.—D.J.H.

673. B. K. WALTKE, "Exegesis and the Spiritual Life: Theology as Spiritual Formation," *Crux* 30 (3, '94) 28-35.

An accredited exegesis aims to open the exegete to an encounter with God, empathizes with the human author, and loves truth. It also takes into account the depravity of the human knower and the sovereignty of God.—D.J.H.

674. F. Watson, "Is Revelation an 'Event'?" *ModTheol* 10 (4, '94) 383-399.

The event-model of revelation plays down or suppresses the cognitive dimension of revelation, fails to relate revelation to the linearity of temporal existence, and overemphasizes the immediacy of the divine presence to humans. Analysis of the narrative of Paul's conversion in Acts 9 (see 22, 26) shows that this event does not conform to the specification of the event-model of revelation, and that it contains informational, diachronic, and communal dimensions.—D.J.H.

675. K. Weber, "Making the Biblical Account Relevant: A Narrative Analysis," *Living Light* [Washington, DC] 31 (1, '94) 16-19.

The power of narrative rests on the human readiness to identify and enter into the experience of others, whether by direct observation, story, or drama. Scripture is rich in narratives showing how God's people have responded to God's call. Propositional knowledge and narrative knowing are complementary and necessary forms of learning.—D.J.H.

676. J. R. Welsh, "Bible Study with the Poor of Brazil," *BibToday* 32 (6, '94) 364-368.

To evaluate how Brazilian Catholics use the "see-judge-act" reflection process, the article considers their life-situation (poverty, mobility, insecurity), the experiences that lead them to put a high value on biblical texts, and the expectations that they bring to biblical reflection.—D.J.H.

677. R. D. Witherup, "A New *Magna Carta* for Catholic Biblical Studies?" *BibToday* 32 (6, '94) 336-341.

This overview of the Pontifical Biblical Commission's "The Interpretation of the Bible in the Church" [§ 38-1205] highlights those features that have ramifications for the way Catholics study and interpret the Bible. It points out eight striking features of the document that indicate how wide-ranging and innovative the positions taken in it are.—C.R.M.

Textual Criticism

678. J. N. Birdsall, "A hundred years and more since Westcott and Hort: where have we got to in the textual criticism of the New Testament?" *ProcIrBibAssoc* 16 ('93) 7-19.

The vast increase in knowledge of variation even between evidently related NT manuscripts slowly eroded the deceptive simplicity of the tripartite analysis (Syrian, Neutral, Western) proposed by B. F. Westcott and F. J. A. Hort. There have been major advances since Westcott and Hort, in spite of the following of some false trails and the occasional lack of clear perception of the methodological issues at stake. The consensus that has emerged among several leading practitioners (E. C. Colwell, G. Zuntz, K. Aland) at the close of the 20th century augurs well for the next.—D.J.H.

679. I. de la Potterie, "Unexpected Confirmation," *30Days* [Rome] 6 (7-8, '94) 65-66.

All the scientific work of the past twenty years indicates that the identification of 7Q5 as Mk 6:52-53 is an acceptable proposition. Now after the 7Q5 discovery the Gospels assume the tone of historical testimony collated almost directly from eyewitness accounts. [The same issue contains discussions of the text by L. Brunelli (pp. 60-61) and S. M. Paci (pp. 61-62), as well as Paci's interview with the papyrologist O. Montevecchi (pp. 63-65).]—D.J.H.

680. J. C. GIBERT, "Teaching about Manuscripts and Fragments," *ClassJourn* 90 (1, '94) 67-79.

The article describes pedagogical exercises that introduce the basics of textual transmission (with reference to the Cologne fragment of Archilochus) and the process involved in making manuscripts (scribes, editors, readers).—D.J.H.

681. E. LOHSE, "Neue Auflagen des Greek New Testament und des Novum Testamentum Graece," *ZeitNTWiss* 85 (3-4, '94) 290-291.

The 4th edition of *The Greek New Testament* and the 27th edition of the Nestle-Aland *Novum Testamentum graece* present the same Greek text. The essential advance in both editions comes from the fundamental reworking of the critical apparatus.—D.J.H.

682. M. SILVA and T. BAARDA, "Review Symposium of GNT^4," *BibTrans* 45 (3, '94) 348-356.

After introductory comments on the fourth edition of *The Greek New Testament* (1993) by H. P. Scanlin, the reviewers evaluate the new edition in relation to its stated purpose of providing a reliable Greek NT text for translators. Silva's discussion (pp. 349-353) treats discourse segmentation, textual variants, textual evidence, and textual evaluation. The distinctive value of this volume lies in its unique presentation of textual evidence and the comparative data it provides regarding alternative punctuation. Baarda (pp. 353-356) focuses on the textual apparatus (the fourth edition, an example from the *Diatessaron,* the choice of variants in the apparatus, and the difficulty of the apparatus). Despite the enormous work done by some great experts to improve *The Greek New Testament,* the whole set-up of this Bible translator's edition should be reconsidered.—C.R.M.

683. T. C. SKEAT, "The Origin of the Christian Codex," *Zeitschrift für Papyrologie und Epigraphik* [Bonn] 102 ('94) 263-268.

Every one of the 42 known papyrus fragments of the Gospels is from a codex. This is an astonishing statistic, if we reflect that among non-Christian papyri the roll form predominated for centuries. The motive for the Christian adoption of the codex is found in the fact that it could contain the texts of all four Gospels. No roll could do this. The decision seems to have been prompted by the publication of John (ca. A.D. 100), and the desire to safeguard the then existing four Gospels from either addition or subtraction.—C.R.M.

684. C. P. THIEDE, "Greek Qumran Fragment 7Q5: Possibilities and Impossibilities," *Biblica* 75 (3, '94) 394-398.

It is highly likely that 7Q5 = Mk 6:52-53 will sooner or later have to be added to the official list of NT papyri. V. Spottorno's attempt to identify 7Q5 as Zech 7:3b-5 [§ 37-1152] must be rejected as impossible for paleographical and philological reasons.—D.J.H.

685. D. B. WALLACE, "The Majority-Text Theory: History, Methods and Critique," *JournEvangTheolSoc* 37 (2, '94) 185-215.

After a brief history of the modern Majority Text movement in NT textual criticism, the article examines the premises and methods of the proponents of the Majority Text. Then it offers a critique of this approach with reference to its doctrinal underpinnings, appeal to external evidence, and disdain for internal evidence. The doctrinal a priori of the traditionalists is both bibliologically schizophrenic (for it does not work for the OT) and without a decent exegetical basis. Stripped of its fideistic stance, the traditional-text theory is just barely within the realm of historical possibility.—D.J.H.

Textual Criticism, §§ 39-707, 838, 900–901.

Biblical Linguistics and Philology

686. J. MATEOS, "πάλιν en el Nuevo Testamento," *FilolNT* 7 (13, '94) 65-80.

The NT Greek adverb πάλιν establishes a relation between two facts that can be defined according to the context either as analogy (complete or partial) or as parallelism (without temporal narrative succession).—D.J.H.

687. A. J. OŁÓW, "Znaczenie formuły qr' bšm YHWH w Starym Testamencie i literaturze międzytestamentalnej (The Meaning of qr' bšm YHWH in the Old Testament and the Intertestamental Literature)," *CollTheol* 63 (3, '93) 79-83.

The theological meaning of the phrase "to call on the name of God" always depends on context. The first occurrence (Gen 4:26) interpreted as prayer raises a question about the meaning of Cain and Abel's activity (Gen 4:3-5). A second meaning (1 Kgs 18:24) is to call upon God for help (though the Targums interpret it as prayer). A third meaning is to worship the name of YHWH (Ps 80:19; 116:13, 17). Parallels to these usages can be found in Herodotus and ps.-Aristeas. Philo denied that God has a particular name. Josephus believed that God's name should be used only on certain occasions. The early Christians considered themselves those who "call on the name of the Lord" (Acts 9:14, 21; 1 Cor 1:2; 2 Tim 2:22), recognizing Jesus as Lord.—J.J.P.

688. A. PIÑERO, "New Testament Philology Bulletin No. 13," *FilolNT* 7 (13, '94) 91-123.

This bulletin [see § 38-1260] provides bibliographic information and (in many cases) summaries of content for 246 recently published books and articles pertaining to NT philology.—D.J.H.

689. L. T. STUCKENBRUCK, "An Approach to the New Testament through Aramaic Sources: The Recent Methodological Debate," *JournStudPseud* 8 ('91) 3-29.

The article surveys three major positions advanced in the 20th century concerning the Aramaic sources that provide the most suitable approach to the language of Jesus: those represented by G. Dalman, P. Kahle (and M. Black), and J. A. Fitzmyer. Kahle and his students have shown that the Palestinian Targums contain early material and have provided invaluable tools for assessing the growth of Jewish traditions. Yet Fitzmyer is correct in insisting that an Aramaic approach to the NT ought to begin with the evidence from between 200 B.C.

and A.D. 200: texts and fragments from Qumran, Naḥal Ḥever, Murabbaʿat, and inscriptions from Jerusalem.—D.J.H.

690. P. R. WHALE, "More Efficient Teaching of New Testament Greek," *NTStud* 40 (4, '94) 596-605.

There is a surprisingly small body of syntax, coherent in that it provides an introduction to all the major morphological and syntactical features of the language, which covers well over two thirds of the NT text. On the basis of a research project, and the experience of teaching and evaluating a course that grew out of the research, the article establishes clear recommendations for the staging of the teaching of NT Greek accidence and syntax in such a way as to help students read widely with comprehension while also allowing coverage of all the language normally dealt with in a beginners course.—C.R.M.

Biblical Translation

691. J. BARR, "Modern English Bible Versions as a Problem for the Church," *QuartRev* 14 (3, '94) 263-278.

The multiplicity of English Bible versions has brought about a change in the whole mode in which we may use the Bible in the churches. After describing the shift from the Authorized Version, the article discusses the case of the New English Bible, the reasons for new English translations, the question of evangelical translations, text and annotation, and choosing among English Bible versions.—D.J.H.

692. M. BENHAYIM, "Alleged Anti-Jewish Bias in the New Testament: A Response," *BibTrans* 45 (3, '94) 338-342.

R. L. Omanson [§ 37-630] evidences the tendency among many modern commentators to blur the important distinction between abuse and misuse of biblical texts and the original meaning and context of the texts themselves. The fact that the NT derives from a Jewish faith context in great tension with the mainstream of the Jewish people to this very day requires sensitivity in translation, captioning, and study comments without, however, compromising the integrity of the Scriptures themselves. [Omanson offers a response (pp. 342-343) in the same issue.]—C.R.M.

693. D. BERGANT, "A Rose by Any Other Name Could Be a Tulip," *BibToday* 32 (5, '94) 306-310.

Solutions to the problem of gender-specific language in the Bible have included linguistic accommodations, highlighting previously neglected feminine imagery and symbolism, and reexamination of the function and structure of language. The challenge before us is the formulation of a translation and accommodation that are faithful to both the ancient text and the contemporary context.—D.J.H.

694. P. N. BROOKS, "William Tyndale (?1494-1994). A Quincentennial Tribute," *ExpTimes* 106 (1, '94) 14-16.

Tyndale's thought, both political and religious, has been as neglected as any critical assessment of his role in the context of English history. Likewise, his real competence as a linguist who, with almost unerring pastoral sense, made both OT and NT Scripture come alive for the comfort of simple souls has rarely been appreciated.—D.J.H.

695. T. GEORGE, "The Translator's Tale," *ChristToday* 38 (12, '94) 36-38.

This year marks the five-hundredth anniversary of W. Tyndale's birth. The enormous influence of Tyndale's translation is seen in the fact that some 90 percent of his words were absorbed into the King James Version and about 75 percent into the Revised Standard Version. Many of Tyndale's words and phrases have become woven into the fabric of the English language.—C.R.M.

696. J. JENSEN, "Inclusive Language and the Bible," *America* 171 (14, '94) 14, 16-18.

Since in English the terms "man" and "he" are no longer regarded as inclusive, to maintain them where the biblical text is inclusive is bad translation. Recent tactics in the debate about inclusive language have been more like the maneuvers of the gun and tobacco lobbies than what might be expected of Catholics.—D.J.H.

697. L. LEGRAND, "Persian Bible in India," *IndTheolStud* 31 (2, '94) 158-161.

The first translation of the Bible made in India was done in Persian under the direction of Akbar (1556-1605) at the Mughul court in Agra.—D.J.H.

698. T. LENCHAK, "The Bible and Intercultural Communication," *Missiology* 22 (4, '94) 457-468.

Communication becomes complicated when sender, receiver, and message come from different worldviews, languages, and cultures. The Bible, though a literary work, was written largely to be read aloud. We can read the Gospels with great profit if we see Jesus as a master of oral discourse who addresses those who are masters at listening. If missionaries could approach people more explicitly through their oral forms (as Jesus did), then evangelization might become more relevant.—D.J.H.

699. S. W. PATTEMORE, "Principalities and Powers in Urak Lawoi'. Part 2: Contextualizing the Supernatural," *BibTrans* 45 (3, '94) 315-321.

This installment [see § 39-50] investigates how the terms in the NT lists of "powers" (ἀρχαί, ἐξουσίαι, θρόνοι, δυνάμεις, etc.) can best be rendered in the language of the animistic Urak Lawoi' people of South Thailand. Examination of the contextual meaning of the NT terms for "spiritual powers" has shown that they occupy a very similar "conceptual space" to at least three classes of Urak Lawoi' spirit beings, which encourages the use of indigenous terms to translate the NT lists of such powers.—C.R.M.

700. K. A. STRAND, "Some Significant Americana: The Saur German Bibles," *AndUniv SemStud* 32 (1-2, '94) 57-106.

The Christopher Saur German Bible, which appeared in three editions in Germantown, PA (1743, 1763, 1776), holds a significant place in the history of early Americana, because it is the first series of Bibles printed in America in any European language. After discussing the Saur family, the article deals with Bible printing in America, the Saur Bible, the common elements in the three editions, and the specific features of each edition. Photographs and facsimiles are presented on pp. 79-106.—D.J.H.

701. E. A. WCELA, "Who Moved the Manger?" *BibToday* 32 (5, '94) 311-316.

The Contemporary English Version (CEV) is lively and clear. Although originally aimed at children, adults find it appealing. It eliminates the need for much explanation when people begin reading it.—D.J.H.

Computer-Assisted Research

702. S. HEWITT, "Revolution in Bible Study," *BibArchRev* 20 (6, '94) 63-66.

Two critical aspects of computer technology have initiated a new age of Bible study: advances in software programs and search capability, and improved access to various electronic reference works. This article seeks to introduce what is possible through computerized Bible study, what resources are available, and what we can expect in the future.—D.J.H.

703. D. G. MCCARTNEY, "Notes on Computing," *WestTheolJourn* 56 (2, '94) 451-455.

The article describes and evaluates three packages for the Windows operating environment: *Logos Bible Software* (Logos Research Systems), *Bible Windows* 2.5 (Silver Mountain Software), and *Bible Works for Windows* 2.3 (Hermeneutika). If all that is desired is quick access to texts, some simple concording capability, and the ability to transfer Greek and Hebrew into a word processor, one should go with *Logos*. For those who want extensive and easy grammatical searching capability, *BWin* is probably the program of choice. Scholars who are doing close analysis and comparison of versions or want to do extensive notation on original language texts will be most satisfied with *BWW* after they learn to use it.—D.J.H.

Scholars

704r. R. H. BLOCH, *God's Plagiarist* [*NTA* 39, p. 123].

D. JOHNSON, "The Tycoon Priest," *New York Review of Books* [New York] 41 (15, '94) 56, 58.—Bloch's biography of J.-P. Migne is original and pointed in its learning. Migne was a man of unlimited ambition whose achievements were solidly real. Bloch succeeds remarkably in showing how Migne's enterprise is to be compared to the phenomenon of the *grands magasins* that were assailing the customers of Paris. Yet one would like to know more about Migne's actual religious beliefs.—D.J.H.

705. M. J. BORG, "Profiles in Scholarly Courage. Early Days of New Testament Criticism," *BibRev* 10 (5, '94) 40-45.

More than two centuries ago it occurred to a few European intellectuals that Jesus as a figure of history may have been quite different from Jesus as portrayed in the Gospels. Whatever their personal faults and limitations, the pioneers of biblical criticism (H. S. Reimarus, G. Lessing, D. F. Strauss, etc.) were heroes of the Enlightenment.—D.J.H.

706. F. E. BRENK, "In memoriam: Roderick A. F. MacKenzie, SJ (1911-1994)," *Biblica* 75 (3, '94) 447-448.

By the 1960s MacKenzie had become Canada's foremost Catholic OT scholar. As rector of the Pontifical Biblical Institute (1963-69) he gained a large group of friends in ecclesiastical circles and opened its doors to the outside world.—D.J.H.

707. J. A. BROOKS, "Bruce Metzger as Textual Critic," *PrincetonSemBull* 15 (2, '94) 156-164.

This assessment of Metzger's impact upon the discipline of NT textual criticism treats his significance to the field, major publications on textual criticism, work on *The Greek New Testament,* textual theory, and influence upon the NRSV. A three-page bibliography updates and supplements the bibliography that appeared in his 1981 *Festschrift* [*NTA* 27, pp. 88-89].—C.R.M.

708. E. E. ELLIS, "Institute for Biblical Research 1973–1993 Prologue and Prospects," *BullBibRes* 4 ('94) 35-40.

The article describes the genesis, goals, and projects of the Institute for Biblical Research, including the journal *Bulletin for Biblical Research.*—D.J.H.

709. W. H. C. FREND, "Edward Gibbon (1737-1794) and Early Christianity," *JournEccl Hist* 45 (4, '94) 661-672.

In his *History of the Decline and Fall of the Roman Empire* (1776-88), Gibbon wrote as an observer of religion and of Christianity primarily as a social force. He believed that European civilization faced two permanent threats: the external enemy of "barbarism," and the internal enemy of "religion." The article surveys the role of Christianity in the ruin of the Roman empire in Gibbon's history, and concludes with comments on the reception of his work.—D.J.H.

710. J. GILLMAN, "Faith and Science Together: The Work of the Pontifical Biblical Commission," *Living Light* [Washington, DC] 31 (1, '94) 10-15.

Under the original charter (1902) of Pope Leo XIII, the Pontifical Biblical Commission was a magisterial instrument of the Holy See. Since its reorganization (1971) under Pope Paul VI, it has functioned in a consultative role for the Congregation of the Faith (i.e. like a subcommission to that commission). The article sketches the work of the Biblical Commission in both phases of its history.—D.J.H.

711. P. GRAU, "Mathias Delcor ou la fidélité aux sources," *Chronique* [Toulouse] (1, '94) 17-34.

The article describes the origins, education, and achievements of the late Professor Delcor (1919-92) both in Catalan literature and in biblical and oriental studies. [The same fascicle contains an introduction by G. Passerat (p. 5), a photograph of Delcor, his *curriculum vitae* (pp. 9-15), poems by him in Catalan, an appreciation by J. Auneau of his research on the Hebrew Bible and West Semitic religions (pp. 39-49), and a bibliography of his writings (pp. 51-66).]—D.J.H.

712. B. MONTAGNES, "Marie-Joseph Lagrange. La figure du savant et du croyant," *NouvRevThéol* 116 (5, '94) 715-726.

After discussing Lagrange's life (1855-1938) and personality, the article assesses his achievements as a biblical scholar and reflects on him as a believing Christian faithful to the church.—D.J.H.

713. O. Mund, "P. Wolfgang Pax OFM," *WissWeis* 57 (2, '94) 295-301.

Pax (1912-1993) taught and did research for many years at the Studium Biblicum Franciscanum in Jerusalem. After supplying biographical data about his life, the article lists his many publications about biblical theology, the Holy Land, and related topics.—D.J.H.

714. F. W. Norris, "Black Marks on the Communities' Manuscripts," *JournEarlyChrist Stud* 2 (4, '94) 443-466.

Founded in 1970, the North American Patristics Society was born in philology and still has roots within it. What is crucial now is how those who work so hard on the close reading of texts can use that study to teach themselves how much the paradigms of their controlling communities form the conclusions that they reach. It is precisely in creating critical texts and translations that we can see the ways in which new historicist and deconstructive readings are truthful.—D.J.H.

715. T. Prendergast, "Professor R. A. F. MacKenzie, S.J.," *StudRel/SciRel* 23 (2, '94) 227-228.

The article sketches the late Professor MacKenzie's life (1911-94) and academic career, and provides a bibliography of his books and articles. A Jesuit scholar-priest, he combined academic rigor with a simple faith. He was appreciated for his passionate honesty and personal graciousness.—D.J.H.

716. S. Schreiner, "'Ewangelia jako dokument historii wiary żydowskiej'. Nowy Testament w interpretacji Leo Baecka (The Bible as a Document of the History of Jewish Faith. The New Testament in the Interpretation of Leo Baeck)," *CollTheol* 64 (2, '94) 25-35.

Baeck (1873-1956) regarded Christianity as a daughter of Judaism and Jesus as a Jew among Jews. He perceived Christian ethics as derived from Judaism and having its source in the Pharisaic movement. He defended the Pharisees against the attacks of Christian theologians, for whom the name "Pharisee" was synonymous with hypocrisy. Baeck's views met with no response in his own day. They should reach all Christians today.—D.J.H.

717. D. Senior, "Carroll Stuhlmueller, CP, (1923-1994)," *Living Light* [Washington, DC] 31 (1, '94) 58-61. [See § 38-70.]

A description of the late Professor Stuhlmueller's life, contributions to biblical scholarship and church life, and personal characteristics.—D.J.H.

718. A. Vanhoye, "Παρελθόν και παρόν της Βιβλικής Επιτροπής (Past and Present of the Biblical Commission)," *DeltBibMel* 22 (2, '93) 35-48.

The Greek version of an article published in French in *Gregorianum* [§ 38-80].—D.J.H.

719. G. Vermes and H. Shanks, "Escape and Rescue. An Oxford Don's Peregrinations. An Interview with Geza Vermes," *BibRev* 10 (3, '94) 30-37.

Vermes responds to Shanks's questions about his early life in Hungary, his coming to England, identity as a Christian and a Jew, views on Jesus and Christian origins, and contributions to the publication of the Dead Sea scrolls and to research on Second Temple Judaism.—D.J.H.

720. W. ZAGER, "Albert Schweitzers Anleitung zu selbständiger exegetischer Arbeit. Kleine Lesefrüchte aus den Kollegheften Albert Schweitzers," *ZeitNTWiss* 85 (3-4, '94) 286-289.

Examination of Schweitzer's Strasbourg notebooks (1902, 1906) reveals how he insisted upon students doing independent exegetical work by encouraging them to use dictionaries and concordances, and by discouraging them from using biblical commentaries.—D.J.H.

Bulletins

721. E. COTHENET, "Bulletin d'Écriture Sainte," *EspVie* 104 (37, '94) 489-495.

Descriptions and evaluations of six recently published books: D. Vigne, *Christ au Jourdain* (1992); S. Ngayihembako, *Les temps de la fin* (1994); F. Manns, *Jésus Fils de David* (1994); E. Cuvillier, *Qui donc es-tu, Marie?* (1994); M. Bouttier, *Mots de passe* (1993); and *La Bible de Navarre. L'Évangile selon Saint Matthieu* (1994).—D.J.H.

722. M. DUDUIT, "Books and The Book: 1994 Survey of Bibles and Bible Reference," *Preaching* [Louisville, KY] 10 (3, '94) 34-36.

A bulletin of recently published volumes in Bible commentary series and editions of English Bible translations.—D.J.H.

723. P. FIEDLER, "Neues Testament und Liturgie," *ArchivLiturgWiss* 35-36 (1-2, '93-'94) 235-251.

This bulletin of books and articles (mainly in German) relating to the NT and liturgy [see § 32-1062] is divided into the following sections: Jesus—Christ; early Christianity in the framework of ancient Judaism; Jesus' death (historical questions, interpretations), Eucharist—Lord's Supper; Paul and his preaching; Gospels and Acts; and early church developments (church and office, Letters and Revelation).—D.J.H.

724. D. SENIOR, "The Bible in Review. The New Testament and Related Topics," *Bib Today* 32 (6, '94) 388-396.

Descriptions and evaluations of forty recent books, all in English, on the NT and related matters.—D.J.H.

725. B. SZIER, "Polska bibliografia biblijna za rok 1990/1991" [Polish Biblical Bibliography for the Year 1990/1991], *RoczTeol* 40 (1, '93) 135-147.

This list [see § 38-1304] of books and articles in Polish on various aspects of OT and NT study appears according to the alphabetical order of the authors' names.—D.J.H.

726. H. WANSBROUGH, "New Testament Chronicle," *Priests & People* 8 (11, '94) 443-448.

Descriptions and evaluations of fourteen recently published books [see § 38-701] appear under four headings: Gospels and Acts (six), Pauline writings (five), the book of Revelation (two), and general (one).—D.J.H.

GOSPELS—ACTS

Gospels (General)

727. O. E. ALANA, "The secret disciples of Jesus," *DeltBibMel* 22 (1, '93) 43-48.

Apart from the Twelve and the Seventy it is possible to identify in the Gospels a group of "secret disciples" of Jesus to which Joseph of Arimathea, Nicodemus, Jairus, and Chuza may have belonged.—D.J.H.

728. E. K. BROADHEAD, "What Are the Gospels? Questioning Martin Kähler," *Pacifica* 7 (2, '94) 145-159.

Kähler's maxim (1892) that the Gospels are passion narratives with extensive introductions was at best only partly correct. After discussing the historical and theological context from which Kähler's maxim emerged, the article considers the ways in which it was taken up and developed in form-critical and redactional studies, notes some recent challenges, and examines it in the light of the narrative analysis of Mark's Gospel. Kähler's major thesis—that the primary orientation of the Gospels is christological—must be affirmed. But his assertion that the apostolic preaching holds priority over the Jesus-material is suspect. The material preceding the passion is significant in its own right and serves as the very foundation for the story of Jesus' death.—D.J.H.

729. J. CISETTI, "A Man Sent from God," *Emmanuel* 100 (10, '94) 619-623.

Just as each Gospel has its own Christology, so each has its own approach to John the Baptist ("Baptistology"), which reflects the Christology and concerns of the individual Evangelists. The higher the Christology, the higher the Baptistology and the greater the effort to subordinate it to the Christology.—D.J.H.

730. D. JACOBS-MALINA, "Gender, Power, and Jesus' Identity in the Gospels," *BibTheol Bull* 24 (4, '94) 158-166.

The domestic domain, the root of patriarchal culture, provides the first experiences of power and control, of male and female gender roles. Within the patriarchal perspective of the 1st-century Mediterranean world the Gospel tradition tells of Jesus' introduction of a family based on belief, not on blood. Jesus' life and teaching reflect the perspective and values of the family where God is father.—C.R.M.

731. J. KARAVIDOPOULOS, "Citation de Zacharie dans le Nouveau Testament," *DeltBibMel* 23 (1, '94) 48-55.

Investigation of the citations of the book of Zechariah in the Gospels (Mt 21:5 = Zech 9:9; Mt 27:9-10 = Zech 11:12-13; Mt 26:31/Mk 14:27 = Zech 13:7; Jn 19:37 = Zech 12:10) indicates that the Evangelists used the OT rather freely. They found a functional rather than formal relation between the prophetic texts and the events that they recounted.—D.J.H.

732. C. SAFRAI, "'Kultura sporów' w zastosowaniu do tradycji nowotestamentowej (Culture of Controversy — Applied to the Gospel Tradition)," *CollTheol* 64 (2, '94) 37-42.

Jesus' disputes with Jewish opponents (especially the Pharisees and scribes) in the Gospels must be viewed in the framework of the rabbinic "culture of controversy." Many rabbinic controversies (e.g. those between Hillel and Shammai) stemmed not from deep hostility but rather from a desire to get to know better the views of one's partners and to achieve a clearer articulation of one's own views. Those disputes whose memory has endured to our times were "for the sake of heaven."—D.J.H.

733. T. THATCHER, "The Gospel Genre: What Are We After?" *RestorQuart* 36 (3, '94) 129-138.

After reflecting on efforts by D. Aune and C. H. Talbert to revitalize the interpretation of the Gospels as Greco-Roman "biography," the article defines a genre as a certain group of writings sharing a certain set of conventions recognizable in a certain social matrix. Then it considers those characteristics that make the canonical Gospels most distinct from Greco-Roman literary types. The closest parallels to the Gospel genre are most likely to be found within the same Jewish matrix that gave rise to the church itself.—D.J.H.

734. R. TOMCZAK, "Cud znakiem boskiego posłannictwa Jezusa (Miracle as the Token of the Divine Mission of Jesus)," *RoczTeol* 40 (2, '93) 53-69.

The contemporary approach to Jesus' miracles regards them as signs (rather than proofs) of Jesus' divine mission. The miracles reveal Jesus as the divine legate, and together with other signs (prophecies, biblical arguments, the resurrection, etc.) point to his divine mission.—D.J.H.

Gospels General, §§ 39-683, 1252.

Jesus

735. ANON., "Gesù ha realmente affermato di essere Messia e Figlio di Dio," *CivCatt* 145 (3462, '94) 457-469.

The Gospels, Pauline letters, and other NT writings affirmed that Jesus is the crucified and risen Messiah and the Son of God because Jesus himself affirmed this during his earthly life. These christological claims cannot be explained as due merely to the creativity of the early Christian community.—D.J.H.

736. P. ARTZ, "'Don't Go Mistaking Paradise.' Jesus in der Rockmusik am Beispiel der Lieder Bob Dylans," *ProtoBib* 3 (2, '94) 129-138.

The article presents a chronological review of the presence of Jesus and biblical themes in Dylan's songs. In the early period Jesus serves the goal of protest songs, in the late 60s and 70s he shines through other figures in unfamiliar forms, and after 1978 his message is proclaimed and actualized by a believing Dylan.—C.R.M.

737. A. BASS, "Jesus and Divorce," *BibToday* 32 (6, '94) 359-363.

In contrast to Jesus' seemingly harsh and uncompromising teaching regarding divorce and adultery in Mk 10:1-12, the Johannine episodes about the woman at the well (Jn 4:1-42) and the adulterous woman (Jn 7:53–8:11) highlight Jesus' compassionate attitude to those who have experienced the suffering that comes with divorce or adultery.—D.J.H.

738. I. W. BATDORF, "Exercising the Canonical Option in the Quest for Jesus," *Evang Journ* 12 (2, '94) 51-59.

The so-called quest for the historical Jesus from H. S. Reimarus to J. D. Crossan has attempted to separate Jesus from the canon of Scripture. When placed in its proper canonical context, however, Jesus' life is interpreted in light of his death and resurrection, with a respect for faith, and in a doxological way.—D.J.H.

739. H. D. BETZ, "Jesus and the Cynics: Survey and Analysis of a Hypothesis," *JournRel* 74 (4, '94) 453-475.

The article first reviews contemporary versions of the hypothesis that the historical Jesus is best understood in analogy to the itinerant Cynic preacher of Hellenistic urban culture (F. G. Downing, B. L. Mack, L. E. Vaage). Then it discusses Jesus and Cynicism according to early Christian sources, the modern reception of Cynicism, F. Nietzsche's neo-Cynicism, and major problems regarding the current hypothesis. The proponents of the "Jesus as Cynic" hypothesis have made it easy to criticize it simply on methodological grounds. For example the presumed presence of Cynics in the Galilean society in which Jesus lived is mostly fanciful conjecture. Further, the sources for 1st-century Cynicism show a great diversity within the movement. Nevertheless further investigations of the hypothesis are warranted.—C.R.M.

740. J. A. DRAPER, "Jesus and the Renewal of Local Community in Galilee. Challenge to a Communitarian Christology," *JournTheolSAfric* 87 ('94) 29-42.

After reviewing previous quests for the Jesus of history, the article considers various dimensions of the "third quest" and their relation to the centrality of community even at the very outset of the Christian faith. Any serious incarnational Christology should begin with Jesus' location in a concrete network of human relationships; any omission here would be a historical distortion. The findings of the third quest indicate that we can only begin to define the person of Christ in terms of Jesus as a product and also as a shaper of community.—C.R.M.

741. J. J. ENGELBRECHT, "Die maagdelike ontvangenis van Jesus Christus: Opmerkings oor 'n belangrike debat (The virginal conception of Jesus Christ: Remarks on an important debate)," *HervTeolStud* 50 (1-2, '94) 296-310.

In the hope of stimulating debate and dialogue about Jesus' virginal conception among South African NT scholars and systematic theologians, the article outlines the treatments of the topic by D. Patte, J. D. G. Dunn, and R. E. Brown, respectively.—D.J.H.

742. G. C. FULLER, "The Life of Jesus, after the Ascension (Luke 24:50-53; Acts 1:9-11)," *WestTheolJourn* 56 (2, '94) 391-398.

The article outlines a second volume in Jesus' biography that would begin with his ascension: Jesus has ascended to the Father; Jesus presents himself to the Father; Jesus rules as King; Jesus is preparing a place for his people; Jesus intercedes for his people; Jesus is with his people; and Jesus is waiting to come again.—D.J.H.

743. H.-J. GÖRTZ, "Glaube *und* Geschichte. Zur Rückfrage nach Jesus Christus," *TheolGlaub* 84 (3, '94) 330-343.

After discussing the new understanding of fundamental theology and the place of Jesus Christ in it, the article considers the historical quest for Jesus and its significance for the credibility of Christian faith both "outwards" and "inwards" (guarding it from gnosticism, mythology, and ideology). Then it insists on the need for respecting both faith and history in this historical quest.—D.J.H.

744. P. GRELOT, "La conception virginale de Jésus et sa famille," *EspVie* 104 (46, '94) 625-633.

This critique of the treatment of Jesus' virginal conception in J. Duquesne's *Jésus* (1994) considers the early Christian belief that Jesus was Son of God from birth, the independent and converging testimony in the Matthean and Lukan infancy narratives about Jesus' divine sonship and virginal conception, and the new evidence from the Qumran Aramaic texts of Tobit that "brother" can mean "cousin" and the implications of this fact for the NT texts about Jesus' family. It concludes with criticisms of Duquesne's methodology in approaching the NT infancy narratives.—D.J.H.

745r. W. HAMILTON, *A Quest for the Post-Historical Jesus* [*NTA* 38, p. 461].

K. VANHOOZER, "Always Fiction?" *Reviews in Religion and Theology* [London] 1 (3, '94) 20-24.—This examination of 19th- and 20th-century Jesus fictions is based on the premise that we ought to look more favorably on those who have written about Jesus knowing that they were doing fiction. For Hamilton, ideological projection is not only an occupational hazard of Christology but also the inevitable tool of the trade. But he fails to appreciate the Evangelists as literary and theological artists—poets—in their own right.—D.J.H.

746. M. HENGEL, "Wer war Jesus von Nazareth? Eine aktuelle Bilanz der neutestamentlichen Forschung," *Evangelische Kommentare* [Stuttgart] 27 (10, '94) 605-608, 610.

The article outlines what is involved in investigating Jesus as a historical figure with reference to the ancient sources (Paul's letters, Mark, Q, Matthew, Luke), the nature of the traditions underlying these sources, and the criteria for determining what can be attributed to Jesus.—D.J.H.

747. A. J. HULTGREN, "Jesus of Nazareth: Prophet, Visionary, Sage, or What?" *Dialog* 33 (4, '94) 263-273.

The article describes the three dominant pictures of Jesus in the scholarly literature and attempts an assessment of them: Jesus the prophet (J. Weiss, G. Bornkamm, G. Vermes, E. P. Sanders), Jesus the visionary (A. von Harnack, M. Borg), and Jesus the sage (J. D. Crossan, B. L. Mack, the Jesus Seminar). Although we can agree with the newer emphases that Jesus was a visionary and a sage, we need not and should not dispense with the older view that Jesus was an eschatological prophet.—D.J.H.

748. A. J. HULTGREN, "The Jesus Seminar and the Third Quest," *Pro Ecclesia* [Northfield, MN] 3 (3, '94) 266-270.

What is new about the Jesus Seminar can be summarized under three headings: (1) the collaborative work of a particular group, (2) the use of noncanonical sources (especially *Gospel of Thomas*) on a par with the canonical Gospels, and (3) the prevailing view of the fellows of the seminar that Jesus was a sage or traveling sage. The question that lurks in all this is whether the Jesus Seminar and the third questers in general are not in fact seeking to dismantle and rebuild the whole edifice from the ground up. In other words, could there be a theological agenda among them?—C.R.M.

749. L. E. KECK, "The second coming of the liberal Jesus?" *ChristCent* 111 (24, '94) 784-787.

The alleged third quest of the historical Jesus, while no more uniform than its predecessors, is determined to know as precisely as possible what Jesus did and did not say, and to understand the critically certified Jesus as a historical phenomenon in the social landscape of his time. The article evaluates the approaches taken in recent monographs by M. J. Borg, J. D. Crossan, and G. Vermes. Vermes's Jewish and eschatological Jesus is much more plausible than Borg's and Crossan's separation of Jesus from futurist eschatology, secularized reduction of his message and mission to (peasant) class protest and social reconstruction, and refusal to acknowledge the positive and formative influence of Jewish piety on Jesus.—C.R.M.

750. J. KREMER, "Was Jesus eigentlich wollte und heute will. Überlegungen zum Grundanliegen Jesu und dessen Rezeption in der Kirche," *StimmZeit* 212 (8, '94) 507-524.

The article first examines issues connected with Jesus' proclamation of the "kingdom" or "reign" of God in order to establish and evaluate his understanding of the concept. Next it considers the early church's treatment of the preaching of Jesus with respect to the resume in Mk 1:15, the new interpretation in the Pauline epistles, and the version of Jesus' kingdom of God preaching found in Jn and Revelation. Finally it reflects on the continuing significance of Jesus' preaching of the kingdom of God and its reception in the churches.—C.R.M.

751. M. R. MACINA, "Jésus 'le juif' ou Jésus 'l'Hérodien'? à propos d'une thèse récente d'A. Paul," *FoiVie* 93 (3, '94) 87-104.

A. Paul's portrayal of Jesus as a Herodian, Mediterranean, and Christian figure [§ 38-718] rests mainly on assertions without any convincing proofs. He assumes an idyllic, even hagiographic, picture of Herod the Great that the ancient sources do not justify. His theology and exegesis are based on a ferocious rejection of the Jewish incarnation of God's plan.—D.J.H.

752r. J. P. MEIER, *A Marginal Jew,* vol. 1 [*NTA* 36, p. 266; § 38-716r].
J. D. CROSSAN, *The Historical Jesus* [*NTA* 36, p. 420; § 38-102r].

J. NEUSNER, "Who Needs 'The Historical Jesus'? An Essay-Review," *BullBibRes* 4 ('94) 113-126.—M. Smith's quest for the historical Jesus in *Jesus the Magician* (1978) surely produced a scandal, and not only the results. The books of Meier and Crossan should be read as valiant efforts, in the face of the ridiculous and absurd, to establish the rationality and reputation of a failing enterprise. Crossan's book is personal and more compelling, Meier's a definitive account of the state of pretty much every question he treats. But the quest for the historical Jesus is monumentally irrelevant to the study of history. [C. A. Evans responds in the same issue (pp. 127-133) that historical Jesus research is credible and necessary.]—C.R.M.

753r. J. P. MEIER, *A Marginal Jew,* vol. 2 [*NTA* 39, p. 326].

J. A. FITZMYER, "Rethinking the Historical Jesus," *America* 171 (16, '94) 25-27.—Meier extends his work on Jesus with the same rigor of discussion, attending to Jesus' mentor, message, and miracles. Here one finds an excellent treatment of all that can be said about the historical relation of Jesus to John the Baptist. One cannot find a better-balanced handling of Jesus' kingdom-preaching. The analysis of the problem of Jesus' miracles is sane. Meier's work in the two volumes produced so far provides the requisite and balanced discussion needed in the study of the historical Jesus.—C.R.M.

754r. IBID.

L. T. JOHNSON, "Testing the Gospel story," *Commonweal* 121 (20, '94) 33-35.—The book follows with unusual consistency the clear method described in the first volume [see § 36-1210r]. Meier's treatment of the eschatological dimension of both John and Jesus and his 500 pages devoted to Jesus as miracle-worker are two substantive points of emphasis that deserve special attention. But his concern to consider every opinion and discuss every option increasingly weighs down the work with a load of lore disproportionate to its yield in insight. Further, the synthetic picture of Jesus that he begins to advance in this volume owes more than a little to a process of false inference that might be called "creeping certainty." What Meier has shown is that several of the pieces that the Gospel narratives emphasize as important to the figure of Jesus have a very high degree of historical verifiability. Meier's effort may reveal that when it is done right, the quest for the historical Jesus does not get us where we wanted to go.—C.R.M.

755. G. O'COLLINS, "What They Are Saying About Jesus Now," *America* [New York] 171 (5, '94) 10-14, 32-35.

This critical evaluation of tendencies and debates in current Christology selects some significant themes and mentions a few relevant authors. It deals with preexistence, incarnation, and virginal conception; our sources for Jesus' life and the right methodology for appropriating his history; some specific questions about Jesus (his filial consciousness, his self-presentation as the Son of Man, certain feminine aspects); his death and resurrection; and his role as universal Savior and Lord.—D.J.H.

756r. A. OMODEO, *Gesù il Nazoreo* [*NTA* 37, p. 282].

R. OSCULATI, "Gesù il Nazoreo," *Orpheus* [Catania] 15 (1, '94) 76-80.—The article describes the methodology and content of Omodeo's 1927 essay on Jesus, with particular attention to his understanding of mythology, the historical Jesus, and eschatology. Omodeo's research yields a Jesus who is profoundly a Jew of his own time and place but at the same time belongs to all and excludes no one. F. E. Sciuto's edition, with its 81-page introduction and other material, provides a valuable service by making known a neglected aspect of Italian culture.—D.J.H.

757. R. J. RAJA, "Jesus the Ecologist," *Vidyajyoti* 58 (5, '94) 265-283.

Reflection on Jesus' life, teaching (especially the parables), and miracles reveals him to be a champion of restoration, re-creation, reformation, and transformation of the universe. The Jesus of the Gospels must become for us an ecological prophet.—D.J.H.

758. J. SCHABERG, "~~The~~ A Feminist ~~Contribution to~~ Experience of Historical Jesus Scholarship," *Continuum* 3 ('94) 266-285.

The author reflects on reactions (institutional, academic, and ecclesiastical) to her *The Illegitimacy of Jesus* (1987) and other writings with reference to the relation between feminist criticism and historical Jesus research. Feminist critics are interested in the search for the historical women of the Jesus movement. They are interested not so much in Jesus the individual as in the relational Jesus, Jesus in his social world, Jesus reforming his social world.—D.J.H.

759. B. B. SCOTT, "From Reimarus to Crossan: Stages in a Quest," *CurrResBibStud* 2 ('94) 253-280.

The article first reviews the origins of the quest of the historical Jesus (stage one—the life of Jesus; stage two—the message) and then outlines contributions to the third stage—the Jewish Jesus: charismatic Hasid (G. Vermes), magician (M. Smith), restorer of the Temple (E. P. Sanders), a Spirit-filled Jesus (M. Borg), and Mediterranean Jewish peasant (J. D. Crossan). The third quest is characterized by its (1) search for a historical explanation for Jesus, (2) accent on the miracle tradition over against the sayings (with variations), (3) stress on continuity between Jesus and both Judaism and early Christianity, (4) rich mix of methods and data, (5) diverse positions on the place of Christian faith in the research, (6) attempts to identify a firm foundation on which to build, and (7) break between canonical and pluralist lines of interpretation.—C.R.M.

760. D. C. SIM, "What About the Wives and Children of the Disciples?: The Cost of Discipleship from Another Perspective," *HeythJourn* 35 (4, '94) 373-390.

Just as Jesus renounced his natural family in the cause of his mission, so too were his disciples expected to reject their blood relations. In the case of the disciples, this entailed abandoning their dependent relatives, their wives, and young children, as well as their extended families (parents and siblings). Having no recourse to economic control over their lives, the wives and children probably sought support in the home of another male relative, an action that perhaps brought shame and resentment. This situation changed only in the post-Easter period (see 1 Cor 9:5), when new conditions of discipleship came into play and the disciples' wives and children were brought into the eschatological family.—D.J.H.

761. E. W. STEGEMANN, "Der Jude Jesus und der Glaube der Christen," *Judaica* [Basel] 50 (2-3, '94) 92-102.

After sketching Jewish efforts at reconciliation with the Jew Jesus of Nazareth, the article considers the desire for a Christian reconciliation with the Jewishness of Jesus. Finally it reflects on the place of Jesus in the faith of Christians.—D.J.H.

762. C. H. TALBERT, "Political Correctness Invades Jesus Research," *PerspRelStud* 21 (3, '94) 245-252.

Although the Jesus Seminar presents itself as the scholarly option over against ecclesiastical fundamentalists and others similarly unenlightened, it actually represents only a small rivulet in NT scholarship and is outside the mainstream. It is an ideological enterprise clear and simple. Its Jesus is the mirror image of the left-wing civil religion that dominates North American universities and theological schools today.—D.J.H.

763. T. R. Wright, "The Letter and the Spirit: Deconstructing Renan's *Life of Jesus* and the Assumptions of Modernity," *Religion & Literature* [Notre Dame, IN] 26 (2, '94) 55-71.

Although E. Renan is perceived as a bad modernist, his hesitation to make grand claims for rational and scientific explanation could be labeled postmodern. The article first outlines the way J. Derrida deconstructs oppositions between body and soul, outside and inside, literal and metaphorical, and especially letter and spirit. Then it turns to Renan's *Vie de Jésus* (1863) and shows that he was clearly aware both of these oppositions and of their inadequacy. Renan's awareness of the limitations of modernity both brings him into self-contradiction and rescues him from the confines of his age.—C.R.M.

Passion and Death

764r. R. E. Brown, *The Death of the Messiah* [*NTA* 38, pp. 456-457; § 39-113r].

D. Bock, "Probing the Passion," *ChristToday* 38 (11, '94) 34, 37.—There is no better place to go for detailed analysis of the narrative meaning of the passion accounts than Brown's treatment, which is often right on the mark in treating the distinctive messages of the four Evangelists. The accurate summaries of current scholarship on the relevant issues constitute another major strength of the work. But Brown's tendency to see the Evangelists reshaping Mk more often than working with additional sources colors his judgments on historicity. He also consistently and emphatically rejects interpretive solutions that smack of harmonizing the various accounts. Nevertheless, Brown's work is a treasure house full of rich reflection about the death of the Messiah.—C.R.M.

765r. Ibid.

D. Senior, "Jesus' passion and the message of the Gospels," *ChristCent* 111 (27, '94) 900-904.—Brown has composed a work of consummate scholarship and a resource of nearly encyclopedic proportions that will serve as a point of reference in the study of the passion narratives for a long time. Ultimately Brown's book will be appreciated more for its contribution to the search for the historical Jesus than for its discussion of the theological perspectives of the Evangelists. He brings a refreshing common sense to the task of weighing the historical worth of the Gospel material, tracing in detail the credible link between the crucifixion of Jesus in Jerusalem and the artful proclamation of his death as gospel by the Evangelists several decades later.—C.R.M.

766. J. D. M. Derrett, "Jesus as a Seducer (Πλάνος = *Matʿeh*)," *Bijdragen* 55 (1, '94) 43-55.

The Hebrew term *matʿeh* ("he who causes another to err," from the root *tʿh*, which is the equivalent of Greek πλανάω) was an apt, if unsympathetic, description of Jesus both at the time of his trial and subsequently. According to *b. Sanh.* 55a, one must destroy one who seduces (*matʿeh*) his neighbor from the path of life (Ps 16:11; see Mt 7:14) to that of death (see Wis 1:12), in which idolatry was a hazard.—D.J.H.

767. M.-L. Gubler, "Das Blut des Bundes für die Vielen (Mk 14, 24)," *Diakonia* 25 (3, '94) 166-177.

After reflecting on the language of "sacrifice," the article discusses the relation between food and sacrifice, the relation between atonement and blood, expiatory suffering and death, Jesus' death as expiatory and salvific, and some traces of these motifs.—D.J.H.

768. K. LÖNING, "Der gekreuzigte Jesus — Gottes letztes 'Opfer'. Zur Bedeutung der Kultmetaphern im Zusammenhang der urchristlichen Soteriologie," *BibKirch* 49 (3, '94) 138-143.

Jesus' sacrificial death "for us" and "for our sins" should be interpreted in light of the post-exilic understanding of sin and atonement. In this context atonement concerns the restoration of the special relationship between God and his people that had originally been created by God.—D.J.H.

769. J. MCRAY, "Tomb Typology and the Tomb of Jesus," *Archaeology in the Biblical World* [Shafter, CA] 2 (2, '94) 34-44.

C. Gordon's fanciful identification of the "Garden Tomb" as the tomb of Jesus has been disqualified by recent archaeological investigation. Although absolute proof of the tomb's location remains beyond our reach, the archaeological evidence and early Christian literature tend to support the identification of the Church of the Holy Sepulchre as the likely burial place of Jesus.—C.R.M.

770. K. O. SANDNES, "The death of Jesus for human sins: the historical basis for a theological concept," *Themelios* 20 (1, '94) 20-23.

The early church's interpretation of Jesus' death in terms of the expiation of sins was rooted in Jesus' exercising forgiveness of sins outside the cult, his action symbolizing the replacement of the Jerusalem Temple (see Mk 11:15-19), and the disciples' post-Easter meeting with Jesus and his offer of forgiveness and a new beginning.—D.J.H.

771. A. TRONINA, "Chrystologiczna lektura Ps 22 (Christologische Lektüre des Ps 22)," *RoczTeol* 40 (1, '93) 61-68.

After a literary analysis of Psalm 22, the article shows how it was used in the NT passion narratives and other texts to develop christological, eschatological, and universalistic ideas.—D.J.H.

772. J. WERBICK, "Ein Opfer zur Versöhnung der zürnenden Gottheit? Über die Zwiespältigkeit eines soteriologischen Denkmodells," *BibKirch* 49 (3, '94) 144-149.

After reflecting on the problems associated with the ideas of sacrifice and atonement, the article considers the meaning of Jesus' death against the background of OT concepts of sacrifice and vicarious atonement. Then it discusses the living and holy sacrifice that is pleasing to God (see Rom 12:1; Eph 5:2).—D.J.H.

The Resurrection

773r. G. LÜDEMANN, *Die Auferstehung Jesu* [*NTA* 38, p. 463; § 39-120r].

U. LUZ, "Aufregung um die Auferstehung Jesu. Zum Auferstehungsbuch von G. Lüdemann," *EvangTheol* 54 (5, '94) 476-482.—Despite the uproar occasioned by the publication of this work in Germany, it remains a good book by a serious NT scholar and deserves a respectful treatment. The article enters into dialogue with Lüdemann's views on the NT resurrection traditions and the history behind them, the significance of the psychological experiences of Paul and other recipients of the "appearances," and the theological and anthropological interpretation of Jesus' resurrection.—D.J.H.

774r. Ibid.

W. Pannenberg, "Die Auferstehung Jesu — Historie und Theologie," *ZeitTheolKirch* 91 (3, '94) 318-328.—After acknowledging that the problem of the relation of faith and history becomes especially difficult with reference to Jesus' resurrection, the article enters into debate with Lüdemann's treatment of Jesus' resurrection with particular attention to his psychological reconstructions of the Easter experiences of Peter and Paul and his tendency to reduce the resurrection to the product of the human psyche. Then it argues against the skeptical approach taken by Lüdemann and others about the historical value of the NT burial and empty tomb traditions. There is a middle way between Lüdemann's approach and fundamentalism—a way that is open to the possibility of God's creative activity in the events of this world.—D.J.H.

775r. J. S. Spong, *Resurrection. Myth or Reality?* [*NTA* 38, p. 467].

P. Barnett, "The Apostle Paul, the Bishop of Newark, and the Resurrection of Jesus," *Crux* 30 (3, '94) 2-11.—According to Spong the disciples experienced some kind of vision of the risen Lord months after his death, but Jesus remained in the grave. Spong uses Paul (especially 1 Corinthians 15) against the "distorted images" of the Gospels. But his presuppositions severely weaken his case. Paul is no ally to Spong but his antagonist; Spong has much in common with the heterodox Corinthians whom the apostle is correcting.—C.R.M.

Synoptics

776. Ø. Andersen and V. K. Robbins, "Paradigms in Homer, Pindar, the Tragedians, and the New Testament," *Semeia* 64 ('93) 3-31.

M. Dibelius turned scholarship in the wrong direction when he applied the word "paradigm" to the pronouncement stories in the Synoptic Gospels. Examination of paradigms in Homer's *Iliad,* Pindar's writings, the Greek tragedies, and the NT shows that they function in the domain of inductive argumentation: Paradigms make their case by an appeal to a particular example. In order for paradigms to function effectively, they must have some kind of authoritative quality: An important person did it; it was an important moment in a larger scenario; or it was a special circumstance that revealed something important. [The fascicle also contains an introductory essay by Robbins (pp. vii-xvii) and responses to various papers by B. B. Scott (pp. 275-281), B. L. Mack (pp. 283-287), and M. Ledbetter (pp. 289-301).]—D.J.H.

777. N. Bonneau, "The Synoptic Gospels in the Sunday Lectionary: Ordinary Time," *QuestLiturg* 75 (3, '94) 154-169.

Tabulated individually, the lectionary selections for the first three Gospels for the Sundays in ordinary time offer only 40% of each of their renditions of Jesus' public ministry. Tabulated synoptically, the lectionary selections are seen to include 70% of the Synoptic material of Jesus' public ministry, recounted in one version or another, over the three-year cycle. The selection and distribution assume the use of a Gospel synopsis, based most probably on the Two-Document hypothesis.—D.J.H.

778. M. Dean-Otting and V. K. Robbins, "Biblical Sources for Pronouncement Stories in the Gospels," *Semeia* 64 ('93) 95-115.

Attention to OT material in Synoptic pronouncement stories (Mt 9:10-13 parr.; Lk 6:1-5 parr.; Mk 10:1-12 par.; Mk 7:1-13 par.) reveals three kinds of uses: abbreviation that modifies the wording of the biblical text in settings of chreia expansion, abbreviation that omits clauses without changing other words in settings of chreia elaboration, and recitation of biblical law and narrative that uses key words from the biblical passage intermingled with words from the discourse of the NT story. Biblical materials can serve as either "artistic" or "inartistic" proofs, depending on their function in a story.—D.J.H.

779. D. Doriani, "The Deity of Christ in the Synoptic Gospels," *JournEvangTheolSoc* 37 (3, '94) 333-350.

According to the Synoptic Gospels, Jesus indirectly claimed deity in at least twelve ways and on many occasions: judging humankind, forgiving sins, bestowing eternal life, etc. He asserted his deity by exercising the functions, assuming the prerogatives, and accepting the honors that properly belong to God alone.—D.J.H.

780. F. G. Downing, "A Genre for Q and a Socio-Cultural Context for Q: Comparing Sets of Similarities with Sets of Differences," *JournStudNT* 55 ('94) 3-26.

The article first considers Q in connection with Lucian's *Demonax* and similar "Lives" from other authors with reference to R. A. Burridge's *What are the Gospels?* (1992), utilizing the latter's system of headings: introductory, opening features, subject, external features, and internal features. Q would have sounded to contemporary Greek audiences more like a βίος of a teacher (a Cynic teacher) than anything else. Then it maintains that a comparison in detail of the individual parts between a standard reconstructed Q and as full as possible a range of data from around its time and area of origin is essential and far more significant for our understanding of the text itself than is any discerning of genre.—C.R.M.

781r. A. Ennulat, *Die 'Minor Agreements'* [*NTA* 39, pp. 136-137].

A. Fuchs, "Bevormundung oder Die Arroganz der halben Wahrheit. Zu einer neuen agreement-Dissertation," *StudNTUmwelt* 19 ('94) 161-172.—In light of the renewed interest in the Synoptic problem it is good that a systematic analysis of the "minor agreements" should be undertaken. But again and again and on important points Ennulat links his studies to long established assumptions and never tires of pushing the reader in that direction. On the other hand, he never explains the "Deutero-Mark" theory with sufficient clarity and reasons to allow the reader to get a clear picture of it and to make a personal decision about it.—D.J.H.

782. S. L. Mattila, "A Problem Still Clouded: Yet Again—Statistics and 'Q,'" *NovTest* 36 (4, '94) 313-329.

This study contends that C. E. Carlston and D. Norlin's statistical argument [§ 15-827] in support of the supposition that Q was used in approximately the same written form by Mt and Lk does not offer any objective substantiantion of a unified, written Q. Two factors skew their analysis: acceptance of synonyms as verbatim agreements, and the exclusion of certain categories of material from consideration. Carlston and Norlin's figures representing Mt-Lk agreement in the double and triple traditions, inflated by a questionable "purification" of the data, float off into nirvana, and the existence of a unified document Q emerges as being far from the certain reality they have asserted.—C.R.M.

783. M. C. MORELAND AND J. M. ROBINSON, "The International Q Project. Work Sessions 6-8 August, 18-19 November 1993," *JournBibLit* 113 (3, '94) 495-499.

The 1993 sessions of the International Q project [see § 38-733] established a critical text for the following passages of Q: Lk 6:22, 27-38; 7:18-19, 22; 11:49-51; 12:8-9, 51, 53; 16:16.—C.R.M.

784. T. SCHMELLER, "Das Reich Gottes im Gleichnis. Eine Überprüfung neuer Deutungen der Gleichnisrede und der Reich-Gottes-Verkündigung Jesu," *TheolLitZeit* 119 (7-8, '94) 599-608.

Recent scholarship on Jesus' preaching has emphasized the present, historical aspect of God's kingdom and the diversity of its associations. In the center of recent research on Jesus' parables has been metaphor theory. Understood as metaphors, Jesus' parables accent the presence of God's kingdom and stand in relative autonomy vis-à-vis the world of their original hearers.—D.J.H.

Synoptics, §§ 39-845, 857, 1161.

Matthew

785. S. AGOURIDES, "Ο Ματθαίος ως θεολόγος της Εκκλησίας των ημερών του (Παράδοση και ανανέωση) (Matthew as theologian of the Church of his time [Tradition and renewal])," *DeltBibMel* 22 (1, '93) 5-17.

Three examples demonstrate how Matthew dealt with "old and new things" (i.e. tradition and renewal). (1) On fasting he incorporates an older Christian tradition (9:14-17) within his work but also presents his own anti-Pharisaic view (6:16-18) relevant for the situation of his church. (2) On mission he includes an earlier Judaeo-Christian view (10:5-6, 23) still held by some in the Matthean church, but widens the vision with his own universalistic perspective (28:19-20). (3) On the question of the Law he preserves a strict Judaeo-Christian position (5:18-19) over against pneumatic antinomians, but casts Jesus' own interpretation of the Law as the fulfillment of the Law, and thus softens the fact that Jesus also annulled parts of the Law (e.g. 5:33-37). Matthew was thus both a traditionalist and a progressive, seeking a balance between tradition and renewal, and thus marks an early precedent for contemporary discussions of the same issue.—Th.S.

786. H. J. B. COMBRINK, "Resente Matteusnavorsing in Suid-Afrika (Recent Matthean-research in South Africa)," *HervTeolStud* 50 (1-2, '94) 169-193.

The article traces recent developments in Matthean research in South Africa with reference to traditional approaches, discourse analysis, literary criticism and narratology, structuralism, pragmatics and rhetoric, contextualism and the social sciences, theology and ethics, and the African context.—D.J.H.

787. M. CZAJKOWSKI, "Czy jest antyżydowska Ewangelia najbardziej żydowska? (Is the most Jewish Gospel the most anti-Jewish?)," *CollTheol* 64 (2, '94) 43-52.

Two lines run through Matthew's Gospel: particular (Jesus is the Son of David—for Israel), and universal (Jesus is the Son of Abraham—expansion of the gift of salvation to the Gentiles). The ambivalence of Matthew's Gospel consists in the fact that its wording creates the impression of a certain anti-Judaism, despite the fact that Jesus professes God's faithfulness and love for Israel. The polemics are often inner-church paraenesis, i.e. admonitions addressed to Christians.—D.J.H.

788. G. HOWARD, "The Pseudo-Clementine Writings and Shem-Tob's Hebrew Matthew," *NTStud* 40 (4, '94) 622-628.

The ps.-Clementines occasionally agree with the peculiar form of Matthew's Gospel in Shem-Tob's Hebrew text [see *NTA* 32, pp. 242-243] against the canonical Greek. On the other hand, they seem to oppose the high estimation accorded to John the Baptist by Shem-Tob's version.—D.J.H.

789. M. LIMBECK, "Zugänge zu Matthäus," *TheolQuart* 174 (3, '94) 235-239.

The article discusses the approaches to Christology, ethics, and Judaism in Matthew's Gospel found in three recent books: L. Schenke (ed.), *Studien zum Matthäusevangelium* (1988); L. Oberlinner and P. Fiedler (eds.), *Salz der Erde — Licht der Welt* (1991); and U. Luz, *Das Evangelium nach Matthäus,* 2. Teilband (1990).—D.J.H.

790. C. NIEMAND, "Nationalismus in der Bibel?" *TheolPraktQuart* 142 (3, '94) 263-275.

The article first considers the idea of Israel as God's specially chosen people with reference first to nationalist traditions and then to self-critical traditions in the OT. Then it discusses the Matthean concept of the church as the people of God and bearer of God's kingdom (which the concrete Israel is no more) with reference first to the Gospel's anti-Jewish tendency and then to its church-critical tendency.—D.J.H.

791. C. C. ROWLAND, "Apocalyptic, the Poor, and the Gospel of Matthew," *JournTheol Stud* 45 (2, '94) 504-518.

As with many other NT books there is an apocalyptic and mystical thread running through Matthew's narrative. At the heart of Matthew's Christology is the deliberate identification of Immanuel ("God with us") with the powerless and weak. Thus the "marginal" symbolized by the "child" have a privileged position with regard to understanding the divine mysteries.—D.J.H.

Mt, § 39-857.

792. T. L. BRODIE, "Vivid, Positive, Practical: The systematic use of Romans in Matthew 1-7. An Exploratory Survey," *ProcIrBibAssoc* 16 ('93) 36-55.

Mt 1–7 interweaves two parts of Romans (1:1–2:16; 9:6–10:13). In broad outline the relation of the texts is as follows: Mt 1–3/Rom 1:1-18 and 9:6-8; Mt 4:1–6:18/Rom 9:9–10:13; and Mt 6:19–7:27/Rom 1:19–2:16. The obscurity of Romans has been rendered, often with significant changes of viewpoint, into a form that is vivid, positive, and practical. Matthew's dependence on Romans is indicated by persistent similarities, some unique, of substance, order, and detail.—D.J.H.

793. [Mt 1:1-17] N. de Chazal, "The Women in Jesus' Family Tree," *Theology* 97 (780, '94) 413-419.

The five women in Jesus' genealogy according to Mt 1:1-17—Tamar, Rahab, Ruth, Bathsheba, and Mary—acted out of keeping with the ideas of their day as to the position of women. Their marital status in each case was different from the norm. They all stood at major periods of Israel's history.—D.J.H.

794. [Mt 1:1-17] J. M. Jones, "Subverting the Textuality of Davidic Messianism: Matthew's Presentation of the Genealogy and the Davidic Title," *CathBibQuart* 56 (2, '94) 256-272.

Matthew's genealogy (Mt 1:1-17) constructs the narrative ideology consistently followed in the rest of the birth narrative and the Gospel. It presents a Messiah whose identity, character, and purpose refashion those of the messianic ruler. The Messiah, the "God with us," gives new meaning to the Davidic title and the entire Davidic line, and revises Jewish history. Thus it is not Joseph or David or Abraham who assumes paternal obligation by naming Jesus. Rather, it is Jesus who assumes salvific responsibility for the ancestral line (see 1:21) and indeed for all lines of the human family, including those originating in the East, which is now a place of true obeisance.—D.J.H.

795. [Mt 1:22-23] A. Graffy, "The Coming of the Messiah," *Priests & People* 8 (12, '94) 472-475.

The Immanuel oracle in Isa 7:14 (see Mt 1:22-23) focuses on God's solidarity with the people of Judah amid the dangers that they were experiencing (see also Isaiah 9 and 11). Isaiah's messianic hope, inspired by his faith in the God who protected David, is fundamentally a trust in the God who desires peace and justice for his people, particularly the poorest and weakest.—D.J.H.

Mt 2:6, § 39-1130.

796. [Mt 2:9] K. Paffenroth, "Science or Story? The Star of Bethlehem," *ExpTimes* 106 (3, '94) 78-79.

The article examines the various explanations that have been offered for the star of Bethlehem (Mt 2:9) in order to see what are the presuppositions of the various inquirers: a fiction invented by the Evangelist or his tradition, a miracle, an astronomical phenomenon (the conjunction of Jupiter and Saturn in 7-6 B.C. or something similar), or a story about the first Gentile converts to the gospel and thus a challenge to Matthew's audience. [A fuller treatment appears in "The Star of Bethlehem Casts Light on its Modern Interpreters," *Quarterly Journal of the Royal Astronomical Society* 34 ('93).]—D.J.H.

797. [Mt 2:18] B. Becking, "'A Voice Was Heard in Ramah'. Some remarks on the structure and meaning of Jeremiah 31,15-17," *BibZeit* 38 (2, '94) 229-242.

In quoting "a voice was heard in Ramah" (Jer 31:15-17) from the Hebrew text of the Book of Consolation, Matthew in 2:18 underscored the theological point of his story about the flight into Egypt and the return of Joseph with the child and his mother: God's power is greater than the power of sorrow-bringing forces. In quoting Jer 31:15 in this context the Evangelist showed that he understood the meaning of the OT text and the twofold transformation (exile from the land negated by the [coming] return to the land) expressed in it.—D.J.H.

798. C. KÄHLER, "Satanischer Schriftgebrauch. Zur Hermeneutik von Mt 4,1-11/Lk 4,1-13," *TheolLitZeit* 119 (10, '94) 857-868.

What distinguishes Mt 4:1-11 (see Lk 4:1-13) from other OT and rabbinic accounts of the tests endured by the righteous is the explicit citation of Scripture. The NT account assumes that Scripture is God's word and carries authority, and that it can be misused in "devilish" ways (see especially the use of Ps 91:11-12 in Mt 4:6/Lk 4:10-11).—D.J.H.

799. [Mt 5:3-12] C. BONAR, "The Spirituality of the Beatitudes—The Unitive Way," *Emmanuel* 100 (7, '94) 429-431.

Two of the beatitudes relate to the unitive way of mystical spirituality [see §§ 39-140–141]: the poor are blessed (Mt 5:3), and the pure of heart rest from sinning (5:8).—D.J.H.

Mt 5:32, § 39-1202.

800. [Mt 6:1-18] L. J. PROCKTER, "The Blind Spot: New Testament Scholarship's Ignorance of Rabbinic Judaism," *Scriptura* 48 ('94) 1-12.

Sympathy and understanding for the Jewish background of Jesus and the Gospels has declined since 1930. NT scholarship has willfully ignored the rabbinic background of the text for dogmatic and methodological reasons. The article presents an exegetical study of Mt 6:1-18 to demonstrate the essential Jewish nature of the Lord's Prayer (e.g. "Our Father in heaven," Mt 6:9/*m. Soṭ.* 9:15; "Give us today our daily bread," Mt 6:11/Prov 30:8/*b. Ber.* 29b; etc.). The Lord's Prayer in its form in Mt fulfills all the requirements of Jewish tradition as does the Kaddish.—C.R.M.

801. K. SYREENI, "Separation and Identity: Aspects of the Symbolic World of Matt 6.1-18," *NTStud* 40 (4, '94) 522-541.

The traditional cultic section preserved in Mt 6:1-18 as well as its redaction and incorporation in the Sermon on the Mount belong in a community that had broken its ties with Judaism decisively on a practical level. That community still adhered to the religious symbols of Judaism, but these symbols were filled with new meanings and were designed to legitimate what was basically a rather different symbolic world. This thesis is developed first in terms of the text world (the world of cultural objects), the symbolic world (the interpretive level of reality), and the concrete world (real life). Then it is tested diachronically to see whether it can help make sense of the historical development.—D.J.H.

802. [Mt 7:7] M. J. MURRAY AND K. MEYERS, "Ask and It Will Be Given to You," *RelStud* 30 (3, '94) 311-330.

Taking Mt 7:7/Lk 11:9 as its starting point, the article explores why God might make the distribution of certain goods dependent on his creatures' petitions: to keep creatures from idolatry and to train them in the knowledge of his will, to help them to avoid the pitfalls of overwhelming and spoiling, and to cultivate and maintain a harmonious interdependence among members of the church.—D.J.H.

803. G. SCHWARZ, "'Er berührte ihre Hand'? (Matthäus 8,15)," *BibNotiz* 73 ('94) 33-35.

The many discrepancies between Mt 8:15 and Mk 1:31 can be resolved by recourse to the Syriac versions and retroversion into Aramaic. The Aramaic version read as follows: "And drawing near he took her hand. And in that moment the fever left her. And she stood up, and she was serving them."—D.J.H.

804. S. LLEWELYN, "The *Traditionsgeschichte* of Matt. 11:12-13, par. Luke 16:16," *NovTest* 36 (4, '94) 330-349.

This investigation of the tradition-history of the saying in Mt 11:12-13/Lk 16:16 examines arguments used to support the contention that Lk 16:16a was the original beginning of the saying in Mt 11:12. To counter this view three propositions are made and argued: (1) The thematic unity of Lk 16:14-18 does not imply that these verses were a unit in Q; (2) Luke's modification of v. 16b is better explained by assuming that the Evangelist knew it in another context; and (3) Matthew's supposed modification of Lk 16:16 is difficult. It is not unreasonable to argue for a close connection between Mt 11:12 and the parable of the wicked tenants (Mt 21:33-44).—C.R.M.

Mt 12:31-37, § 39-823.

805. [Mt 12:38-45] A. FUCHS, "Das Zeichen des Jona. Vom Rückfall," *StudNTUmwelt* 19 ('94) 131-160.

The pericopes about the "sign of Jonah" (Mt 12:38-42/Lk 11:16, 29-32) and the "return" of the evil spirit (Mt 12:43-45/Lk 11:24-26) should be regarded as part of the revision of "Deutero-Mark" rather than as based solely on Q. The Markan roots of these pericopes can be discerned in Mk 8:11-13 (see Mt 16:1-4) and Mk 3:22, respectively.—D.J.H.

806. R. K. MCIVER, "One Hundred-Fold Yield — Miraculous or Mundane? Matthew 13.8, 23; Mark 4.8, 20; Luke 8.8," *NTStud* 40 (4, '94) 606-608.

A four-fold or five-fold yield is probably typical of much of the Mediterranean world in antiquity, especially in Palestine. Yields of three-fold and four-fold remained an economic fact of life right through the medieval period, and for many countries right into the 18th century. Thus even the grain that gave a yield of thirty-fold in the parable of the sower (Mt 13:8, 23/Mk 4:8, 20/Lk 8:8) was giving a crop that was not merely exceptional; it was miraculous in 1st-century Palestine.—C.R.M.

Mt 13:23, § 39-806.

807. F. GENUYT, "Matthieu 15," *SémiotBib* 75 ('94) 29-36.

This installment in the ongoing semiotic analysis of Matthew's Gospel [see § 39-153] deals with the three episodes in chapter 15: the discussion with the Pharisees and the scribes (vv. 1-20), the healing of the daughter of the Canaanite woman (vv. 21-28), and the second multiplication of the loaves (vv. 29-39).—D.J.H.

808. [Mt 15:21-28] A. MONRO, "Alterity and the Canaanite Woman: A Postmodern Feminist Theological Reflection on Political Action," *Colloquium* 26 (1, '94) 32-43.

Given the sociocultural and textual context of Mt 15:21-28, the character of the Canaanite woman emerges as a figure of alterity: a form of otherness irreducible to and unable to be modelled on any form of projection of or identification with the subject. In the context of a Christian theological reading of this text, the alterity of the woman challenges the primary binary opposition Jesus/Not-Jesus, Christ/Not-Christ by presenting an independent, autonomous characterization which places itself ontologically prior to the subject.—D.J.H.

Mt 19:9, § 39-1202.

809. [Mt 19:16-30] G. D. KISNER, "Jesus' Encounter with the Rich Young Ruler and Its Implications for Theology and Development," *JournRelThought* 49 (2, '92-'93) 81-86.

Jesus' encounter with the rich young ruler (Mt 19:16-30; Mk 10:17-31; Lk 18:18-30) has implications for how Christians today should be involved in economic development. Those who have material wealth must share it and assist the poor in escaping poverty.—D.J.H.

Mt 21:12-22, § 39-830.

810. A. MULLOOR, "The Blind, the Lame and the Children in the Temple. Mt 21, 14-17 as a Model of Action," *Biblebhashyam* 20 (1, '94) 29-41.

The model of action that emerges from syntactic, semantic, and narrative analysis of Mt 21:14-17 is the challenge to reform attitudes in accord with the category of openness, humility, simplicity, and all-embracing love. This in turn demands the eradication of trade and exploitation in the name of religion.—D.J.H.

Mt 24:30, § 39-819.

811. [Mt 25:1-13] M.-E. ROSENBLATT, "Got into the Party After All: Women's Issues and the Five Foolish Virgins," *Continuum* 3 ('94) 107-137.

Mt 25:1-13 should be regarded as a composite of two distinct narratives, each with its own theological and social integrity. One is a parable of the kingdom focusing on women who wait for the bridegroom and the marriage feast. The other is a parable about wisdom and foolishness that is a corrective aimed at managing some disruptive women in the Matthean community.—D.J.H.

812. C. E. B. CRANFIELD, "Who are Christ's Brothers (Matthew 25.40)?" *Metanoia* [Prague] 4 (1-2, '94) 31-39.

After reviewing S. W. Gray's historical survey in *The Least of My Brothers* (1989) of the different answers given to the question of the identity of those referred to in Mt 25:40, 45 as Christ's "brothers," the article examines arguments in support of the views that they are (a) Christians or (b) the needy generally. As far as the Evangelist's intention is concerned, it is the needy and suffering of this world generally who are referred to in this passage as Christ's brothers, and "all the nations" (v. 32) means all humankind including Christians.—C.R.M.

813. [Mt 26:15] K. LUKE, "The Thirty Pieces of Silver," *IndTheolStud* 31 (2, '94) 156-158.

The "thirty pieces of silver" for which Judas sold Jesus according to Mt 26:15 stands for a meager, trifling sum (see Exod 21:32; Zech 11:12-13). The Sumerian idiom "to do (as/for) thirty shekels" means "to hold in low esteem, to treat with contempt" and agrees quite well with the context in Zech 11:12-13 and Mt 26:15.—D.J.H.

814. L. Nortjé, "Matthew's motive for the composition of the story of Judas's suicide in Matthew 27:3-10," *Neotestamentica* 28 (1, '94) 41-51.

Matthew's intention in 27:3-10 is not to report the manner of Judas' death but to present a story in which important motifs from the rest of the Gospel are reflected. The combined quotation from Zech 11:11-12 and Jer 18:2-3; 32:6-9 in vv. 9-10 provides a basis for the interpretation of the story. The legend of Judas' suicide is narrated in terms of the OT condemnation of the leaders of Jerusalem and functions as proof that the chief priests were actually responsible for Jesus' death.—C.R.M.

Mt 27:32, § 39-836.

815. [Mt 28:18-20] J. S. Hong, "On the Great Commission," *EvangJourn* 12 (2, '94) 67-74.

With particular attention to Mt 28:18-20 (see also Mk 16:15-16; Lk 24:46-47; Jn 20:21; Acts 1:8), the article discusses five emphases in Jesus' great commission: make disciples, go, baptize, teach, and promise.—D.J.H.

Mark

816. J. R. Edwards, "The Authority of Jesus in the Gospel of Mark," *JournEvangTheol Soc* 37 (2, '94) 217-233.

After discussing the uses of ἐξουσία in the Septuagint and intertestamental Jewish literature (including the Qumran writings), the article considers the nature of Jesus' authority according to Mark's Gospel (see 1:21-28; 2:1-12; 11:27-33; etc.) and the provenance of the ἐξουσία of Jesus. The essential and distinctive characteristic of Jesus is to be found in his ἐξουσία, which is the most significant example of implicit Christology in the Gospel tradition. His ἐξουσία derives from the authority of God that Jesus receives at his baptism; it constitutes the essence of his divine sonship and unique confidence to act in God's behalf.—D.J.H.

817. M. M. Jacobs, "Mark's Jesus through the eyes of twentieth century New Testament scholars," *Neotestamentica* 28 (1, '94) 53-85.

This survey of the most influential research done on Mark's Jesus during the 20th century unfolds under the following headings: W. Wrede and the messianic secret, Mark's Jesus as θεῖος ἀνήρ, Jesus as teacher, Jesus as Son of God, and the Jesus of Mark's narrative. Since the seventies there has been a tendency to combine the various facets of Mark's Jesus into a comprehensive picture. Whereas in Wrede's day Mark's Jesus was considered to be a supernatural being, researchers today view him as a more human figure.—C.R.M.

818. J. J. Pilch, "Secrecy in the Mediterranean World: An Anthropological Perspective," *BibTheolBull* 24 (4, '94) 151-157.

Mediterranean anthropology and its rich insights into related cultural values offer a new analytical tool for analyzing secrecy in Mk. Mark's Jesus clearly used secrecy in accord with Mediterranean cultural expectations. He concealed full knowledge of his identity because he wanted to maintain and safeguard his honor.—C.R.M.

Mk, § 39-728.

819. G. D. KIRCHHEVEL, "He That Cometh in Mark 1:7 and Matt 24:30," *BullBibRes* 4 ('94) 105-111.

The article compares predictions of the messiah's coming in Isaiah (5:26-30; 11:10, 12) and similar ones in the Gospels (Mk 1:7; 8:38; 13:26-27; Mt 24:30; Jn 14:2-3) with the aid of *Targum of Isaiah.* The similarities support the hypothesis that Mk 1:7 and Mt 24:30 expected the coming of a person perceived as predicted in Isa 5:26-30.—D.J.H.

820. J. DELORME, "L'évangile structuré et contextualisé selon Marc 1, 14-15," *SémiotBib* 75 ('94) 37-52.

After considering the content and structure of the "gospel" according to Mk 1:15, the article discusses the announcement of the "gospel" and its narrative context in Mk 1:14-15, the role of the "gospel" in interpreting Mark's Gospel, and the reception of the "gospel." [An English version appeared in T. W. Jennings (ed.), *Text and Logos* (1990) 273-288.]—D.J.H.

Mk 1:31, § 39-803.

821. M. CZAJKOWSKI, "Spór o Szabat. Struktura kerygmatyczna Mk 2,23-28 (Controverse concernant le sabbat. Structure kérigmatique de Mc 2,23-28)," *CollTheol* 64 (1, '94) 35-54.

The primitive kernel of Mk 2:23-28 (vv. 23-24, 27) stressed the anthropological motif of the Sabbath. The post-Easter, pre-Markan enlargement (vv. 25-26, 28) emphasized the christological dimension: the newness realized in the person and actions of Jesus. The Evangelist developed this Christology by accenting the dignity and role of Jesus, opposing the new and the old, and highlighting the specific situation of the disciples.—D.J.H.

822. R. PARROTT, "Conflict and Rhetoric in Mark 2:23-28," *Semeia* 64 ('93) 117-137.

Mk 2:23-28 begins with actions by Jesus' disciples and continues with an objection by Pharisees (vv. 23-24). The rest can be analyzed as a chreia elaboration: a citation from authority (v. 25), an example (v. 26), a rationale (v. 27a) and its converse (v. 27b), and the thesis of the elaboration (v. 28). The change in order from the normal structure of a chreia elaboration is due to the conflict in which the Pharisees are seeking to destroy Jesus. The early community used the elaboration to provide self-definition and support.—D.J.H.

823. A. FUCHS, "Die Sünde wider den Heiligen Geist. Mk 3,28-30 par Mt 12,31-37 par Lk 12:10," *StudNTUmwelt* 19 ('94) 113-130.

This investigation of the pericope of the sin against the Holy Spirit (Mk 3:28-30/Mt 12:31-37/Lk 12:10) focuses on whether the Lukan version is independent of Mk. Mk 3:20-30 is better viewed as a composition of Mark than as a composite of slightly changed traditional material. It is more probable that one is dealing with redaction in Lk 12:10 than in Mt 12:32. The logion in Lk 12:10 did not originate with Q but with theological considerations in connection with Lk 12:8-9, which explains Luke's placement of the saying in a new context vis-à-vis Mk.—C.R.M.

Mk 4:8, 20, § 39-806.

824. G. THEISSEN, "Der Bauer und die von selbst Frucht bringende Erde. Naiver Synergismus in Mk 4,26-29?" *ZeitNTWiss* 85 (3-4, '94) 167-182.

The focus of the parable in Mk 4:26-29 is the earth rather than the seed. The keyword is αὐτομάτη (v. 28). After reviewing various approaches to the parable (liberal, dialectical, hermeneutical, etc.), the article considers the choice of imagery and the parable's structural features. The parable reflects a "naive synergism" between divine and human action, much like that represented by the Pharisees according to Josephus (*Ant.* 13:172).—D.J.H.

825. J. L. P. WOLMARANS, "Who asked Jesus to leave the territory of Gerasa (Mark 5:17)?" *Neotestamentica* 28 (1, '94) 87-92.

The intratextual context of Mk 5:17, especially vv. 14-16, suggests that the people to whom the herdsmen reported (v. 14) and who eventually request Jesus to leave their country, may be the owners of the pigs. The argument is based upon the hypothesis that a culturally institutionalized code existed for the action to be taken when property in the care of slaves disappeared.—C.R.M.

826. C. MAZZUCCO, "'E voleva oltrepassarli' (Mc 6,48)," *RivistBib* 42 (3, '94) 311-327.

Since none of the usual interpretations of καὶ ἤθελεν παρελθεῖν αὐτούς in Mk 6:48 is entirely satisfying, the article proposes a new solution: Jesus intended to be the disciples' guide in helping them to reach the "other" shore of the Sea of Galilee (where Bethsaida lies) in order to bring their mission into Gentile territory. But the attempt failed because the disciples were not able to understand.—D.J.H.

Mk 6:52-53, §§ 39-679, 684.

827. G. SALYER, "Rhetoric, Purity, and Play: Aspects of Mark 7:1-23," *Semeia* 64 ('93) 139-169.

Three interpretive strategies—rhetoric, social analysis, and deconstruction—are useful in analyzing Mk 7:1-23. (1) Mk 7:6-13 exhibits chreia elaboration of the type discussed by Hermogenes (second-level), and 7:14-23 exhibits Theon's elaboration technique (first-level) of breaking the chreia into parts and providing arguments for each part. The passage contains epideictic rhetoric concerned primarily with censure of Pharisees and scribes. (2) The Pharisaic purity system was concerned with entrances and exits and the external boundaries of society and the body. Mark's Jesus establishes a new purity system based on the heart or the internal spiritual core of human beings. Jesus and his disciples existed on the margins of the old purity system. (3) Deconstruction takes what has been marginalized and enhances it until the center is shattered and its power dissolved. Jesus exposes the center (Temple coalition) as a margin.—D.J.H.

828. [Mk 7:24-30] D. RHOADS, "Jesus and the Syrophoenician Woman in Mark. A Narrative-Critical Study," *JournAmAcadRel* 62 (2, '94) 343-375.

This narrative-critical analysis of Mk 7:24-30 seeks to interpret the episode of the

Syrophoenician woman as an integral part of the whole Markan narrative, with particular attention to the rhetorical effect of the narrative on a hearer or reader. It first considers the episode in the larger story world (manifestation of the kingdom), the immediate context in the plot, and the type-scene of healing ("suppliants with faith"). Then it focuses on the episode itself: rhetorical/stylistic techniques, Jesus' riddle, the woman's riddle, conflict, characterization, settings (the crossing of boundaries), the standards of judgment, gender and the subversion of dominance, complexity of the episode, and rhetorical impact in historical context. In this episode Mark seeks to attack the very heart of human resistance to the universality of the gospel and in so doing calls his hearers to sow the seeds of the kingdom everywhere.—D.J.H.

829. G. M. SOARES-PRABHU, "Anti-Greed and Anti-Pride. Mark 10:17-27 & 10:35-45 in the Light of Tribal Values," *Jeevadhara* 24 (140, '94) 130-150.

A tribal ethos based on anti-greed and anti-pride is in tune with the ethos of the Bible in general and of Jesus in particular. Study of the story of the call of the rich man (Mk 10:17-27) and of the ambitious request of Zebedee's sons (10:35-45) shows how Jesus proposes anti-greed and anti-pride (understood as the renunciation of possessions and of the willingness to serve) as essential elements of his way. These attitudes are required of all Jesus' followers (and not just of a radical elite) and are proposed not merely as dispositions to be cultivated by individuals but as the structuring principles of the end-time community that Jesus intends to found.—D.J.H.

Mk 10:17-31, § 39-809.

Mk 10:35-45, § 39-829.

830. D. E. OAKMAN, "Cursing Fig Trees and Robbers' Dens: Pronouncement Stories Within Social-Systemic Perspective. Mark 11:12-25 and Parallels," *Semeia* 64 ('93) 253-272.

The essay explores the social dynamics behind pronouncement within the early Jesus tradition and proposes a cluster of interrelated interpretations for the cursing of the fig tree/cleansing of the Temple stories (Mk 11:12-25 parr.) that depend upon an understanding of the social system encompassing Jesus and much of the Jesus tradition up until Mark's time. A social-systemic analysis insists on keeping the "literal" or "mundane" situation in view, together with the Jewish context that shaped the Jesus tradition, and on conceptualizing the social system of Roman Palestine to shed light on otherwise puzzling episodes.—C.R.M.

831. W. R. HERZOG, "Dissembling, a Weapon of the Weak: The Case of Christ and Caesar in Mark 12:13-17 and Romans 13:1-7," *PerspRelStud* 21 (4, '94) 339-360.

The conflict between Jesus and his opponents in Mk 12:13-17 and Paul's comments in Rom 13:1-7 are examples of the ambiguous and coded political speech of the weak that appears to support the regnant powers but actually conveys other, more subtle messages. When confronted by enemies who try to force the hidden transcript of resistance to Roman rule into the domain of the public transcript, Jesus dissembles. When writing to Christians at the heart of the Roman empire, Paul calculates how to sound like an obedient Roman citizen while granting nothing to the actual empire. We should not assume that these texts articulate a theory about the church's relation to the state or to the political order.—D.J.H.

832. P. G. BOLT, "What Were the Sadducees Reading? An Enquiry into the Literary Background of Mark 12:18-23," *TynBull* 45 (2, '94) 369-394.

The case proposed by the Sadducees in Mk 12:20-23 was taken not from 2 Maccabees 7 but rather from the book of Tobit. Both Mk 12:20-23 and Tobit speak of the death of seven husbands and levirate marriage in the context of an interest in resurrection.—D.J.H.

833. [Mk 13:2] C. A. EVANS, "Predictions of the Destruction of the Herodian Temple in the Pseudepigrapha, Qumran Scrolls, and Related Texts," *JournStudPseud* 10 ('92) 89-147.

Taking Mk 13:2 as its starting point, the article tries to determine as precisely as possible the significance of Jesus' prophecy about the destruction of the Jerusalem Temple and how it would have been understood by his contemporaries. It investigates four aspects of the problem: other predictions of the Temple's destruction, the scriptural/prophetic backgrounds of the predictions, perceived corruption in the 1st-century Temple as the principal occasion for the predictions, and the Herodian origin of the 1st-century Temple (and its eschatological inadequacy) as a possible contributing factor in the predictions.—D.J.H.

834. [Mk 14–15] B. ESCAFFRE, "La mort de Jésus et la venue du royaume dans l'évangile de Marc," *EstBíb* 52 (3, '94) 329-339.

Mark relates the narrative of the Last Supper (Mk 14:22-25) to that of Jesus' crucifixion and death (15:21-39). Jesus' allusion to his drinking again from the fruit of the vine in the kingdom of God (see Mk 14:25; 15:23, 36) and the omission of the fourth cup refer to his death. For Mark, Jesus' death is the sign of the coming of God's kingdom.—D.J.H.

835. [Mk 14–16] A. YARBRO COLLINS, "From Noble Death to Crucified Messiah," *NTStud* 40 (4, '94) 481-503.

After considering the passion account in connection with the ancient notion of the noble death, and alternatives to the Greek ideal, the article treats the production of the passion narrative, identifying it as a narration of the fulfillment of prophetic oracles. Then it discusses the production of the pre-Markan passion narrative, and the Markan passion narrative with particular attention to 15:34. On the whole the passion narrative, whether pre-Markan or Markan, is profoundly different from Greco-Roman stories of noble or at least notable deaths. It embodies a new kind of death-story in which the intractable and appalling facts of the end of Jesus' life were illuminated by a new use of Scripture. An appendix presents a Greek reconstruction of the pre-Markan passion narrative.—C.R.M.

Mk 14:24, § 39-767.

836. B. K. BLOUNT, "A Socio-Rhetorical Analysis of Simon of Cyrene: Mark 15:21 and Its Parallels," *Semeia* 64 ('93) 171-198.

The article investigates the Simon of Cyrene traditions in Mk 15:21; Mt 27:32; and Lk 23:26 from the perspective of the recitation of the "narrative" (διήγημα) in Theon's *Progymnasmata.* The Simon material itself is epideictic rhetoric. In Mt and Mk the readers are encouraged to praise and admire Simon's actions; in Lk the narrative is part of a context that focuses on Jesus and censures the Jewish community that does not respond positively to his claims.—D.J.H.

837. T. E. SCHMIDT, "Cry of Dereliction or Cry of Judgment? Mark 15:34 in Context," *BullBibRes* 4 ('94) 145-153.

Mk 15:33-39 brings together several important subthemes in the Gospel: the Son as predetermined sufferer and judge, rejection both by and of the Jews, and acceptance both of and by the Gentiles. When these elements are taken along with the whole of Psalm 22, it appears that the "me" in Jesus' cry in Mk 15:34 (= Ps 22:1) refers to the Jewish nation.—D.J.H.

838. A. HILHORST, "Le texte sur la Résurrection de Jésus dans le ms. *k* de la *Vetus Latina* (Mc. 16,3)," *RevBén* 104 (3-4, '94) 257-259.

The Latin verb *surgent* in the addition to Mk 16:3 in Codex Bobbiensis (*k*) of the Vetus Latina should be regarded as a historical present parallel to the forms *descenderunt* and *ascenderunt*.—D.J.H.

Luke

839. M. A. BEAVIS, "'Expecting Nothing in Return.' Luke's Picture of the Marginalized," *Interpretation* 48 (4, '94) 357-368.

To clarify the meaning of the portrayal of the socially marginalized in Lk-Acts, the article discusses the extent and significance of the relevant material (on the poor, the rich, possessions, other marginalized groups, and women), Luke's views on the "marginalized" in relation to those of his non-Christian contemporaries, the reception of Luke's teaching on socioeconomic matters by his reader or audience, the scope of Luke's socioeconomic teaching, and Luke's contribution to Christian social ethics. Perhaps Luke's most striking and innovative contribution to Christian social ethics is that he forged beyond the condemnation of the elite to a vision of a community of spiritual equals in which socioeconomic disparities were vigorously and conscientiously addressed.—D.J.H.

840. L. D. CHRUPCALA, "Il tema del regno di Dio nell'opera lucana," *Antonianum* 69 (1, '94) 3-34.

After discussing statistical data and terminology regarding the kingdom of God in Lk-Acts, the article considers texts that stress the future aspects of the kingdom and those that indicate the kingdom's presence. In line with other NT writings, Luke viewed the kingdom of God as a saving event that starts definitely in Jesus of Nazareth and still must attain the final stage of accomplishment. The present kingdom and the future kingdom do not exclude one another. Rather, they express the presence of the saving work of God, already fulfilled in Jesus, and the necessity of a further expansion of the saving event of the kingdom that is inseparably associated with the person of Jesus Christ.—D.J.H.

841. R. A. CULPEPPER, "Seeing the Kingdom of God: The Metaphor of Sight in the Gospel of Luke," *CurrTheolMiss* 21 (6, '94) 434-443.

This close reading of the parable of the Good Samaritan (Lk 10:29-37), the healing of the blind man in Jericho (18:35-43), and the story of Zacchaeus (19:1-10) gives special attention to references to sight and seeing. Each of these stories contributes to the metaphorical significance of seeing in Lk, i.e. to the fulfillment of Jesus' announcement of the kingdom.—C.R.M.

842. J. Enuwosa, "Η φύση του θανάτου του Ιησού στη Σωτηριολογία του Λουκά (The Nature of the Death of Jesus in Lucan Soteriology)," *DeltBibMel* 22 (2, '93) 49-65.

An examination of key terms such as σωτήρ, σωτηρία, and σῴζω indicates that salvation is the central motif in Luke's theology. J. M. Creed, U. Wilkens, and H. Conzelmann erroneously reject the direct soteriological value of Jesus' death in Luke. The idea of atoning sacrifice is to be assumed by the fact that the Son of God hangs on a cross (Lk 23:26-49), the climax of Luke's Gospel. One must be freed from the tyranny of the useless biblical rationalism which since H. S. Reimarus has assumed that Jesus died as a socio-political troublemaker. Luke wrote in the context of the early Christian community which knew and lived the faith that Christ died for our sins.—Th.S.

843. R. A. Jensen, "Telling Luke's Story: A Narrative Approach to Preaching on the Third Gospel," *CurrTheolMiss* 21 (6, '94) 444-451.

A fundamental role of exegesis in approaching Lk is to ask of each story if there are other stories in Lk that help to throw light on it. Defining a narrative sermon as "stories told on the way to proclamation," the article illustrates the problems and promises of a narrative approach to preaching with reference to Lk 1:39-55.—C.R.M.

844. J. D. Kingsbury, "The Plot of Luke's Story of Jesus," *Interpretation* 48 (4, '94) 369-378.

In Luke's narrative of Jesus the primary conflict at the human level is between Jesus and the religious authorities. The resolution of Jesus' conflict with the authorities comes in the events surrounding Jesus' death, resurrection, and ascension. This conflict reaches its climax in the episode of Jesus on the cross. Whereas the authorities believe that Jesus' death vindicates them as Israel's rightful rulers, the reader knows that, ironically, the cross is the place where Jesus is at once publicly proclaimed as Israel's Messiah-King and anticipates the onset of his glorious reign of salvation.—D.J.H.

845. A. Lindemann, "Literatur zu den Synoptischen Evangelien 1984-1991 (Schluss)," *TheolRund* 59 (3, '94) 252-284.

Most of this final installment [see §§ 38-1348; 39-128] deals with recent publications on Luke's Gospel: general presentations, introductory questions, collections; individual theological themes; studies of individual pericopes and sections; and commentaries. It concludes with general reflections on what has been learned about methodology, tradition, the nature and purpose of the Gospels, the Synoptic problem, and the Gospels as literature.—D.J.H.

846. L. M. Maloney and E. J. Smith, "The Year of Luke: A Feminist Perspective," *CurrTheolMiss* 21 (6, '94) 415-423.

The article considers four texts about women in Luke's Gospel that are problematic for many women today, and offers suggestions as to how preachers and/or parishoners might work through them to achieve a positive outcome: the sinner (Lk 7:36-50), in Martha's house (10:38-42), the widow seeking justice (18:1-8), and the woman praising God (13:10-17).—D.J.H.

847. D. MARGUERAT, "Juden und Christen im lukanischen Doppelwerk," *EvangTheol* 54 (3, '94) 241-264.

The German version of an article first published in French in *Biblica* [§ 38-1399].—C.R.M.

848. H. MOXNES, "The Social Context of Luke's Community," *Interpretation* 48 (4, '94) 379-389.

Literary methods point to new possibilities for locating Luke's community. It is possible to draw a profile of the knowledge required of Luke's readers and on that basis attempt to situate the empirical audience. The narrative world of the text must be correlated with the social context of the Mediterranean world in antiquity. It is this combination of analysis of the social world of the text with its social and historical context that makes it possible to suggest a profile of the social location of Luke's first readers. Assuming Luke's location in an urban setting in the eastern parts of the Mediterranean, the article discusses the context of urban communities and their structures and explores the profile of Luke's community within the Hellenistic city. We can envisage Luke's community as a group of nonelite persons who are culturally and ethnically mixed but who also include among them some who come from the elite periphery.—C.R.M.

849. P. PERKINS, "Preaching Luke," *Church* 10 (4, '94) 51-54.

After comments on the order of the Lukan pericopes in the church's lectionary, the article calls attention to important resources for preaching and teaching Luke's Gospel: general commentaries, literary analyses, treatments of social justice and women, and single- or multiple-volume commentaries.—D.J.H.

850. M. A. POWELL, "Toward a Narrative-Critical Understanding of Luke," *Interpretation* 48 (4, '94) 341-346.

The article examines three key issues in Lukan studies to see how each is addressed by historical critics on the one hand and narrative critics on the other: the purpose of Luke's Gospel, the role of the infancy narrative (Lk 1–2), and the relation of Luke's Gospel to Acts. Historical critics pursue an exegesis that seeks to undo what Luke has done, to separate tradition from redaction. Narrative critics, while not questioning the legitimacy of the historical-critical enterprise, call for an exegesis that does not undo what Luke has done but appreciates it as it stands with reference to story and discourse. [The same issue contains four expository articles on Lukan texts: M. Hillmer on 1:46-55 (pp. 390-394); M. I. Wegener on 2:1-20 (pp. 394-397); S. Klassan-Wiebe on 3:15-17, 21-22 (pp. 397-401); and E. Achtemeier on 21:25-36 (pp. 401-404).]—C.R.M.

851. B. E. REID, "Luke: The Gospel for Women?" *CurrTheolMiss* 21 (6, '94) 405-414.

Although in Lk-Acts women receive the word, believe, are baptized, follow Jesus, and host house churches, Luke presents their role as clearly different from that of the men. No narratives show women as called, commissioned, or filled with the Spirit. Women in Lk-Acts do not imitate Jesus' mission of preaching, teaching, healing, exorcising, forgiving, feeding, or praying. Luke conveys the message that women and men have different ways of being disciples.—D.J.H.

852. B. E. REID, “Reading Luke with the Poor,” *BibToday* 32 (5, ’94) 283-289.

In Lk-Acts the use of material possessions in relation to discipleship is a constant theme. The picture Luke presents of Jesus’ own practice and teaching is complex, and the economic positions of his followers were diverse. There is no standard answer to the question of how disciples are to use economic resources.—C.R.M

853. F. SIEGERT, “Communication de masse et rythmes de prose dans Luc/Actes,” *Rev HistPhilRel* 74 (2, ’94) 113-127.

Contrary to the image of the first missionary activities as public events, the first Christians were in no position to employ the elevated style required for public communication in antiquity. The article reviews the ancient rules of public discourse: πρέπον of place, πρέπον of voice and gestures, πρέπον of expression and style—with special attention to “Asianism.” Then it considers examples of public eloquence in Lk-Acts (especially Lk 1:1-4; Acts 1:1-5; 20:28-30; 28:28-31) and the contrasting examples of the epistle of James and Paul’s Aeropagus address (Acts 17:16-34). It proposes metrical analysis as an exegetical key to identify words emphasized by certain NT authors such as Luke or pseudo-James.—C.R.M.

854. A. STOCK, “A Realistic Spirituality: Pathos in Luke-Acts,” *Journal of Spiritual Formation* [Pittsburgh, PA] 15 (3, ’94) 321-332.

Luke had a sympathetic ear and great understanding for the downhearted, and so the theme of pathos runs like a red thread through his work. By the theme of pathos Luke lessened the tension between the glowing promises of the birth stories and the way things actually develop (and the course of most people’s lives).—D.J.H.

855. R. C. TANNEHILL, “‘Cornelius’ and ‘Tabitha’ Encounter Luke’s Jesus,” *Interpretation* 48 (4, ’94) 347-356.

Influenced by the desire to recognize the value of reader-response criticism and the need to integrate literary approaches to the Gospels with traditional historical criticism and the new social-scientific criticism, the article attempts to construct two 1st-century readers with the “cultural literacy” and “cultural scripts” appropriate to Lk. It first introduces the imaginary readers Tabitha and Cornelius, who are modeled after but not identical with their namesakes in Acts 9:36-42 and 10:36-43, respectively. Then it imagines, with attention to their contrasting social locations, how they might build a consistent picture of Jesus from the data supplied in Lk, beginning at the point where Jesus is first mentioned (1:31) through 4:30.—C.R.M.

856. J. TAYLOR, “Luke and Acts,” *RevBib* 101 (4, ’94) 619-630.

Descriptions and evaluations of ten recent books on Luke’s Gospel and/or Acts by M. A. Powell, C. Zettner, D. M. Crump, O. Mainville, G. Berlingieri, B. F. Reid, C. Grappe, F. S. Spencer, C. C. Hill, and L. T. Johnson.—D.J.H.

857. W. WILKENS, “Die Täuferüberlieferung des Matthäus und ihre Verarbeitung durch Lukas,” *NTStud* 40 (4, ’94) 542-557.

The thesis that Luke used Mt in constructing his Gospel [see § 11-185] receives further confirmation by detailed analysis of two complexes of material pertaining to John the

Baptist: Jesus' evaluation of John the Baptist (Mt 11:2-19/Lk 7:18-35; see Lk 16:16), and the summary of John's preaching (Mt 3:7-12/Lk 3:7-18).—D.J.H.

858. J. B. Green, "The Problem of a Beginning: Israel's Scriptures in Luke 1–2," *BullBib Res* 4 ('94) 61-85.

Although Luke begins his narrative with the events surrounding the births of John and Jesus, for him this is not really the beginning. They relate to something else, something prior. As Lk 1:5–2:52 makes clear, they relate to God's purpose, evident in the OT and the history of God's people, as its culmination. The study first illustrates Luke's design in 1:5–2:52, with reference to his use of the Abraham material of Genesis 11–21 in the narration of the stories of John and Jesus, and offers five observations on the many points of contact. Then it comments on echoes of Scripture in Lk 1:5–2:52. It concludes that Luke's framework is not "promise-fulfillment" but rather a self-conscious continuation of the redemptive story.—C.R.M.

859. [Lk 1–2] L. H. Silberman, "A Model for the Lukan Infancy Narratives?" *Journ BibLit* 113 (3, '94) 491-493.

The themes of birth and the renewal of life in both Gen 21:1-34 and 1 Samuel 1, the two lessons read in the synagogue on Rosh Hashanah according to *t. Meg.* 4(3), reflected what the season in the postbiblical sensibilities of the community had come to mean. Luke may have taken over this pattern of annunciation and birth as his model in recounting two stories (see Lk 1–2), one of the birth of John and the other of Jesus, both in the tradition but originally with very little connection.—C.R.M.

860. [Lk 1–2] C. H. Talbert, "Jesus' Birth in Luke and the Nature of Religious Language," *HeythJourn* 35 (4, '94) 391-400.

The essay first presents a modified reader-based interpretation of Lk 1–2, an approach that first asks about what the auditors in Mediterranean antiquity would have heard when the text was read aloud. In these terms Lk 1–2 is best seen as the explication of Christian believing self-understanding by means of the Evangelist's use of the literary genre of the pre-public life of a hero figure such as is found in ancient Mediterranean biographies. The foundation documents of Christianity cannot be read with integrity (= without reductionism) if the interpreter assumes, either consciously or unconsciously, a view of religious language as political/projectionist (as does R. A. Horsley in *The Liberation of Christmas* [1989]).—C.R.M.

861. M. Kolden, "'Dominus Vobiscum': Luke 1:26-31," *CurrTheolMiss* 21 (6, '94) 455-457.

The angel Gabriel's greeting to Mary in Lk 1:28 (ὁ κύριος μετὰ σοῦ) announces the indispensable prerequisite that God's Spirit is given to people to enable them to do the work of God. The translation "the Lord is with you" is liturgically indeterminable, linguistically permissible, biblically commendable, and theologically desirable.—D.J.H.

862. F. Ó Fearghail, "Announcement or Call? Literary Form and Purpose in Luke 1:26-38," *ProcIrBibAssoc* 16 ('93) 20-35.

The main elements of Lk 1:26-38 are the introduction (vv. 26-27), encounter or confrontation between the divine messenger and Mary (vv. 28-30), message (vv. 31-33), difficulty (v. 34), reassurance (v. 35), sign (vv. 36-37), assent (v. 38a), and conclusion (v. 38b). The literary form of Lk 1:26-38 is that of a call narrative into which a birth announcement (vv. 31-33) is embedded. Luke's use of the two forms suggests that he had both christological (birth announcement) and mariological (call) purposes.—D.J.H.

863. [Lk 1:46-55] M. EIVERS, "The Song and the Singer: Reflecting on Mary's Magnificat," *Emmanuel* 100 (10, '94) 624-626.

Mary's victory song in Lk 1:46-55 is the song of the *ʿănāwîm,* for she is already rejoicing in the exaltation of the lowly and the feeding of the hungry. Her eyes are first raised to the Lord (1:46-50) and then lowered to scan the present in light of the past (1:51-55).—D.J.H.

864. [Lk 2:1-20] E. LAVERDIERE, "Mary's Son, God's Firstborn," *Church* 10 (4, '94) 5-9.

Every line, word, and image in Lk 2:1-20 invites contemplation. At the heart of the text is the affirmation that Mary gave birth to her son Jesus who was the "firstborn" (πρωτότοκος) of God. Jesus was the firstborn among all those who would be reborn in and through him to share in his life and mission.—D.J.H.

865. [Lk 2:8-20] W. D'CRUZ, "The Dancing Shepherds," *Jeevadhara* 24 (140, '94) 151-156.

The article first presents a structural analysis of the narrative of the shepherds in Lk 2:8-20 to discover the experience that Luke wished to evoke: Jesus is Lord; his lordship is revealed through simple things; and all humanity is called to acknowledge it. Then it retells the story in the form of a song that might evoke this experience in the context of the Warlis, an agrarian tribe living in the Thane district of Maharashtra.—D.J.H.

866. A. P. B. BREYTENBACH, "Lukas 2:14 vanuit 'n Joods-Christelike perspektief (Luke 2:14 from a Jewish Christian perspective)," *HervTeolStud* 50 (1-2, '94) 272-280.

The *Gloria in excelsis* (Lk 2:14) should be read as a translated Hebrew text and against the background of Jewish and Jewish-Christian literature. The Greek words εἰρήνη and εὐδοκία refer to the Messiah who embodies God's *šālôm* and *rāṣôn.*—D.J.H.

867. B. E. REID, "Puzzling Passages: Luke 2:14," *BibToday* 32 (6, '94) 369.

What is exalted in the hymn of the angels in Lk 2:14 is not the "good will" that people show to one another on earth, nor the "good will" needed for people to be able to accept peace, but rather God's favor manifest toward human beings.—C.R.M.

868. [Lk 2:22-40] R. RUBINKIEWICZ, "Maryja w świątyni (Mary in the Temple)," *RoczTeol* 40 (1, '93) 97-107.

What is said about Mary in Lk 2:22-40 and 2:48-50 occurs in the Jerusalem Temple and within the context of Passover. Mary obeys the Law, is full of maternal love toward her Son, suffers with him, and allows him to follow the way set out by the Father. In her internal and unique relation with Jesus, Mary also learns to know God as the Father.—D.J.H.

869. [Lk 2:32] J. J. KILGALLEN, "Jesus, Savior, the Glory of Your People Israel," *Biblica* 75 (3, '94) 305-328.

The article first considers Simeon's description of Jesus as "the glory of your people

Israel" in Lk 2:32 with reference not only to Isaiah but also to other NT texts. Then it discusses how the theme of "glory" is used elsewhere in Lk-Acts and how Lk-Acts intersects the Jewish Scriptures in the matter of glory. Luke hoped that Simeon's description of Jesus would bring to the reader's mind the various OT senses of "glory," and that the reader would be satisfied with this (i.e. with no reference in the rest of Luke's work to any but God's and Jesus' glory).—D.J.H.

Lk 2:48-50, § 39-868.

Lk 4:1-13, § 39-798.

870. C. A. KIMBALL, "Jesus' Exposition of Scripture in Luke 4:16-30: An Inquiry in Light of Jewish Hermeneutics," *PerspRelStud* 21 (3, '94) 179-202.

This inductive exegetical analysis of Lk 4:16-30 in light of the exegetical methods of 1st-century Judaism examines the historical reliability of the passage, the text-form of the explicit OT citation, the exegesis of 4:16-27, and the literary form (the proem-like rabbinic midrash pattern). It contends that Jesus used several Jewish exegetical methods in his exposition of Isa 61:1-2, that Jesus used the OT in a prophetic and typological manner to make an eschatological and messianic claim to fulfill Isa 61:1-2 in his person and ministry, and that the midrashic elements point to the unity and historicity of the passage.—D.J.H.

871. M. A. GARCIA, "Committed Discipleship and Jesus' Lordship. Exegesis of Luke 6:46-49 in the context of Jesus' Discourse in the Plain," *African Christian Studies* [Nairobi] 9 (2, '93) 3-10.

This study of Lk 6:46-49 considers its Synoptic parallel in Mt 7:21-27, the motifs of the pericope in relation to other biblical texts (Jas 1:19-24; 1 Jn 2:17; 3:18; Ezek 13:10-14; etc.), and its place in the Sermon on the Plain (Lk 6:12–7:1). The function of Lk 6:46-49 is to confront Jesus' audience with the fundamental content of his message: The acknowledgment of Jesus as Lord is accomplished by the radical practice of his teaching.—D.J.H.

Lk 7:22, § 39-1161.

872. [Lk 7:36-50] R. C. TANNEHILL, "Should We Love Simon the Pharisee? Hermeneutical Reflections on the Pharisees in Luke," *CurrTheolMiss* 21 (6, '94) 424-433.

The article first explores, in relation to recent studies of the Pharisees in Lk-Acts, whether Luke as a literary work necessarily causes negative stereotyping of the Pharisees. Then it focuses on the story of the sinful woman in Simon the Pharisee's house (Lk 7:36-50). The Pharisees and other religious leaders are regularly presented in conflict with Jesus in Lk, but there are also scenes which hold open for them the possibility of insight and change. This is true of Simon, who is not reduced to a caricature, a mere collection of negative qualities that invites neither sympathy nor hope.—C.R.M.

Lk 7:36-50, § 39-896.

Lk 8:8, § 39-806.

873. [Lk 10–11] A. Fuchs, "Die Sehnsucht nach der Vergangenheit," *StudNTUmwelt* 19 ('94) 69-111.

With particular attention to Luke's use of sources in Lk 9:51–11:54, the article examines critically H. Schürmann's recently published (1993) commentary on three pericopes: the mission discourse (10:1-20; see 9:1-6), the greatest commandment (10:25-37), and the Beelzebul discussion (11:14-23). The analysis focuses on Schürmann's reliance on the classical Q hypothesis, and concludes that the Markan parallels (Mk 6:7-13; 12:28-34; 3:22-30) suggest that in these cases a reworked form of "Deutero-Mark" was the starting point for the Lukan redaction.—D.J.H.

Lk 11:9, § 39-802.

Lk 11:24-26, 29-32, § 39-805.

874. D. B. Gowler, "Hospitality and Characterization in Luke 11:37-54: A Socio-Narratological Approach," *Semeia* 64 ('93) 213-251.

After an analysis of Lk 11:37-54 as a rhetorical elaboration that uses chreia-like speech to advance its agenda, the article probes deeper into the dynamics of characterization and hospitality in Lk and then presents a socio-narratological reading of 11:37-54: *narratio* and *quaestio:* the setting and the challenge (vv. 37-38); *argumentatio:* the response (vv. 39-44); and *quaestio* and *argumentatio:* challenge and response (vv. 45-54). It concludes with a discussion of cultural codes and the narrator's strategy.—C.R.M.

Lk 12:10, § 39-823.

875. [Lk 16:1-8] D. A. deSilva, "The Parable of the Prudent Steward and Its Lucan Context," *CriswellTheolRev* 6 (2, '93) 255-268.

After establishing the boundaries of the parable of the prudent steward in Lk 16:1-8, the study analyzes what the parable by itself achieves in its hearers/readers, namely the setting up (for imitation) of a picture of one who prudently responds to the present, though unexpected, eschatological moment of decision. Then it examines how the tradition preserves a concrete plan for meeting the demands of the eschatological moment and thus for gaining the commendation and welcome of the master. The hermeneutical move centers on the expedient use of material wealth, and moves from the steward's context of remitting debts to the context of using wealth to benefit the disenfranchised members of the community and society.—C.R.M.

Lk 16:16, § 39-804.

876. D. Hamm, "What the Samaritan Leper Sees: The Narrative Christology of Luke 17:11-19," *CathBibQuart* 56 (2, '94) 273-287.

The study explores what Luke meant by calling attention to the Samaritan leper in Lk 17:11-19, who is portrayed as encountering the one whom Luke's readers acknowledged as Lord and Christ. After reviewing the complex of understandings regarding Samaritans that the implied author and the hypothetical reader of Lk-Acts are likely to have shared, it examines the text and context of Lk 17:11-19 in light of these associations. Then it spells out the Christology that emerges from such a reading. For Luke to "see" Jesus properly is to believe that he is the one in whom the kingdom of God is accessible. The Samaritan saw what the Pharisees (17:20-21) failed to see.—C.R.M.

Lk 18:18-30, § 39-809.

877. R. C. TANNEHILL, "The Story of Zacchaeus as Rhetoric: Luke 19:1-10," *Semeia* 64 ('93) 201-211.

The whole of Lk 19:1-10 is rhetorical in that it is designed to persuade readers to view Zacchaeus and Jesus in particular ways and thereby take certain attitudes toward life. Attention to the way that logic functions in rhetoric helps us to see that vv. 8-10 are not such a confused response to the challenge of v. 7 as they might appear. The indirectness of these remarks has a rhetorical value in responding to a hostile audience, and the argument, though very compact, raises significant points that together undermine the critics' charge.—C.R.M.

Lk 19:45-48, § 39-830.

878. P. K. NELSON, "The Unitary Character of Luke 22.24-30," *NTStud* 40 (4, '94) 609-619.

The sayings on greatness in service (Lk 22:24-27) and reward for perseverance (22:28-30) together form a coherent and organic literary whole within the Lukan narrative. The argument for the unitary character of Lk 22:24-30 is based on its language and concepts, structure, literary form, progression of thought, and symbolism.—D.J.H.

Lk 23:26, § 39-836.

879. J. B. GREEN, "The Demise of the Temple as 'Culture Center' in Luke-Acts: An Exploration of the Rending of the Temple Veil (Luke 23.44-49)," *RevBib* 101 (4, '94) 495-515.

This essay examines the Lukan account of the rending of the Temple veil (23:45b) within the context of Jesus' death (23:44-49) and against the backdrop of the treatment of the Temple in Lk-Acts. After treating two source-critical questions concerning the death scene in Lk 23, it presents a literary-theological and sociological reading of the Temple material in Lk-Acts. Luke portrays the rending of the veil as symbolic of the destruction of the symbolic world surrounding and emanating from the Temple, and not as symbolic of the destruction of the Temple itself. The torn veil works symbolically to neutralize the dominance of the Temple as a sacred symbol of socio-religious power predetermining insider and outsider.—C.R.M.

880. E. HÖLSCHER AND M. KLESSMANN, "Die Auferstehung einer Geschichte. Eine bibliodramatische Bearbeitung von Lk 24,13-35," *EvangTheol* 54 (5, '94) 391-399.

Biblio-drama attempts to free the text from its historical, linguistic form and bring about a new, direct realization of the theological relevance of its content, i.e. the root experience. The article describes the implementation, process, and results of this approach as undertaken by a group of clergy in a continuing education course in which the text examined was Lk 24:13-35. It concludes with a summary of nine important insights that arose from group discussion of the text.—C.R.M.

Lk 24:50-53, § 39-742.

881. M. A. FERRANDO, "Reflexiones en torno al concepto de vida en el Evangelio según San Juan," *TeolVida* 35 (1-2, '94) 17-19.

After noting the frequency of ζάω and ζωή in John's Gospel, the article considers the significance of "life" for John with reference to the Father, Jesus, the Holy Spirit, and human beings, respectively. Then it reflects on the relation between eternal life and natural life.—D.J.H.

882. G. FERRARO, "Interpretazione dei testi di terminologia temporale del Quarto Vangelo nel Catechismo della Chiesa Cattolica (saggio sull'uso della Scrittura nel Catechismo della Chiesa Cattolica)," *Divinitas* 38 (2, '94) 261-273.

The article examines the uses of the "time" terms from the Fourth Gospel in the Catechism of the Catholic Church: the "hour" of worship in Spirit and truth (Jn 4:21, 23); the "hour" and the "day" of the resurrection (5:25, 28; 6:39-40, 44, 54); the "hour" of Christ (2:4; 12:27; 13:1; 17:1); and the "sabbath" and the "time" (7:22-24; 9:12; 19:31; 14:9).—D.J.H.

883. M. FIGURA, "Die johanneische Botschaft von der Liebe," *IntKathZeit/Communio* 23 (5, '94) 409-418.

After discussing the Johannine writings' understanding of the expression of God's love in Jesus, the article considers the appropriate human response in faith and love: Jesus Christ as the perfect response to God's love, loving Jesus, proving one's love for Jesus, and "brotherly love" as the test case for community with God and Christ in faith and love. Finally it reflects on the meaning of the Johannine statement that God is love.—D.J.H.

884. D. J. HAWKIN, "History and Faith. (6) The Peripheral Voice: The Gospel of John and the Challenge of Modernity," *EpworthRev* 21 (3, '94) 86-93.

Johannine discourse evolves a universe of discourse that is foreign to that of the liberalism which undergirds modernity. The Johannine theology of revelation points us beyond the finite to the eternal, i.e. to God, and calls upon us to cultivate an interior disposition and affinity with truth which is the well-spring for Christian living. The Fourth Gospel, which was initially on the periphery of the church and then domesticated as spiritual and unworldly, can now be seen to have a profoundly relevant message for our age.—D.J.H.

885. E. LAVERDIERE, "The Eucharist in the New Testament and the Early Church—VII. Bread from Heaven. The Eucharist in John's Gospel," *Emmanuel* 100 (7, '94) 388-399. [See § 39-252.]

The understanding of the Eucharist in John's Gospel can be summarized as follows: the Word of God made flesh made sacramental nourishment for all who believe. Besides indirect or secondary references, John's Gospel contains three passages in which reference to the Eucharist is primary (Jn 6:1-71; 13:1-38; 21:1-23).—D.J.H.

886. B. J. MALINA, "John's: The Maverick Christian Group. The Evidence of Sociolinguistics," *BibTheolBull* 24 (4, '94) 167-182.

This essay considers the Fourth Gospel as an instance of communication. It attempts to show how one might come to know a group such as John's from the text of Jn with the help of speech accommodation theory. It also seeks to underscore some of the characteristic features of the Johannine group by drawing on two dimensions of sociolinguistics called antilanguage and the language of intimacy. These modes of analysis enable the interpreter to come to know and appreciate the personages who embodied faith in Jesus in 1st-century Mediterranean contexts typical of alternate societies.—C.R.M.

887. S. MĘDALA, "Funkcja 'Żydów' w Ewangelii św. Jana (Jews in the Gospel according to John)," *CollTheol* 64 (2, '94) 79-101.

Literary and historical analysis of key texts about the "Jews" in John's Gospel (3:1-21; 5:19-30; 6:24-59; 10:1-18; 15:18–16:4) indicates that the characterization of the "Jews" accentuates the uniqueness of Jesus and his divine origin, and directs attention to his redeeming death on the cross. The Jews' unyielding attitude toward Jesus serves to highlight the claim that Jesus was sentenced to death as the Son of God.—D.J.H.

888. T. D. SWANSON, "To Prepare a Place. Johannine Christianity and the Collapse of Ethnic Territory," *JournAmAcadRel* 62 (2, '94) 241-263.

This essay examines the meaning of sacred spaces and spacelessness that emerges from the interplay of certain key passages in Jn (1:1-18; 4:1-42; 6:1-59). The Fourth Gospel foreshadows the universalizing direction of later Christian attitudes toward space. The very preparing of the nonterritorial place for unity in Johannine Christianity actually remapped the world in a way that displaced competing religious cultures. The historical effects of this Johannine remapping of the world have been significant.—C.R.M.

889. T. THATCHER, "A New Look at Asides in the Fourth Gospel," *BiblSac* 151 (604, '94) 428-439.

The article defines and categorizes the asides of the Fourth Gospel. An aside is a direct statement that tells the reader something. The 191 asides in John's Gospel may be organized according to four broad functions: staging asides (44), defining asides (46), asides that explain discourse (48), and asides that explain actions (53). A table lists all of the asides in the Fourth Gospel, noting their functions and significance.—C.R.M.

890. F. G. UNTERGASSMAIR, "Das Johannesevangelium. Ein Bericht über neuere Literatur aus der Johannesforschung," *TheolRev* 90 (2, '94) 91-108.

Exegetical interest in John's Gospel is as lively as ever; certain trends and developments need tough scrutiny; and the debate about methods continues. This survey of recent Johannine research deals with methodology (literary and redaction criticism), Christology, the Johannine community and its history, the beloved disciple, *Wirkungsgeschichte,* individual themes, commentaries, and theological aspects.—D.J.H.

Jn, § 39-672.

891. [Jn 1:1-18] G. GAETA, "Logos, Parola, Sapienza: l'indagine critica sul Prologo di Giovanni," *Annali di storia dell'esegesi* [Bologna] 11 (1, '94) 11-44.

With particular attention to scholarship on Jn 1:1-18 between 1920 and 1960, the article considers theories about the origin of the Prologue (pre-Christian hymn or proto-Christian hymn?) and explores the debate about whether the Prologue should be regarded as an integral part of the Fourth Gospel. Then it proposes a reading of the text under the heading "the Word coming forth from silence." [The same fascicle contains articles on the interpretation of Jn 1:1-18 in Origen and Greek patristics by P. Pazzini (pp. 45-56), from Augustine to Thomas Aquinas by M. Cristiani (pp. 57-72), and between Erasmus and Luther by F. De Michelis Pintacuda (pp. 73-94), as well as articles by V. Marchetti on Jn 1:14 according to the Socinians (pp. 95-118), P. C. Bori on 1:9 according to G. Fox and R. Barclay (pp. 119-144), and M. Miegge on 1:10-11 according to B. Spinoza and I. Kant (pp. 145-160).]—D.J.H.

892. P. VAN MINNEN, "The Punctuation of John 1:3-4," *FilolNT* 7 (13, '94) 33-41.

In Jn 1:4 ἐν αὐτῷ should be regarded as part of the preceding clause, and a full stop should be placed before ζωὴ ἦν (which is a short independent clause): "Everything came into being through him and without him not a thing came into being that exists in him. He was life." This punctuation avoids the objections raised against alternative readings and restores an important piece of Johannine theology about the Logos: "He was life."—D.J.H.

Jn 2:13-22, § 39-830.

893. B. KAHL, "Der Fremde und die Frau am Brunnen (Joh 4). Menschliche Begegnung als Gotteserfahrung," *Diakonia* 25 (1, '94) 31-37.

This reflection on Jesus' encounter with the Samaritan woman at the well in Jn 4 considers the unfavorable presuppositions and circumstances of their meeting, as well as the themes of living water, life-decisions, the liberating character of community, and meeting God through Jesus.—D.J.H.

894. J. D. M. DERRETT, "Miracles, pools, and sight: John 9,1-41; Genesis 2,6-7; Isaiah 6,10; 30,20; 35,5-7," *BibOr* 36 (2, '94) 71-85.

With the help of Gen 2:6-7; Isa 6:10; 30:20; 35:5-7; and other biblical texts, the article discusses the healing of the man born blind (Jn 9:1-41) under the following headings: the promise, the act, the immersion, the illumination, flocks, and an objection.—D.J.H.

895. [Jn 12:36-38] G. RIGOPOULOS, "Η παραδοξότης της απιστίας" [The Paradox of Unbelief], *DeltBibMel* 23 (1, '94) 106-123.

This first installment in a verse-by-verse exegesis of Jn 12:36b-43 offers contemporary exegesis for vv. 36-38 and reports on patristic exegesis in separate brief sections. The purpose is both comparative and, especially, supportive of the significance of the exegetical heritage of the Church Fathers.—Th.S.

896. I. R. KITZBERGER, "Love and Footwashing: John 13:1-20 and Luke 7:36-50 Read Intertextually," *BibInt* 2 (2, '94) 190-206.

The article presents three intertextual readings of Jn 13:1-20 and/or Lk 7:36-50. The focus is on reader response (first reader/present reader) and on the response to the response (the reflection on the reading-process). It first attempts to reconstruct and imagine an intertextual reading of Jn 13:1-20 by a first reader who is female, critical, and informed (a woman in the Johannine community), and then reflects on what happened in this imagined reading-process. Next it offers a present-reader approach to reading Lk 7:36-50 intertextually and reflects on the effects of the text on the reader during the reading-process. Finally it furnishes a present-reader approach to reading Jn 13:1-20 and Lk 7:36-50 intertextually and reflects on their mutual interpretation.—C.R.M.

897. C. NIEMAND, "Was bedeutet die Fusswaschung: Sklavenarbeit oder Liebesdienst? Kulturkundliches als Auslegungshilfe für Joh 13,6-8," *ProtoBib* 3 (2, '94) 115-127.

The customary interpretation of the footwashing scene in Jn 13:1-20 identifies Jesus' action as servile and symbolic of his work of salvation. But this view promotes as central the completely un-Johannine notion of kenosis and assumes that readers would associate footwashing immediately with abasement. Attention to the cultural-context of footwashing in Jewish and Greco-Roman texts, however, reveals that footwashing is most often connected with the welcome and acceptance of guests in one's house. The basis of the work of salvation in Jn is the love of the redeemer for his own.—C.R.M.

898. [Jn 13:6-10] F. E. ALBISTUR, "Lavatorio de los pies y discipulado en San Juan," *Stromata* 50 (1-2, '94) 3-20.

The article first presents a literary and theological analysis of Jn 13:6-10 with particular attention to the theological significance that the Evangelist saw in Jesus' washing of his disciples' feet: the salvific necessity of the Lord's passion and death on the cross. Then it shows how this christological soteriology is the basis of the "new commandment" and thus of discipleship in John's Gospel.—D.J.H.

899. J. KUDASIEWICZ, "Paraklet a grzech świata (J 16, 7-11) (Paraclete and the Sin of the World [J 16, 7-11])," *RoczTeol* 40 (1, '93) 109-119.

After considering the text and context of Jn 16:7-11, the article discusses the relation between the departure of Jesus and the coming of the Paraclete (Jn 16:7). Then it deals with the Paraclete's role in revealing the sin of the world (that part of humanity that is under Satan and persists in error and sin) and in convicting it (Jn 16:8-11).—D.J.H.

Acts of the Apostles

900. M. WOJCIECHOWSKI, "Nowsze studia nad tekstem Dziejów Apostolskich (The Recent Studies on the Text of Acts)," *CollTheol* 64 (1, '94) 55-61.

After listing some critiques of the 26th edition of the Nestle-Aland Greek text of the NT and of K. and B. Aland's *Der Text des Neuen Testaments* (2nd ed., 1987), the article sketches the history of research on the text of Acts and discusses the recent contributions made by É. Delebecque, M.-É. Boismard and A. Lamouille, and W. A. Strange. It agrees with Strange that both texts stem from Luke, the shorter version being earlier. Some additional bibliography from 1987-91 is included.—D.J.H.

Acts, §§ 39-839–840, 847–848, 850–854, 856.

Acts 1:9-11, § 39-742.

901. J. Rius-Camps, "Las variantes de la Recensión Occidental de los Hechos de los Apóstoles (III) (Hch 1,15-26)," *FilolNT* 7 (13, '94) 53-64.

This installment [see § 38-1464] of the review of the textual variants of Codex D (Bezae) in comparison with the Alexandrian text in Acts presents philological and theological notes on the readings in the account of the election of Matthias (1:15-26).—C.R.M.

902. A. J. M. Wedderburn, "Traditions and Redaction in Acts 2.1-13," *JournStudNT* 55 ('94) 27-54.

Acts 2:1-13 reflects several, often divergent strands of tradition: (1) an account of Pentecost composed under the influence of a theology that contrasted the giving of the Law and the giving of the Spirit, and Jewish traditions concerning the giving of the Law; (2) a tradition describing a preaching to a large gathering of pilgrims in Jerusalem, which included some non-Jews; (3) a list of peoples; and (4) a tradition describing an outbreak of glossolalia in the earliest church. It is implausible that the account in Acts 2:1-13 is either based in its entirety on a single source or entirely a construction of Luke. It seems that Luke was not the first to resort to theology and symbolism in the portrayal of these events, nor was he in some cases aware or appreciative of the theology and symbolism of his predecessors.—C.R.M.

903. [Acts 6] S. K. Tsitsigos, "Ποιο ήταν το 'Εργο των Επτά Διακόνων; (What was the task of the Seven Deacons?)," *DeltBibMel* 21 (2, '92) 52-58.

The seven deacons of Acts 6 were temporarily pastoral administrators and more permanently teachers and catechists. As John Chrysostom and two ancient church councils have held, the seven were never liturgical deacons in the later sense. These facts raise a number of urgent ecclesiastical questions for discussion today.—Th.S.

904. [Acts 8:26-40] W. A. Gage and J. R. Beck, "The Gospel, Zion's Barren Woman and the Ethiopian Eunuch," *Crux* 30 (2, '94) 35-43.

The Ethiopian eunuch's inability to father children (see Acts 8:26-40) corresponds thematically to the barrenness of Jerusalem, who has rejected her Husband and cannot bring forth spiritual children. The Ethiopian's conversion not only reverses the eunuch's own sterility, enabling him to be the spiritual father of his people, but also illustrates the manner in which God will fulfill the promise to Abraham—by creating a fruitful new Jerusalem, a joyful mother to many children from every nation (see Isaiah 53–66).—D.J.H.

Acts 8:39, § 39-1219.

Acts 9, § 39-674.

Acts 9:36-43, § 39-855.

Acts 10:36-43, § 39-855.

Acts 11:26, § 39-1094.

905. J. Rius-Camps, "La misión hacia el paganismo avalada por el Señor Jesús y el Espíritu Santo (Hch 13-15)," *EstBíb* 52 (3, '94) 341-360.

This installment [see § 38-259] treats the activity of Jesus and the Spirit during the first phase of the mission (Acts 13–14) and in the Jerusalem council (Acts 15). Part one discusses the investiture and mission in Cyprus, Antioch of Pisidia, Iconium, and Pamphylia under three headings: the Holy Spirit takes the initiative for mission, the qualifying test is only at the midpoint, and the missioners become aware that the Lord has sent them to the Gentiles. The second part considers the Jerusalem assembly—mission to the Gentiles placed in doubt—with attention to Peter's defense of Gentile believers and the historic compromise between two irreconcilable positions. Differences between the Alexandrian and Western texts are considered throughout.—C.R.M.

906. [Acts 13:4-12] H. J. KLAUCK, "With Paul in Paphos and Lystra. Magic and paganism in the Acts of the Apostles," *Neotestamentica* 28 (1, '94) 93-108.

In part one the article first explores Luke's portrayal of the struggle of Christian preachers with magicians and magical practices in Acts 13:4-12. Then it sketches the lines of continuity running through the whole narrative with respect to the magic theme (8:4-24; 16:16-18; 19:11-20). In part two it first treats the confrontation with pagan polytheism depicted in 14:8-20. Then it takes up the threads leading to this story and beyond it (3:12; 10:25-26; 12:21-23; 17:16-34; 28:1-6). The two interrelated themes examined here show Luke as opposed to the danger of syncretism but open to the process of acculturation.—C.R.M.

907. [Acts 13:14-51] B. J. KOET, "Poglądy św. Łukasza na Żydów — odrzucenie czy polemika? (Luke's View on the Jews: Rejection or Controversy?)," *CollTheol* 64 (2, '94) 53-66.

Paul's preaching in the synagogue at Pisidian Antioch (Acts 13:14-51) does not mark the rejection of the Jewish people or imply that salvation is now the exclusive privilege of the Gentiles. The violent reaction of the Jews in Antioch was due to their "zeal" (see 13:45) for the proper estimation of and respect for the Law on the part of converting Gentiles. Paul's subsequent contacts with Jews show that he did not cease his activities among them or regard them as rejected.—D.J.H.

Acts 14:8-20, § 39-906.

908. K. L. MCKAY, "Foreign Gods Identified in Acts 17:18?" *TynBull* 45 (2, '94) 411-412.

The idea that the foreign gods referred to in Acts 17:18 included Anastasis is not plausible. The reported reference by the Athenians to a plurality of deities is not surprising even if only one prospective deity is in mind.—C.R.M.

909. A. D. BULLEY, "Hanging in the Balance. A Semiotic Study of Acts 20:7-12," *ÉglThéol* 25 (2, '94) 171-188.

The study examines the web of textual relationships that constitute Acts 20:7-12 and looks at meanings that are suggested by the "language itself." The sheer number of oppositions (e.g. up/down, inside/outside, awake/asleep, etc.) in the text and their consistent relations to coinciding mid-points, as uncovered through the application of a semiotic method, confirm that a symbolic reading of Acts 20:7-12 is entirely appropriate. The window (v. 9) is the concrete element which serves not only to point out the various oppositions that are present in the text but also to highlight the numerous pivotal points that appear. At the midpoint of his maturation, which is a time of decision, Eutychus hangs in the balance between full participation in the activities of the community and separation from them which means death.—C.R.M.

910. D. R. MacDonald, "Luke's Eutychus and Homer's Elpenor: Acts 20:7-12 and *Odyssey* 10-12," *Journal of Higher Criticism* [Montclair, NJ] 1 ('94) 5-24.

After noting a number of peculiarities in the Eutychus episode in Acts 20:7-12 (especially the lamps, the fatal fall, and the delay in Eutychus' revival) and the relation of the story to *Acts of Paul,* the article contends that Luke recast Homer's story of Elpenor found in *Odyssey* 10–12 in order to contrast Elpenor's lethal fall from Circe's roof with Eutychus' good fortune at having died in the presence of a wonder-working apostle. After reviewing other ancient authors who modeled fictional characters after the fallen youth of *The Odyssey,* it presents a detailed comparison of Homer's Elpenor with Luke's Eutychus. The location of the story in Troas (ancient Troy) and the name Eutychus ("lucky") indicate that Luke advertised the Homeric hypertextuality of his story. If this hypothesis is correct, it bears weighty implications for our understanding of Acts as a whole.—C.R.M.

911. R. F. O'Toole, "What Role Does Jesus' Saying in Acts 20,35 Play in Paul's Address to the Ephesian Elders?" *Biblica* 75 (3, '94) 329-349.

Four considerations support the assertion that Jesus' saying in Acts 20:35 ("it is more blessed to give than to receive") fits integrally into Paul's address to the Ephesian elders: the nature of the saying itself, how Luke links the saying with the speech, parallels in the rest of Lk-Acts, and the fact that the saying summarizes the thought of the speech. This analysis justifies a different structure for the speech in which vv. 33-35 form the third major part, summarizing Paul's ministerial relationship with the Ephesians in terms of his attitude toward wealth and work.—C.R.M.

Acts 22, § 39-674.

Acts 26, § 39-674.

EPISTLES—REVELATION

Epistles (General)

912. A. du Toit, "Vilification as a Pragmatic Device in Early Christian Epistolography," *Biblica* 75 (3, '94) 403-412.

In the NT and other early Christian letters opponents are accused of hypocrisy and falseness, being obscure and shadowy characters, sorcery, inflated self-esteem, moral depravity, perverse influence, being associated with dubious historical characters, being prone to judgment, and being ludicrous. The perlocutionary aim of these vilificatory utterances was not primarily to characterize the adversaries but rather to dissociate the addressees from them and to reaffirm their allegiance to the author's position.—D.J.H.

913. R. N. Longenecker, "On reading a New Testament letter — devotionally, homiletically, academically," *Themelios* 20 (1, '94) 4-8.

Taking Paul's letter to the Galatians as an exemplar, the article discusses the strengths and weaknesses of reading a NT letter devotionally, homiletically, and academically, respectively. Each way of reading is legitimate in its own right, but all three approaches must be ultimately brought together for a proper understanding.—D.J.H.

914. P. Arzt, "Analyse der Paulusbriefe auf dem Hintergrund dokumentarischer Papyri," *ProtoBib* 3 (2, '94) 99-114.

Since 1989 the Institut für Neutestamentliche Bibelwissenschaft at the Catholic theological faculty of the University of Salzburg has taken as a research project the study of Paul's letters in the light of the contemporary documentary papyri. After describing research in this area, the article outlines the goal and progress of the Salzburg project, reflects on the relevance and comparative value of the papyri for understanding the NT, and illustrates their value with reference to the case of Paul and the slave Onesimus in the letter to Philemon.—D.J.H.

915. J. Barr, "Paul and the LXX: A Note on Some Recent Work," *JournTheolStud* 45 (2, '94) 593-601.

The effect of E. E. Ellis's neglect of textual criticism in the LXX in *Paul's Use of the Old Testament* (1957; reprinted 1981) is that his tabulation distorts the degree of precision with which Paul cited the LXX. Although C. D. Stanley's *Paul and the Language of Scripture* (1992) presents a full registration of the varying LXX texts and is a great step forward, Stanley gives the impression of not recognizing the deep faults in Ellis's approach. Thus there is still room for progress in the handling of NT quotations from the LXX. The Göttingen editions of the LXX are important because their editors are interested in determining, on the basis of the many MSS of the LXX, what was the likely text of a period antedating these MSS and antedating the various revisions.—C.R.M.

916. F. Bovon, "Ο Απόστολος Παύλος ως μαρτυρία και ως ανάμνηση (L'Apôtre Paul comme témoignage et comme mémoire)," *DeltBibMel* 23 (1, '94) 56-68.

After brief comments on the situation at the end of the 1st century, the article traces the reception of Paul as a figure and his letters from the 2nd century to the 20th: the 2nd-century reception, Origen and Chrysostom, the Pauline letters and the West, and modernity and the "shattered monument" (F. Nietzsche and K. Barth). In the wake of Paul's death as a martyr, Luke attempted to preserve his memory as a missionary figure in Acts while the Pauline communities pursued theological reflection (Ephesians) and community organization (Pastorals). The reception of Paul in the 2nd century is marked by (1) admiration for the image of the apostle, (2) neglect of Pauline thought, (3) radical interpretations of Pauline theology (Marcion, gnostics), (4) rejection of Paul in strict Jewish-Christian circles, (5) continued literary production (*3 Corinthians, Apocalypse of Paul*), and (6) the orthodox affirmation of Paul. [The French version of the article appeared in J. Allaz et al., *Chrétiens en conflit*, pp. 54-65; see *NTA* 31, pp. 369-370.]—C.R.M.

917. D. Campbell, "The Atonement in Paul," *Anvil* 11 (3, '94) 237-250.

After describing a contractual model (in commercial terms) of Paul's understanding of the atonement, the article criticizes this approach as fundamentally inappropriate with respect to God's relationship with us. Then it presents an alternative way of reading the important "justification" texts in Romans and Galatians (that lie behind the business model) in an attempt to give the critic of Christian commerce a defense against its advocates. Finally it sketches an unconditional model of the atonement according to Paul: God is acting through Christ (and the Spirit) to re-create and rebirth a new, righteous creation in relation to himself. This model is eschatological and creative, radical, trinitarian, and unconditional.—D.J.H.

918. R. F. COLLINS, "Las Cartas de Pablo," *Actualidad Pastoral* [Moron, Argentina] 27 (204-205, '94) 222-231.

Recognition that Ephesians, Colossians, 2 Thessalonians, 1–2 Timothy, and Titus were not written by Paul allows us to appreciate more fully the diversity and richness of the NT. The seven extant letters actually written by Paul (Romans, 1–2 Corinthians, Galatians, Philippians, 1 Thessalonians, Philemon) have been studied in recent years from the epistolary, rhetorical, and sociological perspectives, thus giving scholars new insights into their nature and significance.—D.J.H.

919. W. COTTER, "Women's Authority Roles in Paul's Churches: Countercultural or Conventional?" *NovTest* 36 (4, '94) 350-372.

Examination of Paul's letters brings six women leaders into view: Apphia (Phlm 2), Chloe (1 Cor 1:11), Prisca (1 Cor 16:19; Rom 16:3-4), Euodia and Syntyche (Phil 4:2), and Phoebe (Rom 16:1-2). The women in Paul's letters who show themselves to be leaders in these communities appear to fit into cultural norms acceptable in Roman culture. But the reality of their involvement due to the character of the assembly as God's ἐκκλησία endowed their leadership with a countercultural equality with the male members of the community.—D.J.H.

920. D. J. DOUGHTY, "Pauline Paradigms and Pauline Authenticity," *Journal of Higher Criticism* [Montclair, NJ] 1 ('94) 95-128.

This essay seeks to clarify the historical and methodological assumptions implied by the view that the Pauline writings can only be understood as complex redactional compositions that may include appropriations of early Pauline material but almost certainly include an abundance of later material as well. After discussing the inability of the current normative paradigm to accommodate such assumptions, it suggests the possible contours of a new paradigm and what its construction might require. The diversity of materials that we encounter in the Pauline writings reflects both the diversity of Christianity in the "post-apostolic" period and a relatively long, diverse history of tradition and interpretation.—C.R.M.

921. G. HAUFE, "Das Geistmotiv in der paulinischen Ethik," *ZeitNTWiss* 85 (3-4, '94) 183-191.

Except for 1 Thessalonians, Paul's letters present the Holy Spirit as the starting point and norm of Christian ethical activity. From the knowledge of the saving-event mediated through the Spirit (i.e. faith), Paul drew consequences for Christian behavior. One must not only live in the Spirit but also walk in the Spirit.—D.J.H.

922. O. HOFIUS, "Παύλος — Ιεραπόστολος και Θεολόγος (Paulus als Apostel und als Theologe)," *DeltBibMel* 23 (1, '94) 69-84.

The Damascus experience defined Paul as apostle to the Gentiles but in the geographically limited area of Syria and Cilicia. After the apostolic council, Paul understood more deeply that God's total saving activity included a ministry of reconciliation through the Word to the whole world (2 Cor 5:18-21), an insight that led him to engage in a universal mission. Paul's idea of universal mission and his own unique place in it were inspired by Second Isaiah.—Th.S.

923. I. R. KITZBERGER, "Paulus zwischen Missverständnis und (Anti-)Feminismus. Zu zwei neueren Publikationen von Norbert Baumert," *BibZeit* 38 (2, '94) 243-253.

After noting the concerns and goals of Baumert's *Frau und Mann bei Paulus* (1992) and *Antifeminismus bei Paulus?* (1992) and their contribution to the author's "new portrait of Paul," the essay describes Baumert's methods and hermeneutic and the resulting picture of Paul and evaluation of the place of women in the Pauline communities. Then it offers a critique of Baumert's presuppositions and the implications of his findings, and reflects on their consequences for the church today. Baumert's discussions contain many valuable, even though controversial, suggestions.—C.R.M.

924. S. LÉGASSE, "Paul fut-il un juif apostat?" *BullLitEccl* 95 (3, '94) 183-196.

The fact that Paul five times received the thirty-nine lashes from Jews (see 2 Cor 11:24) indicates that the Jewish authorities viewed him as a Jew and not an apostate from Judaism. According to the Mishnah (*Mak.* 3:15) the goal of the punishment was the conversion of the guilty person. Paul's acceptance of the chastisement shows his refusal to break with his own people. According to the criteria of *m. ʾAbot* 3:11, Paul's letters would have verified his apostasy. But since they were not addressed to Jews, Jewish authorities may not have been aware of any rupture.—C.R.M.

925. K.-W. NIEBUHR, "'Judentum' und 'Christentum' bei Paulus und Ignatius von Antiochien," *ZeitNTWiss* 85 (3-4, '94) 218-233.

The article first considers the term Ἰουδαϊσμός in Paul's autobiographical report in Gal 1:10–2:21, how it was understood in early Judaism (2 and 4 Maccabees, inscriptions), and Paul and his "Judaism." Then it discusses how Ignatius of Antioch used the terms Ἰουδαϊσμός and Χριστιανισμός in writing to the Magnesians and Philadelphians, the situations of the Christian communities and the synagogues in Antioch, and Paul's possible influence on Ignatius' use of Ἰουδαϊσμός. "Judaism" for Paul and "Judaism" and "Christianity" for Ignatius referred not to religious communities or to systems of belief but rather to ways of life. Both terms served as rhetorical identity-markers, and implied a separation from those ways of life that could endanger this identity.—D.J.H.

926. B. E. NIKOPOULOS, "Η Νομική ΄Εννοια του Αρραβώνα στις Επιστολές του Απ. Παύλου (The legal sense of 'ἀρραβών' in the Letters of Paul)," *DeltBibMel* 21 (2, '92) 28-40.

Study of the word ἀρραβών ("pledge, earnest, down payment") in ancient Jewish, Greek, and Roman jurisprudence and its uses by Paul (2 Cor 1:22; 5:5; Eph 1:14) shows that Paul, as a faithful teacher of the Law, successfully applied by way of analogy this legal precept to the spiritual sphere of God's pact with humanity, confirming the pact, assuring the fulfillment of God's promises, and thus grounding the reality of justification.—Th.S.

927. R. PENNA, "Νόμος και Ελευθερία στη σκέψη του Αποστόλου Παύλου (Law and Freedom in the thinking of St. Paul)," *DeltBibMel* 22 (1, '93) 18-42.

This investigation of Paul's thinking about the Law and freedom deals with Paul's critique of the Law and its criteria, the christological center of Paul's critique of the Law, his understanding of freedom from the Law, and the obligations of Christian freedom.—D.J.H.

928. C. PLAG, "Paulus und die *Gezera schawa:* Zur Übernahme rabbinischer Auslegungskunst," *Judaica* 50 (2-3, '94) 135-140.

After explaining the background and meaning of the rabbinic hermeneutical procedure known as *gĕzērâ šāwâ,* the article shows how Paul used this technique in Rom 4:1-8; 1 Cor 3:19-20; 9:9-10; and Gal 3:(6)10-14, respectively.—D.J.H.

929. M. THEOBALD, "'Sohn Gottes' als christologische Grundmetapher bei Paulus," *Theol Quart* 174 (3, '94) 185-207.

The article first establishes the humanity of Jesus as the basic datum for Paul's christological reflection (see 1 Thess 1:9-10; Gal 4:4-5; Rom 1:3-4; 8:3) and proposes the formula "metaphor rather than myth" as best expressing Paul's Christology. Then it considers the metaphorical *Bildgrund* of Paul's "Son of God" statements in Gal 3:1–4:7 and Romans 8–11. Finally it reflects on the character of metaphor as "address" and applies it to Paul's use of the "Son of God" metaphor.—D.J.H.

930. C. THOMAS, "Economic Issues in Paul," *BibToday* 32 (5, '94) 290-294.

Paul's own attitude toward wealth and possessions is summed up in Phil 4:11-13. He regarded riches as a gift from God to be used generously (after the example of Jesus) to provide for the needy. He also recognized that wealth has the potential to encourage greed and promote discrimination. The challenge for Christians, according to the Pauline writings, is to make economic matters a means for growing in love for God and others.—D.J.H.

Romans, 1–2 Corinthians

931. J. N. VORSTER, "The context of the Letter to the Romans: A critique on the present state of research," *Neotestamentica* 28 (1, '94) 127-145.

The same picture concerning the historical situation of Romans is painted over and over again, whether from a historical or a rhetorical approach. This investigation first details problematic assumptions in current scholarly reconstructions of the historical context of Romans. Then it explores assumptions that underlie the determination of a rhetorical situation. Finally it urges an awareness of the complexity of context and argues for an alternative point of departure in the study of context (not historical circumstances but the entextualized situation). The rhetorical situation should not be seen as consisting of objective matters of fact but should be located within the wider context of culture formed by the linguistic power of people.—C.R.M.

Romans, §§ 39-792, 1115.

932. J. D. M. DERRETT, "'You Abominate False Gods; but Do You Rob Shrines?' (Rom 2.22b)," *NTStud* 40 (4, '94) 558-571.

Rom 2:22b may be rendered as follows: "You abominate idols (as the written Law requires); but do you never profit illegitimately at the expense of an idol's wealth (which the law of conscience forbids)?" Paul was not concerned to protect the *res sacrae* of Romans or

Greeks from embezzlement or peculation, still less to facilitate the worship of their gods. Rather, he sought to protect Jewish consciences (as pagan moralists should have protected pagans?) from indirect connivance at fraud (see Josh 7:1, 20-21). To profit from assets irrevocably dedicated to an idolatrous purpose was a crime against the Torah and at least contrary to pagan *mores* and therefore hostile to the reputation of the Jewish community, the attractiveness of the Hebrew religion, and the repute of its deity.—D.J.H.

933. P.-G. KLUMBIES, "Der Eine Gott des Paulus. Röm 3,21-31 als Brennpunkt paulinischer Theo-logie," *ZeitNTWiss* 85 (3-4, '94) 192-206.

Rom 3:21-31 provides an opportunity to clarify what Paul meant by the expression εἷς ὁ θεός (v. 30; see also 1 Cor 8:4, 6; Gal 3:20) and to determine to what extent his concept of God was continuous or discontinuous with Jewish tradition. The body of the article provides a verse-by-verse exegesis of Rom 3:21-31, with particular attention to how it contributes to understanding Paul's notions about God. Paul developed his theology mainly from his knowledge of the salvation inherent in the Christ-event. Though he used motifs about God from Judaism and early Christianity, Paul proceeded much more from his soteriological starting point (encompassing Christology, justification, and theology).—D.J.H.

934. J. KOTTACKAL, "The Biblical Understanding of Original Sin (Gen 3:1-19; Rom 5:12-19)," *Biblebhashyam* 20 (1, '94) 5-18.

Paul does not present a systematic theology on the original sin (see Gen 3:1-19). In Rom 5:12-19 he considers a collective sin in humankind, a sinful situation, which brings death with it to all, abstracting for the moment almost totally from the idea of individual responsibility (cf. Romans 1–2).—D.J.H.

935. P. GRELOT, "Pour une lecture de Romains 5, 12-21," *NouvRevThéol* 116 (4, '94) 495-512.

A literary analysis of Rom 5:12-21 indicates that the goal of the parallel of the two Adams is to glorify the redemptive grace of Christ. Two sections may be distinguished in the passage: the reign of sin and death (vv. 12-14), and the passage from this situation to the salvation given by grace (vv. 15-21). The essential object of Paul's teaching in Rom 5:12-21 is neither original sin nor the origin of sin but the redemption accomplished by Christ.—C.R.M.

936. C. E. B. CRANFIELD, "Romans 6:1-14 Revisited," *ExpTimes* 106 (2, '94) 40-43.

The article seeks to make clear the four senses (juridical, baptismal, moral, eschatological) in which we may speak of both our dying and our being raised with Christ according to Rom 6:1-14. While guarding against Christian triumphalism, it is equally important not to belittle the significance of that newness of life to which God has certainly called us (see vv. 4b, 5b, 8b, 13b).—D.J.H.

937. [Rom 7:7-13] K. KRARUP, "Det apologetiske sigte i Paulus' apologi for loven" [The Apologetic Aim in Paul's Apology for the Law], *DanskTeolTids* 57 (3, '94) 199-216.

Paul's apology for the Law in Rom 7:7-13 ("holy and just and good," v. 12) is based on his perception that only by the Law is sin revealed. By revealing sin and by revealing humans as sinners, the Law is still divine. Thus the God who acted through the Law and the commandment is also the one who acts through Christ. The Law that brings humans to "death" must be seen as the judgment upon human sinfulness and as a manifestation of God's anger.—D.J.H.

938. G. De Virgilio, "Spirito e libertà nel cristiano secondo Paolo (Rom 8; Gal 5)," *BibOr* 36 (2, '94) 87-100.

After considering the condition of the Christian in the world according to Paul, the article discusses his use of the term "spirit" and understanding of the role and place of the Holy Spirit in Christian theology. Then it reflects on Pauline anthropology in relation to the Spirit in the various parts of Rom 8:1-39 and in relation to freedom according to Gal 5:1-26. Life according to the Spirit is God's gift par excellence and is characterized by unique newness. Paul placed this generative theme at the center of his reflection and mission.—D.J.H.

939. D. T. Tsumura, "An OT Background to Rom 8.22," *NTStud* 40 (4, '94) 620-621.

The literary and theological background of Rom 8:22 is not only Gen 3:17, which refers to the cursed earth, but also Gen 3:16a, which refers to both the "trembling pain" and "pain of childbirth" that Eve was destined to go through.—D.J.H.

940. F. Thielman, "Unexpected Mercy: Echoes of a Biblical Motif in Romans 9–11," *ScotJournTheol* 47 (2, '94) 169-181.

Packed within Paul's use of Scripture in Rom 9:6-13 is not only a redefinition of Israel in terms of divine choice rather than human ethnicity but also an allusion to the unusual pattern of God's choices in the past. Paul builds his argument in a way that allows the scandal of his gospel to find legitimacy in Israel's sacred traditions. Against the expectations of the Gentile majority in the Roman church, God can and will include ethnic Israel within his newly constituted people (see 11:23-31). God shows mercy to those whom society least expects to receive it and uses the weak to confute the strong.—D.J.H.

941. W. Rakocy, "Elementy argumentacji rabinackiej w Rz 9,6-29 (The Elements of Rabbinic Argumentation in Rom 9,6-29)," *CollTheol* 63 (3, '93) 97-102.

Although Rom 9:6-29 is not itself a midrash, Paul utilizes in it exegetical techniques commonly used in midrash, specifically *gĕzērâ šāwâ.* For instance, to support his contention that "not all who are descended from Israel belong to Israel" Paul cites Gen 21:12 and Gen 18:10 in the way that *Genesis Rabbah* cites Gen 21:1 to prove that God's word never fails. Paul's citations of Genesis are linked by the word "Sarah." Following another midrashic practice, Paul uses participles to explicate the text he cites (9:15-16). This segment of Romans leaves no doubt that Paul knew midrashic methods and used them to advantage in his writing.—J.J.P.

942. W. Reinbold, "Paulus und das Gesetz: Zur Exegese von Röm 9,30-33," *BibZeit* 38 (2, '94) 253-264.

The expression ὅτι οὐκ ἐκ πίστεως ἀλλ’ ὡς ἐξ ἔργων in Rom 9:32 should not be regarded as an ellipsis. Rather, it should be taken as a parenthesis with the verb προσέκοψαν: "Why (not)? Because they (not from faith [in Christ] but engrossed in works) stumbled. . . ." Paul's overall concern in Rom 9:30-33 was the different reactions of Gentiles and Israel to the gospel. He criticized most of Israel for not coming to faith. There is no mention of Jewish "legalism."—D.J.H.

943. S. R. BECHTLER, "Christ, the Τέλος of the Law: The Goal of Romans 10:4," *Cath BibQuart* 56 (2, '94) 288-308.

The hermeneutical key to Rom 10:4 is to be found in the relation between 9:30-33 and 10:1-4, two paragraphs whose parallelism renders them mutually interpretive. The study presents an exegesis of Rom 9:30–10:21 to explicate the rhetorical structure and logic of the passage and to demonstrate that in 10:4 Paul identifies Christ not as the termination of the Law but as the goal toward which God intended the Law to lead Israel. In the logic of this argument, therefore, Jewish rejection of Christ signifies simultaneously nonattainment of the Law.—C.R.M.

944. H. KALLEMEYN, "Les 'dons' de Romains 12 : 6-8," *RevRéf* 45 (4, '94) 53-57.

The succinct list of spiritual gifts in Rom 12:6-8 offers a quite representative picture of the diverse capacities that one finds assembled in a Christian parish. The article briefly reviews each of the seven charisms mentioned by Paul and notes the characteristic traits of the people who exercise them.—C.R.M.

945. [Rom 13:1-7] J. BOTHA, "Social values in the rhetoric of Pauline paraenetic literature," *Neotestamentica* 28 (1, '94) 109-126.

This study aims to illustrate how the social values operative in Paul's paraenesis can be discovered and made explicit by means of an analysis of the enthymemata and syllogisms in a particular passage. After defining key concepts and technical terms, it examines Rom 13:1-7, identifying the syllogisms/enthymemes in the text and explicating the premises not mentioned. Then it indicates the strategies of argumentation used in this passage and describes the social values at work in terms of a social model presupposing a paradigm of order. Finally it comments on the social values operative in Rom 13:1-7 within the rhetorical situation of the letter.—C.R.M.

946. S. LÉGASSE, "Paul et César. Romains 13,1-7. Essai de synthèse," *RevBib* 101 (4, '94) 516-532.

This synthetic study of Paul's advice about the duties owed to the civil authority in Rom 13:1-7 considers the text (plan and logical structure, literary genre and finality), text and context, origin, and historical motives. The text must be read in light of the concrete situation of the Christian community at Rome. Using both Jewish and Christian considerations, Paul sought to provide the Roman Christians with realistic and practical advice. He interpreted the civil authority as belonging to the divine order for the world, without taking account of the fact that such authority could be abused.—D.J.H.

947. M. G. NEUFELD, "Submission to Governing Authorities: A Study of Romans 13:1-7," *Direction* 23 (2, '94) 90-97.

In Rom 13:1-7 Paul was not attempting to write a manifesto for church-state relations. His concern was pastoral and local. He was advising Jewish-Christians at Rome against anti-Roman and Palestinian nationalist sentiments. They were to submit to the governing authority (the Roman empire) because its authority derived from God.—D.J.H.

Rom 13:1-7, § 39-831.

948. U. BORSE, "Das Schlusswort des Römerbriefes: Segensgruss (16,24) statt Doxologie (VV. 25-27)," *StudNTUmwelt* 19 ('94) 173-192.

Despite its linguistic peculiarities, the doxology in Rom 16:25-27 should be regarded as going back to Paul and as a genuine part of his letter to the Romans. To avoid a repetition (after 16:20b) the second blessing (16:24) was deleted by a redactor and replaced by the doxology (16:25-27), which had been removed from its original context (after 14:23) and placed at the end of the letter.—D.J.H.

1–2 Corinthians, § 39-1108.

949. T. SÖDING, "Das Geheimnis Gottes im Kreuz Jesu (1 Kor). Die paulinische Christologie im Spannungsfeld von Mythos und Kerygma," *BibZeit* 38 (2, '94) 174-194.

The controversy between Paul and the Corinthians over the relation between faith and religion, theology and mythology, possesses a fundamental theological significance. The article first describes the soteriological and christological views of the Corinthian pneumatics and Paul's critique of their neglect of the reality of human life, the person of Jesus Christ, and the identity of God. Then it explicates Paul's insistence that these things receive their proper meaning when the gospel is understood as the "word of the cross" (1 Cor 1:17-18). The mystery of God, which Paul preached as a mystery, was the cross of Jesus Christ (1 Cor 2:1-2, 7-16). Through narrative, rhetoric, and poetry, Paul illustrated in 1 Corinthians how the mystery of God could be proclaimed as the theme of the gospel.—C.R.M.

950. P. VIELHAUER, "Paul and the Cephas Party in Corinth," *Journal of Higher Criticism* [Montclair, NJ] 1 ('94) 129-142.

The English version of an article that appeared originally in *New Testament Studies* [§ 20-187]. It explores the hypothesis that the Cephas party (and claims made on behalf of Peter) played a key role in the Corinthian party strife.—C.R.M.

951. L. VANDER BROEK, "Discipline and Community: Another Look at 1 Corinthians 5," *RefRev* 48 (1, '94) 5-13.

Paul's words in 1 Corinthians 5 are an address to two forms of problematic behavior: that of the offending individual, and that of a church that does not understand how discipline affects community. While the most obvious purpose of Paul's instruction is the removal of the offending individual, his latent purpose is to strengthen the community, to reinforce its understanding of how it should function. Discipline is affirmed in that it is a way of defending what the community is in Christ.—C.R.M.

952. [1 Cor 6:12–7:40] P. NEJSUM, "The Apologetic Tendency in the Interpretation of Paul's Sexual Ethics," *StudTheol* 48 (1, '94) 48-62.

Apologetically colored readings of 1 Cor 6:12-20 and 7:1-40 try to explain away, tone down, or reinterpret the element of sexual asceticism in Paul's sexual ethics. Such readings either relativize sexually ascetic statements and emphasize positive features in the course of a verse-by-verse analysis, or through a general interpretation deemphasize the motif of sexual asceticism and subordinate marriage to some major theme of a general nature. In reality, these apologetic readings are determined by an extreme faith in authority with respect to Paul.—D.J.H.

953. [1 Cor 8, 10] B. WITHERINGTON, "Why Not Idol Meat? Is It What You Eat or Where You Eat It?" *BibRev* 10 (3, '94) 38-43, 54-55. [See § 38-908.]

In 1 Corinthians 8–10 Paul is not objecting to Christians consuming sacrificial meat per se but only to their consuming it in the pagan temple precinct as part of a pagan ritual and perhaps in the context of sexual dalliance. Thus there is a difference between ἱερόθυτον ("sacrificial meat") and εἰδωλόθυτον ("idol meat"). Paul makes it clear that it is all right to eat meat that had been sacrificed if it was simply purchased in the meat market (see 1 Cor 10:25).—D.J.H.

954. G. D. Collier, "'That we Might not Crave Evil'. The Structure and Argument of 1 Corinthians 10.1-13," *JournStudNT* 55 ('94) 55-75.

1 Cor 10:1-13 is a self-contained midrash on ἐπιθυμία in Numbers 11 in the tradition of Psalms 78 and 106, using Exod 32:6 as an exegetical device to "open up" Numbers 11. In its context the passage is a focused argument against Corinthian willfulness (craving) to participate in idolatrous practices, even at the expense of others. It functions in context according to its central structure and argument, and is not somehow bent unnaturally into service. Even so, it is a tightly argued, self-contained unit, and may have been originally pre-1 Corinthians or even pre-Christian.—D.J.H.

955. V. Hasler, "Die Gleichstellung der Gattin. Situationskritische Reflexionen zu I Kor 11,2-16," *TheolZeit* 50 (3, '94) 189-200.

After situating 1 Cor 11:2-16 in the context of Paul's deliberative rhetoric, the article discusses Paul's concept of κεφαλή and the arrangement of creation and the divine hierarchy (vv. 3-6), the splendor received from the glory of God (vv. 7-9), and the liturgical equality of the wife (v. 10). Those responding to the call of faith receive a new dignity that is not their own but rather flows from God's own glory.—D.J.H.

956. A. C. Perriman, "The Head of a Woman: The Meaning of κεφαλή in I Cor. 11: 3," *JournTheolStud* 45 (2, '94) 602-622.

The interpretations of κεφαλή either as "authority over" or as "source" are not as well established lexicographically as their proponents would like to think. But the most obvious metaphorical sense ("that which is most prominent, foremost, uppermost, preeminent") has been largely neglected. At issue in 1 Cor 11:3 is neither authority nor origin between man and woman, but rather the question of whether the woman's behavior in worship brings glory or dishonor on the man who as her head is representative of her, the prominent partner in the relationship.—D.J.H.

1 Cor 15, § 39-775r.

957. M. Schaefer, "Paulus, 'Fehlgeburt' oder 'unvernünftiges Kind'? Ein Interpretationsvorschlag zu 1Kor 15,8," *ZeitNTWiss* 85 (3-4, '94) 207-217.

The usual interpretation of Paul's description of himself in 1 Cor 15:8 (ἔκτρωμα) as "miscarriage" is unsatisfactory. To understand the term properly, one must look to the description of Ephraim as an "unwise son" in Hos 13:13, which is taken to allude to Paul's life before his Damascus experience and to his activity as a persecutor of Christianity.—D.J.H.

958. D. Filbeck, "Problems in Translating First Person Plural Pronouns in 2 Corinthians," *BibTrans* 45 (4, '94) 401-409.

There are contexts in 2 Corinthians that are ambiguous as to whether the interpretation of a first-person plural pronoun should be inclusive or exclusive in the Mal (a language used in northern Thailand) translation. Indeed, there may be cases where Paul meant both to exclude his Corinthians readers and to include them at some higher level of theological truth.—D.J.H.

959. P. J. GRÄBE, "The all-surpassing power of God through the Holy Spirit in the midst of our broken earthly existence: Perspectives on Paul's use of δύναμις in 2 Corinthians," *Neotestamentica* 28 (1, '94) 147-156.

In 2 Corinthians Paul relates δύναμις to two themes that appear to be in conflict: the Holy Spirit and hardships. The study first examines Paul's use of δύναμις in 2 Cor 4:7; 6:7; and 12:9. Then it reflects on the presence of δύναμις within the context of the catalogues of hardships (4:7–5:10; 6:3-10; 11:16–12:10). The δύναμις of God is realized by the Holy Spirit in the midst of human weakness.—C.R.M.

2 Cor 11:24, § 39-924.

Galatians–Philemon

960. L. L. CRANFORD, "A Rhetorical Reading of Galatians," *SWJournTheol* 37 (1, '94) 4-10.

Two literary aspects have increasingly been recognized by recent scholarship on Galatians: the epistolary structure and the use of ancient rhetoric. The following outline attempts to capture both aspects of reading Galatians: *praescriptio* (1:1-5), *exordium* (1:6-10), *narratio* (1:11–2:21), *probatio* (3:1–4:31), *exhortatio* (5:1–6:10), and *conclusio* (6:11-18).—C.R.M.

961. J. FAIRWEATHER, "The Epistle to the Galatians and Classical Rhetoric: Part 3," *TynBull* 45 (2, '94) 213-243.

Since rhetorical criticism was applied to Galatians in late antiquity and since Paul knew the terms and concepts of Greek rhetoric [see § 39-318], how could Paul have represented his discourse as alien to the σοφία of this world? From a close reading of Galatians and a general consideration of Paul's handling of the "five parts of rhetoric," it emerges that, though at the more superficial levels Paul made use of many of the techniques favored by classical orators, the conceptual framework in which he operated was different from that of pagan sophists and the bases of his argumentation ("Christ-based logic") were distinct and innovative.—D.J.H.

962. T. D. LEA, "Unscrambling the Judaizers: Who Were Paul's Opponents?" *SWJournTheol* 37 (1, '94) 23-29.

The article first sketches the history of the interpretation of the identity of the false teachers combated by Paul in Galatians from F. C. Baur to the present. Then it seeks to extract the identity of the opponents from Paul's own statements in Galatians. Paul's opponents in Galatians were most likely Jewish Christians who demanded that Gentile Christians practice circumcision and obedience to the Law as a foundation for salvation.—D.J.H.

963. J. A. LOUBSER, "The contrast slavery/freedom as persuasive device in Galatians," *Neotestamentica* 28 (1, '94) 163-176.

This examination of how the slavery/freedom contrast operates as a persuasive device in Galatians gives attention to the following matters: the distribution of the theme; semantic aspects; the speech act of 4:21-31; the conflict in value systems; rhetorical aspects such as the use of drastic language, pathos, and antithesis; and the referential function of the contrast. The slavery/freedom metaphor served to emphasize Paul's message of his Law-free gospel concretely and optimally in highly relevant social metaphors, and to anchor his theological argumentation in the experience of his audience.—D.J.H.

Galatians, §§ 39-913, 1115.

964. H. A. BREHM, "Paul's Relationship with the Jerusalem Apostles in Galatians 1 and 2," *SWJournTheol* 37 (1, '94) 11-16.

Paul's account of his relationship with the Jerusalem apostles in Galatians 1–2 demonstrates both his willingness to defer and his insistence on his independence and the truth of the gospel. The account suggests that Paul had a working relationship with the "pillar" apostles, but also that there was some ambiguity and tension between them.—C.R.M.

965. J. S. VOS, "Paul's Argumentation in Galatians 1–2," *HarvTheolRev* 87 (1, '94) 1-16.

Paul's opponents in Galatians contended that his gospel was incomplete because it lacked part of the commandments of the covenant, particularly circumcision. It is possible to understand every part and every detail in Galatians 1–2 as Paul's answer to the sole demand of circumcision or obedience to the Law of Moses: epistolary prescript (1:1-5), *propositio* (1:6-9), enthymematic *confirmatio* (1:10-12), and narrative *confirmatio* (1:13–2:14[21]). The genre is didactic.—D.J.H.

966. [Gal 1:17] J. MURPHY-O'CONNOR, "What Was Paul Doing in 'Arabia'?" *BibRev* 10 (5, '94) 46-47. [See § 38-1524.]

When Paul said that he went into "Arabia" (Gal 1:17), he meant Nabatean territory, modern Jordan. The most probable explanation is that Paul was trying to make converts there. From the beginning his mission was to Gentiles.—D.J.H.

967. S. AGOURIDES, "Το επεισόδιο μεταξύ Πέτρου και Παύλου στην Αντιόχεια (Γαλάτας 2, 11-21) (The Incident between Peter and Paul in Antioch [Gal 2, 11-21])," *DeltBibMel* 21 (2, '92) 5-27.

An exegetical study of Gal 2:11-21 in conversation with ancient and contemporary interpreters indicates that the incident was neither staged nor based on a conflict of personalities or misunderstanding of missionary jurisdiction. The intensity of the dispute grew out of (1) deep concern to maintain Jewish identity over against pagan political and cultural onslaughts, and (2) Paul's position regarding the Gentiles, justification by faith, and the cessation of the Law, which dictated opposition to the policy of James.—Th.S.

968. [Gal 3–4] B. CORLEY, "Reasoning 'By Faith': Whys and Wherefores of the Law in Galatians," *SWJournTheol* 37 (1, '94) 17-22.

After delineating the problem of the Law in Paul's letters, the article outlines the longstanding debate and the current impasse about the topic. Then it considers the faith-Law paradigm in Galatians 3–4, and the relation between scriptural warrants and faith convictions. While Paul's theology of the Law is a reflex of his Christology, those convictions are best understood by a careful study of their scriptural warrants. Everything Paul said about the Law is reasoned backward from Christ to the Scriptures.—D.J.H.

969. [Gal 3–4] S. Fowl, "Who Can Read Abraham's Story? Allegory and Interpretive Power in Galatians," *JournStudNT* 55 ('94) 77-95.

Developing some insights found in R. Hays's *Echoes of Scripture in the Letters of Paul* (1989) with reference to Galatians 3–4, the article first argues that Paul's strategy in interpreting the Abraham story for the Galatians was allegorical throughout (and not simply in 4:21-31) and that this allegorical reading was based on and judged by Paul's account of the Galatians' experience of the Spirit. Then it contends that Paul's allegorical reading of Abraham's story was an exercise of interpretive power that was in large measure underwritten by the account of his character that Paul gave in Galatians 1–2.—D.J.H.

970. D. Sänger, "'Verflucht ist jeder, der am Holze hängt' (Gal 3,13b). Zur Rezeption einer frühen antichristlichen Polemik," *ZeitNTWiss* 85 (3-4, '94) 279-285.

The connection between crucifixion and Deut 21:23 is assumed not only in Gal 3:13b but also in *Temple Scroll* 64:9-13 and Justin's *Dialogue with Trypho*. Paul's association between Christ's death on the cross and the curse of Deut 21:23 may well reflect his knowledge of a synagogal argument that the Christian Messiah had been crucified as a false prophet, seducer of the people, and blasphemer.—D.J.H.

Gal 5, § 39-938.

971. J. S. Duvall, "'Identity-Performance-Result': Tracing Paul's Argument in Galatians 5 and 6," *SWJournTheol* 37 (1, '94) 30-38.

Using discourse analysis to see the whole picture presented in Galatians 5–6 highlights the "identity-performance-result" vehicle that Paul used to transport his message to the specific situation in Galatia. It also draws attention to the theme of Spirit-empowered love in Gal 5:13-18 as the theological centerpiece of Paul's argument.—D.J.H.

972. J. S. Duvall, "Pauline Lexical Choice Revisited: A Paradigmatic Analysis of Selected Terms of Exhortation in Galatians 5 and 6," *FilolNT* 7 (13, '94) 17-31.

The article first conducts a paradigmatic analysis of terms of exhortation in Galatians 5–6 in five steps: identifying the terms; selecting key terms for analysis; observing the semantic domain, grammatical construction, and syntagmatic context; searching for candidates for substitution; and drawing conclusions concerning the author's choice of the key term. Then it focuses on Paul's lexical choice of four verbs: δουλεύω (5:13), βαστάζω (6:2, 5), περιπατέω (5:16), and στοιχέω (5:25).—D.J.H.

973. A. B. du Toit, "Galatians 6:13: A possible solution to an old exegetical problem," *Neotestamentica* 28 (1, '94) 157-161.

Paul's statement in Gal 6:13 that the Judaizers do not keep the Law is at variance with their purported enthusiasm for the Law in the rest of the letter. The problem can be solved when one realizes that Paul, in vilifying his opponents, is using a rhetorical contrast. What he is really conveying is that boasting in the physical state of the Galatians is to the Judaizers even more important than upholding the demands of the Law.—D.J.H.

Ephesians, § 39-699.

974. [Eph 3:16-19] C. McCarthy, "'God-targeted and God-touched,'" *DocLife* 44 (8, '94) 459-464.

Taking Eph 3:16-19 as its starting point, the article argues that the "mystical" (the experience of a basic orientation in the human heart toward God) is of the essence of Christianity and not the privileged way of the few.—D.J.H.

975. P. Sellew, "*Laodiceans* and the Philippians Fragments Hypothesis," *HarvTheolRev* 87 (1, '94) 17-28.

The copy of Philippians known to the author or compiler of the Pauline pseudepigraph *Laodiceans* apparently contained only those sections that many modern analysts have argued on internal grounds would have made up the separate "Letter B" (Phil 1:1–3:1; 4:4-9, 21-23). Thus when *Laodiceans* was composed, its author relied on a version of Paul's correspondence with the Philippians that lacked "Letter A" (4:10-20) and "Letter C" (3:2–4:3). This state of affairs confirms the composite nature of the surviving correspondence of Paul with the Philippians.—C.R.M.

976. J. L. Jaquette, "A not-so-noble death: Figured speech, friendship and suicide in Philippians 1:21-26," *Neotestamentica* 28 (1, '94) 177-192.

A. J. Droge's attempt to explain Phil 1:21-26 against the background of Greco-Roman discussions of suicide fails to explain how Paul's reflections fit the letter's rhetorical strategy and why Paul used decidedly circumlocutionary language. By showing that Paul's speech is "figured" or oblique and framed specifically for the purposes of persuasiveness in delicate matters we are able to understand the allusive nature of Paul's rhetoric. Moreover, identifying Philippians as a hortatory or psychogogic letter of friendship and appreciating the role of exemplification in moral protrepsis enable us to understand how allusions to suicide at this point in the letter serve Paul's rhetorical strategy.—D.J.H.

977. E. B. Treiyer, "S'en aller et être avec Christ (Philippiens 1/23)," *ÉtudThéolRel* 69 (4, '94) 559-563.

Paul's desire to "depart and be with Christ" in Phil 1:23 need not be taken to imply his expectation of an immediate *post-mortem* presence with the Lord. Rather, Paul refers to the concept of a martyr's death as the ultimate degree of integration into the sufferings of Jesus.—D.J.H.

978. D. Seeley, "The Background of the Philippians Hymn (2:6-11)," *Journal of Higher Criticism* [Montclair, NJ] 1 ('94) 49-72.

At least six distinct backgrounds for Phil 2:6-11 have been advanced but no single proposal can accommodate the hymn. This study suggests that a combination of three elements, linked together by the common theme of sovereignty, come together in the hymn: Isaiah 45, stories of the suffering righteous, and Greco-Roman ruler worship. In a startling and brilliant move, two figures of absolute power (God and the emperor) and one who suffers the worst depredations of such power are brought together and coalesced in the story of Jesus

Christ. Unlimited force and impeccable piety are wedded; political and religious/ethical categories are aligned; what is and what should be are at last united. This unification provided the early churches with what every group needs: a strong and admirable leader.—C.R.M.

979. M. TELLBE, "The Sociological Factors behind Philippians 3.1-11 and the Conflict at Philippi," *JournStudNT* 55 ('94) 97-121.

The argument in Phil 3:1-11 was shaped by the particular sociological and historical situation of the Philippian church, namely, the ongoing conflict between the church and Roman society at Philippi (see 1:27-30). The agitators of 3:2-6 were Jewish Christians (Judaizers). Their appeal to accept circumcision would have been attractive theologically to secure the identity of the Philippian believers as true members of God's people and sociologically to mitigate the conflict and obtain recognition as a *religio licita* and protection from Rome. Therefore Paul warned the Philippian believers against the agitators and encouraged them to identify with the power and sufferings of Christ and not with the Jewish community.—D.J.H.

980. J. BEUTLER, "Das universale Heil in Christus nach dem Kolosserbrief," *GeistLeb* 67 (6, '94) 403-413.

In scarcely any other NT writing is the universality of salvation in Jesus Christ so expressly thematized as it is in Colossians. This letter emphasizes the general call to salvation and the gospel, Christ as the head of creation and the first-born of the dead (see 1:15, 18), the subjugation of the powers, and the exclusion of additional conditions of salvation.—D.J.H.

981. A. D. HILL, "Christian Character in the Marketplace: Colossians, Philemon and the Practice of Business," *Crux* 30 (2, '94) 27-34.

In Colossians and Philemon, Paul developed three overarching themes that have significant application for Christians involved in the marketplace today. (1) Colossians emphasizes the lordship of Christ over all aspects of life. (2) Paul's concept of being "in Christ" has direct bearing upon how believers should behave in the work environment. (3) In Philemon the apostle lays out a two-pronged model for superior-subordinate relationships: hierarchical and egalitarian.—D.J.H.

982. H. W. HOUSE, "The Christian Life according to Colossians," *BiblSac* 151 (604, '94) 440-454.

The article examines the union between doctrine and practice by noting four themes in Colossians: walking in divine wisdom (2:6-10), living in Christ (2:11-23), putting off sinful works (3:1-11), and putting on Christ (3:12–4:6). According to Colossians, a proper understanding of Christ serves as a platform for the Christian life.—D.J.H.

Colossians, § 39-699.

983. L. L. HELYER, "Cosmic Christology and Col 1:15-20," *JournEvangTheolSoc* 37 (2, '94) 235-246.

The evidence pertaining to Col 1:15-20—authorial usage, cultural milieu, structure of Pauline theology—clearly supports cosmic Christology as traditionally understood to be

Paul's real intention in his poem confessing and celebrating the exalted Christ in both creation and redemption. Contrary to J. D. G. Dunn, it is inconceivable that Paul in Col 1:15-20 was not ascribing to Christ a preexistent role in creation.—D.J.H.

984. M. R. COSBY, "Hellenistic Formal Receptions and Paul's Use of ΑΠΑΝΤΗΣΙΣ in 1 Thessalonians 4:17," *BullBibRes* 4 ('94) 15-33.

E. Peterson was incorrect in reading the Hellenistic formal reception into 1 Thess 4:15-17 on the basis of the term ἀπάντησις in 4:17. In fact, all the main elements of Hellenistic receptions found in ancient papyri, inscriptions, and literature are missing from the text. Instead of being a cipher for understanding what Paul meant, the Hellenistic receptions function more as a foil—a loose pattern to play against when describing the coming of the heavenly king.—D.J.H.

985. B. KOWALSKI, "Zur Funktion und Bedeutung der alttestamentlichen Zitate und Anspielungen in den Pastoralbriefen," *StudNTUmwelt* 19 ('94) 45-68.

This study is concerned with citations and allusions to specific OT texts as well as direct statements concerning the function and meaning of Scripture in the Pastorals. After a statistical overview of the citations (5) and allusions (58) in the Pastorals, it first evaluates the relation of the Pastorals to the OT Law, wisdom traditions (with an excursus on Deuteronomy), prayer traditions, and rabbinic traditions. Next it considers the relation of the Pastorals to Judaism with reference to 2 Tim 1:3-5. Finally it takes up the understanding of Scripture conveyed by 2 Tim 3:14-17. The Pastorals are fundamentally rooted in the OT. Their unconscious adoption of OT conceptions betrays a higher degree of familiarity with the OT than conscious quotation.—C.R.M.

986. R. I. PERVO, "Romancing an Oft-Neglected Stone: The Pastoral Epistles and the Epistolary Novel," *Journal of Higher Criticism* [Montclair, NJ] 1 ('94) 25-47.

This attempt to read the Pastorals as an epistolary novel first surveys ancient texts identified as actual or possible novels in letter-form and notes their characteristic features. Next it describes the generally accepted epistolary novel *Chion of Heraclea* and the other leading candidate for this category, the Epistles of the Socratics. Then it introduces the strategy to read the Pastorals like a novel, i.e. as a pseudonymous, historical work that tells a coherent story and focuses upon character formation through the promulgation of a moral, ideological message. Any study of the Pastorals must take into account their unity as a collection, the variety among the letters, their double focus upon both private morality and church order, the place they assign to the characterization of Paul, and their interest in narrative and circumstantial detail. Comparison with the epistolary novel and its near relations supplies some tools for these investigations.—C.R.M.

987. O. SKARSAUNE, "Heresy and the Pastoral Epistles," *Themelios* 20 (1, '94) 9-14.

The anti-heretical motifs in the Pastorals are mainly an adaptation of traditional Jewish polemics against deniers or despisers of the Torah and its main dogmas. A heretic, according to the Pastorals, is a person who confesses Christ as Lord but denies the basic dogmas of OT revelation, first and foremost the belief in God's creation of the universe.—D.J.H.

988. [1 Tim 2:8-15] J. E. MCDERMOND, "Modesty: The Pauline Tradition and Change in East Africa," *African Christian Studies* [Nairobi] 9 (2, '93) 30-47.

If 1 Tim 2:8-15 defines modesty as the avoidance of braids, jewelry, etc., because of their widespread association with sexual immorality, and if in East Africa these adornments are not primarily associated with sexual immorality, then where are we left when attempting to define a Christian understanding of modesty? Paul's balancing between freedom and responsibility (see 1 Corinthians 8 and 10) may be the key to resolving the problem of modesty.—C.R.M.

2 Tim 3:8, § 39-1180.

989. A. C. THISELTON, "The Logical Role of the Liar Paradox in Titus 1:12, 13: A Dissent from the Commentaries in the Light of Philosophical and Logical Analysis," *BibInt* 2 (2, '94) 207-223.

The writer of Tit 1:12-13 was well aware that placing the proposition "Cretans are always liars" in the mouth of a Cretan transforms the status of the proposition into one that does not assert a contingent state of affairs about Cretans. It functions in effect as meta-language, asserting a proposition that *prima facie* entails its own denial by logical necessity. The additional comment "this testimony is true" is not a sign that the writer (or an editor) is oblivious to the nature of paradox; it is more likely to have been intended as a light touch underlining the absurdity of a regress *ad infinitum.*—D.J.H.

Philemon, § 39-981.

990. M. A. G. HAYKIN, "Praying Together: A Note on Philemon 22," *EvangQuart* 66 (4, '94) 331-335.

In the middle of Phlm 22 there is a sudden shift from the second person singular to the second person plural: "I trust that through your (ὑμῶν) prayers I shall be granted to you (ὑμῖν)." Behind this shift lies a profound appreciation of corporate prayer: The entire house church (and not just Philemon) is to be engaged in praying for Paul.—D.J.H.

Hebrews

991. D. A. BLACK, "Literary Artistry in the Epistle to the Hebrews," *FilolNT* 7 (13, '94) 43-51.

In the hope of sending the reader back to the work itself, the article examines four aspects of the literary artistry of Hebrews: euphony, diction, syntax and phraseology, and composition and argumentation. Since in Hebrews form and content are inseparably wedded, study of its rhetoric is not a superficial matter.—D.J.H.

992. D. A. DESILVA, "Despising Shame: A Cultural-Anthropological Investigation of the Epistle to the Hebrews," *JournBibLit* 113 (3, '94) 439-461.

The problem facing the Christian community that received the letter to the Hebrews involved the Christians' longing for honor and a place in the society's ladder of status. Some were reluctant to identify with the members of a marginal, low-status group, which would undermine their own status in society. The author of Hebrews held before the congregation an alternative system of honor (honor in God's eyes) that carried with it the promise of greater and lasting reward for those honored according to its standards (faithfulness and obedience to God, solidarity with the people of God, etc.). The author sought to persuade the congregation to disregard the society's evaluation of honor and dishonor, and to continue confidently in Christian identity and associations as a means of satisfying their desire for honor (φιλοτιμία).—D.J.H.

993. P. D. DUERKSEN, "Images of Jesus Christ as Perfect High Priest for God's People," *QuartRev* 14 (3, '94) 321-336.

Hebrews is sufficiently general to speak to us moderns and yet also penetratingly specific in its message and awareness of the challenges of living as followers of the great High Priest in a world that does not know, understand, or desire him. After considering the historical setting of Hebrews, the article discusses five texts: a great name and a great salvation (1:1-4; 2:5-12); the word of God and the priest of God (4:12-16); Christ as suffering priest—the heart of the matter (5:1-10); a perfect, everlasting high priest (7:23-28); and obtaining an everlasting redemption (9:11-14).—D.J.H.

994. C. R. KOESTER, "The Epistle to the Hebrews in Recent Study," *CurrResBibStud* 2 ('94) 123-145.

Recent research on Hebrews has been marked by a steady evolution of discussion rather than radically new departures. This survey of research appears under the following headings: commentaries; literary and rhetorical aspects; historical, social, and religious context; theological themes and major passages; and history of interpretation and influence.—D.J.H.

995. S. STANLEY, "The Structure of Hebrews from Three Perspectives," *TynBull* 45 (2, '94) 245-271.

The literary genre (homily), rhetorical character, and content of Hebrews all provide clues to its structure. The most significant structural clues include the use of Scripture (especially Psalm 110), the "word of exhortation" form, announcement of subject, the various genres within the larger framework of the homily, and the fluctuations of theme and content. The body of Hebrews can be divided into three major sections: the sovereign Son as superior mediator (1:5–7:28), the superior ministry of the new covenant mediator (8:1–10:39), and new covenant requirements for the people of God (11:1–13:19).—D.J.H.

Hebrews, § 39-647.

996. J. SWETNAM, "Hebrews 10,30-31: A Suggestion," *Biblica* 75 (3, '94) 388-394.

When φοβερός in Heb 10:31 is viewed as having a potentially positive meaning ("awesome"), there is no reason for not attributing a positive meaning to the Septuagint quotations/allusions in vv. 30b-31 and connecting them to the positive paraenesis that follows (vv. 32-39) instead of the negative paraenesis that precedes (vv. 26-30a). God "judging" his people (v. 30b) and their "falling into his hands" (v. 31) are aspects of salvation, and the citation of Deut 32:36 links all that follows with this positive view of κρίνω/κρίσις in the OT.—C.R.M.

Catholic Epistles

997. P. DSCHULNIGG, "Aspekte und Hintergrund der Theologie des 1. Petrusbriefes," *TheolGlaub* 84 (3, '94) 318-329.

The article first discusses eleven aspects of the theology of 1 Peter: word of God and gospel, grace, eschatological horizon, baptism, Christians as aliens in the Diaspora, community/church, suffering, doing good as the guiding star of Christian action, judgment, God, and Jesus Christ. Then it suggests that 1 Peter represents a Hellenistic Jewish Christianity that espoused the Gentile mission and allowed Gentiles to share fully in the salvation of the gospel (without demanding that they observe the Law). The letter contains no polemic against Israel or the Jews.—D.J.H.

1 John, §39-883.

998. J. D. Charles, "The Use of Tradition-Material in the Epistle of Jude," *BullBibRes* 4 ('94) 1-14.

Although not a single explicit OT quotation appears in Jude, it uses many examples of prophetic typology—unbelieving Israel, the fallen angels, Sodom and Gomorrah, Michael, Moses, Cain, Balaam, Korah, and Enoch—to counter certain ungodly "antitypes" who have wormed their way in among the faithful, thus posing a danger to the community of faith (v. 4). The author drew upon select pieces of Jewish haggadah and tailored them to address specific pastoral needs.—D.J.H.

999. E. R. Wendland, "A comparative study of 'rhetorical criticism', ancient and modern—with special reference to the larger structure and function of the Epistle of Jude," *Neotestamentica* 28 (1, '94) 193-228.

After describing the approaches known as "classical rhetoric" and "rhetorical criticism," the article critically evaluates the application of each in turn to the persuasive strategy adopted in the epistle of Jude, with particular attention to the macrostructural organization of the epistle and its rhetorical relevance. Then it proposes a mutually complementary, more macrotext-oriented procedure.—D.J.H.

1000. S. C. Winter, "Jude 22-23: A Note on the Text and Translation," *HarvTheolRev* 87 (2, '94) 215-222.

The two clauses in Jude 22-23 instruct the addressees how to treat two groups: Pity the false teachers, and save each other. It may be translated as follows: "Save each other from the fire! Pity those who dispute, fearfully, by truly hating the defiled garment of flesh." Coincidences in language and themes between Jude and *Book of Thomas the Contender* are striking and deserve closer study.—D.J.H.

Revelation

1001. J. C. de Smidt, "The Holy Spirit in the Book of Revelation—nomenclature," *Neotestamentica* 28 (1, '94) 229-244.

The prominent role of the Holy Spirit is an important characteristic of Revelation. This analysis of the Spirit's work according to Revelation focuses on three concepts: ἐν πνεύματι, the seven spirits, and the spirit of prophecy. The Spirit is actively involved in this literary work, enables the readers to anticipate the New Jerusalem and eternal life, and communicates to them the truth preached by the risen Jesus.—D.J.H.

1002. H. Giesen, "Kirche in der Endzeit. Ekklesiologie und Eschatologie in der Johannesapokalypse," *StudNTUmwelt* 19 ('94) 5-43.

The article explores the relation between ecclesiology and eschatology in Revelation in six steps: the royal people for God (see 1:6; 5:10; 1:9), the victory of the Christians (see 2–3; 21:7; 12:11), the key significance of 1:19 for the book's eschatology, the promise of salvation in the beatitudes, the apocalyptic plagues as images for the true situation of humankind (see 6:1–8:5; 8:6–11:19; 16), and imminent expectation (see 2–3; 16:15; 1:3; 22:10; etc.). Although the author of Revelation used many more apocalyptic images to express the eschatological dimension of Christian existence, he agreed basically with the other NT writers that salvation has already been granted but its fullness is still expected.—D.J.H.

1003. F. W. Horn, "Zwischen der Synagoge des Satans und dem neuen Jerusalem. Die christlich-jüdische Standortbestimmung in der Apokalypse des Johannes," *ZeitRel Geist* 46 (2, '94) 143-162.

In Revelation the practical issue of relations to the Roman state and to the local imperial cult divides Judaism into the synagogue of Satan and the eschatologically sealed, just as it divides the Christian communities into false apostles and true disciples. This thesis is developed under three headings: the actual confrontation with the Jewish synagogues in Smyrna and Philadelphia, the look back at the true and the false Israel, and the future of the new Jerusalem.—D.J.H.

1004. F. J. Murphy, "The Book of Revelation," *CurrResBibStud* 2 ('94) 181-225.

This survey of research on Revelation since 1980 treats the following topics: Christian character; genre; author, Johannine contacts, early Christian prophets; historical situation; Greco-Roman milieu; Greek; structure; literary criticism; feminist interpretation; nature and function of discourse; social-scientific analysis; liturgy; use of the OT; relation to other Jewish material; relation to the Synoptics; theology and Christology; and particular exegetical problems.—D.J.H.

1005r. H. Raguse, *Psychoanalyse und biblische Interpretation* [*NTA* 38, p. 133].

M. Karrer, "Psychoanalyse und Auslegung. Erwägungen nach der Studie Hartmut Raguses über Psychoanalyse und biblische Interpretation," *EvangTheol* 54 (5, '94) 467-476.—In debate with E. Drewermann and focusing on the book of Revelation, Raguse seeks to join pragmatic and reception-aesthetic oriented textual interpretation and the psychoanalytic process. The article first explains and critiques the theory of psychoanalytic interpretation and the understanding of literary texts on which Raguse builds his work. Then it considers his use of the psychoanalytic model of interpretation as applied to Revelation.—D.J.H.

1006. C. Rowland, "Preaching on the Book of Revelation," *Priests & People* 8 (11, '94) 428-431.

The article describes a sermon on the book of Revelation that sought to explain why that text seems so unfamiliar and forbidding, and to help people to see that it could be more than an example of ancient religious writing. The book is a testimony to vision and imagination, attributes that are viewed with derision or suspicion by those who set the greatest store by technique and effectiveness.—D.J.H.

1007. J.-P. Ruiz, “The Apocalypse of John and Contemporary Roman Catholic Liturgy,” *Worship* 68 (6, ’94) 482-504.

Since the liturgy continues to provide a privileged vantage point for Roman Catholics to read Revelation, the article explores the dynamics in three cases of the liturgical use of Revelation: Revelation 12 and the Solemnity of the Assumption, Rev 19:1-7 and the Liturgy of the Hours, and Revelation 20–21 and the Order of Christian Funerals. The liturgical recontextualization of Revelation emphasizes eschatological hope and reassurance over against millennial anxiety, disarms those who might use the book to frighten people into religious commitment, and invites believers to join in the heavenly hymnody and thereby to take an active role in interpreting the text.—D.J.H.

1008. C. R. Smith, “The Structure of the Book of Revelation in Light of Apocalyptic Literary Conventions,” *NovTest* 36 (4, ’94) 373-393.

Attention to the typical apocalyptic structural convention “in the Spirit” (see Rev 1:10-11; 4:1-2; 17:1-3; 21:9-10) can help to clarify the overall structure of the book of Revelation. After the prologue (1:1-8), the seer is “in the Spirit” on Patmos (1:9–3:22), in heaven (4:1–9:21 + 11:14-19; 10:1-11; 11:1-13 + 12:1–16:21 + 19:11–21:8), in the wilderness (17:1–19:10), and on a mountain top (21:9–22:9), respectively. The epilogue appears in Rev 22:10–22:21.—D.J.H.

1009. E. W. Stegemann, “Aspekte psychoanalytischer Auslegung der Johannesoffenbarung,” *EvangTheol* 54 (5, ’94) 452-466.

After sketching some applications of psychoanalysis and depth-psychology to the NT and other writings, the article discusses reader- or reception-oriented psychoanalytic text interpretation. Then it considers three examples of reader-reaction to the book of Revelation: resistance to the negative evaluation of female sexuality in Rev 14:4, the schizoid-paranoid versus depressive positions with regard to good and evil, and guiding the reader into the preoedipal paradise of union with the mother.—D.J.H.

1010. R. L. Thomas, “Theonomy and the Dating of Revelation,” *Master’s Seminary Journal* [Sun Valley, CA] 5 (2, ’94) 185-202.

Basing his position heavily on Rev 17:9-11 and 11:1-13, theonomist K. L. Gentry in *Before Jerusalem Fell* (1989) dated Revelation’s composition before A.D. 70. His clever methods of persuasion shield his basic motive, which is a desire for an undiluted rationale to support Christian social and political involvement. If the prophecies of Revelation are yet to be fulfilled, no such progress will develop—a prospect that Gentry cannot accept.—D.J.H.

1011. J. Winkler, “Apocalypse Now: Interpreting the Book of Revelation,” *Living Light* [Washington, DC] 31 (1, ’94) 32-41.

After discussing apocalyptic language, the article considers the date and place of Revelation’s composition, its use of historic symbolism, the lion and the lamb, the identity of the enemy and the beast, the millennium, and the second coming. Revelation is a set of instructions about what we should be doing while we are waiting for the second coming.—D.J.H.

1012. F. SIEG, “Ὅμοιος υιὸς ἀνθρώπου (Offb 1,13). Schlussfolgerungen aus der Untersuchung (Offb 1,13-16.17c.18; 2,1.8.12.18; 3,1.7.14),” *FilolNT* 7 (13, ’94) 3-15.

The description of the one “like a son of man” in Rev 1:13-16 contains some hidden quotations (from Dan 7:13 and elsewhere) and so is not entirely original. Nevertheless, it is not a mere compilation of borrowed elements but rather is based on the personal experience of the author as seen from his christological concepts expressed elsewhere in Revelation 1–3. There is practically no relation between Rev 1:13 and the “Son of Man” figure in the Gospels.—D.J.H.

1013. [Rev 2:1–3:22] M. DIEFENBACH, “Die ‘Offenbarung des Johannes’ offenbart, dass der Seher Johannes die antike Rhetoriklehre kennt,” *BibNotiz* 73 (’94) 50-57.

Rhetorical analysis of the letters to the seven churches in Rev 2:1–3:22, with particular attention to their beginnings and endings, confirms the thesis that John, the seer of the Apocalypse, knew ancient rhetoric.—D.J.H.

1014. Y. KHIOK-KHNG, “Christ the End of History and the Hope of the Suffering. Revelation 5 in the Light of Pannenberg’s Christology,” *AsiaJournTheol* 8 (2, ’94) 308-334.

The article investigates the biblical and theological reasons for Revelation’s communicative and pastoral power for both ancient and modern audiences through an exegesis of Revelation 5. It focuses on the central christological figure of the lion/lamb and utilizes W. Pannenberg’s stance on history and Christology as presented in *Jesus—God and Man* (1977) as an interpretive framework.—C.R.M.

1015. K. DE SMIDT, “Revelation 20: Prelude to the Omega Point - The New Heaven and Earth,” *Scriptura* 49 (’94) 75-87.

This study of Revelation 20 utilizes discourse analysis as well as historical-critical and literary-critical methods to show that Revelation 20 does not contain chiliastic thoughts. The main theme of the passage is Christ’s absolute victory over Satan. The term “a thousand years” is an immanent and transcendent formula with a special character. It is a symbol for the time in which John and his fellow believers lived.—C.R.M.

BIBLICAL THEOLOGY

1016r. B. S. CHILDS, *Biblical Theology of the Old and New Testaments* [*NTA* 37, p. 453; § 39-390r].

R. A. SPENCER, “Brevard Childs’s Theology of the Christian Bible,” *PerspRelStud* 21 (2, ’94) 143-152.—Childs has made perhaps the most learned and constructive contribution yet to the conversation that bridges the chasm between biblical scholars and dogmatic theologians. This thorough and impressive work showcases Childs’s mastery of the approaches and methods of both the biblical and theological disciplines. After summarizing the content of the book, the article relates it to Childs’s previous work and offers eight critical comments.—D.J.H.

1017. F. HAHN, "Vielfalt und Einheit des Neuen Testaments. Zum Problem einer neutestamentlichen Theologie," *BibZeit* 38 (2, '94) 161-173.

After reflecting on the problems involved in developing a theology of the NT in the strict sense, the article considers the approaches taken by R. Bultmann, H. Schlier, and E. Lohse, respectively. Then it discusses the starting point, structure, and limits of a theology of the NT that respects the diversity and unity of the early Christian witnesses. Finally it treats attempts to go beyond description of the individual witnesses in order to arrive at a systematic presentation based on the different early Christian theologies.—D.J.H.

1018. F. RAURELL, "Cànon i teologia bíblica: ambigüitats," *RevistCatTeol* 18 (1-2, '93) 1-23.

After delineating the problem of the relation between the canon and biblical theology and describing various approaches to OT theology, the article discusses the canonical approach to biblical theology proposed by B. S. Childs and J. A. Sanders. Then it reflects on the critique of canonical criticism offered by M. G. Brett in *Biblical Criticism in Crisis? The Impact of the Canonical Approach on Old Testament Studies* (1991).—D.J.H.

Christology

1019. D. BURKETT, "The Nontitular Son of Man: A History and Critique," *NTStud* 40 (4, '94) 504-521.

The study traces the rise and development of nontitular interpretations of the expression ὁ υἱὸς τοῦ ἀνθρώπου, offering a critique of the various theories proposed: (1) the circumlocutional sense ("this person" = "I"), (2) the generic sense ("people" in general), and (3) the indefinite sense ("a person," someone). Despite their appeal the nontitular theories lack any substantial basis. Future research will make progress only with the recognition that "Son of Man" in the bulk of its occurrences is a title rather than a nontitular idiom.—C.R.M.

1020. J. V. DAHMS, "The Subordination of the Son," *JournEvangTheolSoc* 37 (3, '94) 351-364.

Biblical support for a doctrine of the subordination of the Son to the Father is extensive (see 1 Cor 15:24, 28; Jn 17:24; Eph 3:21; Phil 2:9-11; Mk 13:32/Mt 24:36; etc.). The passages represented as denying the thesis (Jn 5:18; 10:30; 1 Cor 2:10-11; Phil 2:6; 2:8; Heb 5:8) in fact do not do so. For theological as well as exegetical reasons, the doctrine of the essential and eternal subordination of the Son must be embraced.—D.J.H.

1021. P. G. DAVIS, "Divine Agents, Mediators, and New Testament Christology," *JournTheolStud* 45 (2, '94) 479-503.

This investigation seeks to establish more specific correlations between NT Christology and certain forms of divine-agent thinking in Judaism. In ancient Judaism individuals could be portrayed as mediators between God and humanity in a variety of easily distinguishable ways on the basis of whether they operated in the past (legacy pattern—Abraham, Moses, David), present (intervention pattern—angels), or future (consummation pattern—Elijah, other messianic figures) with respect to the writers of the literature in question or their intended audiences. While the three patterns are only rarely combined in surviving Jewish literature, the triple pattern of mediation is virtually a constant in the NT. Attributing decisive significance to Christ's past work, his present accessibility, and his future return appears to be one of the unifying features of early Christian thought.—C.R.M.

1022. T. FINGER, "In the Name of Sophia," *ChristToday* 38 (13, '94) 44-45.

The central NT texts that affirm the deity of Jesus Christ draw on language about Wisdom/Sophia. But the issue of how we can use Wisdom language in worship today is far from simple. [Another version of this article appears in *Daughters of Sarah* [Chicago] 20 (4, '94) 29, 54-55.]—D.J.H.

1023. H. H. HENRIX, "Jüdische Messiashoffnung - Christusglaube der Christen. Annäherung an ein schwieriges Thema," *ErbAuf* 70 (4, '94) 279-291.

After calling attention to current interest in messiah and messianism in Christian theology and Christian-Jewish dialogue, the article considers the development from Messiah to Christ with reference to Jesus, attempts at regarding Jesus' messiahship as hope for Israel, and messianic hope in the light of Auschwitz.—D.J.H.

1024. J. R. LEVISON AND P. POPE-LEVISON, "Jesus in Asia," *BibToday* 32 (6, '94) 375-379.

Some Asian theologians present Jesus either as a cosmic Christ who can be found at the depths of other religions or as the author of a new humanity that brings dignity to the masses of Asia. Others develop portraits of Jesus that address issues of poverty and religiosity: the cosmic Lord of history and Jesus' double baptism (in the Jordan and on the cross).—D.J.H.

1025. P. MEAGHER, "Some Glimpses of Christology," *Vidyajyoti* 58 (8, '94) 512-529.

Descriptions and evaluations of recent books on Jesus and Christology by D. Senior (1992), D. A. Helminiak (1986), G. S. Sloyan (1989), A. J. Hultgren (1987), N. T. Wright (1992), M. L. Cook (1993), P. Pope-Levison and J. R. Levison (1992), and N. A. Dahl (1991), as well as collections edited by J. H. Charlesworth (1991) and R. J. Schreiter (1991).—D.J.H.

1026. K. NÜRNBERGER, "The Son can do Nothing by Himself. Identification and Authority as Modern Interpretations of the Doctrine of a Divine and a Human Nature in the One Person of Christ," *JournTheolSAfric* 87 ('94) 11-28.

The article suggests that together with the biblical witness we take the humanity of Jesus for granted, that we use the concept of authority to express the divinity of Christ, and that we use the concept of identification to express the relation between the two. The Christian community has to rediscover and appreciate the historical fact that the title "Son of God" does not imply that Jesus was God but rather indicates that he was the authorized representative and plenipotentiary of God. The old Hebrew idea of adoption comes closer to the conviction that Christ is the plenipotentiary of God in the fullest sense of the word than its Hellenistic ontological alternative does.—D.J.H.

1027. A. VAN AARDE, "Kultuurimperialisme as 'n hermeneutiese dilemma: Eerste-wêreldse en Derde-wêreldse perspektiewe op Jesus as die Seun van God (The hermeneutical dilemma of cultural imperialism: First-World and the Third-World perspectives on Jesus as the Son of God)," *HervTeolStud* 50 (1-2, '94) 345-367.

Using as a test-case the christological title "Son of God," the article explores the hermeneutical dilemma of cultural imperialism in the engagement of First-World theology with Third-World theology by means of a hermeneutics of conversation. In particular, it compares the Western ontological Christology with the christological perspective in African theology of the Son of God as elder brother and as ancestor.—D.J.H.

Christology, §§ 39-740, 779.

Church and Ministry

1028. J. L. BERQUIST, "Who Do You Say that I Am? Biblical Images and Ministerial Identity," *LexTheolQuart* 29 (1, '94) 17-36.

The Bible offers many images of ministry: the trained minister (OT priests), the involved minister (Moses, OT prophets), the flexible minister (Paul), and the transforming minister (Jesus). Transforming ministry allows a dialogue that empowers the transformation of all participants.—D.J.H.

1029. C. J. CONNIRY, "Identifying Apostolic Christianity: A Synthesis of Viewpoints," *JournEvangTheolSoc* 37 (2, '94) 247-261.

The article discusses various approaches to the apostolic nature of the Christian faith: ecclesial apostolicity, biblical apostolicity, and pneumatic and kerygmatic apostolicity. Then it delineates four marks of apostolicity: relevance, regeneracy, charismata, and mission.—D.J.H.

1030. P. E. DINTER, "Christ's Body as Male and Female," *Cross Currents* [New Rochelle, NY] 44 (3, '94) 390-399.

Pope John Paul II's appeal to Jesus' choice of the Twelve as an argument for an exclusively male priesthood is literarily, exegetically, and historically flawed and thus cannot represent a universally valid norm. Paul's metaphor of the body of Christ speaks much more powerfully about the diversity and potential appropriate to the church. By raising the dividing line between baptized male and female believers to a divinely constituted wall of separation, Catholic authorities are dividing what God has joined together in Christ.—D.J.H.

1031. D. FLEMMING, "The Clergy/Laity Dichotomy: A New Testament Exegetical and Theological Analysis," *AsiaJournTheol* 8 (2, '94) 232-250.

When we examine the NT, the distinction between "clergy" and "laity" is difficult to find. Indeed, the clergy/laity dichotomy is not only anachronistic but also contrary to the spirit and practice of the apostolic church. In the NT gift, function, and office are consistently connected. The NT has little to say about ordination as it is generally practiced in the church today. The picture of ministry that we find in the NT is that of the whole "people" of God, a body, among whom its leaders function in service to other members.—D.J.H.

1032. H. FRANKEMÖLLE, "Biblische Grundlagen einer Ökumene der Weltreligionen?" *Diakonia* 25 (2, '94) 79-91.

After reflecting on the concept of οἰκουμένη in the Bible and the early church, the article searches for elements of internal and external "ecumenism" in the history of ancient Israel and in primitive Christianity. The claim of the absoluteness of the God of Israel and of Jesus is an essential element of Christianity and the basis of its missionary activity. The basis for a Christian ecumenism of world religions rests on action and orthopraxy (see Mt 7:12-27; 25:31-46; Jas 1:22).—D.J.H.

1033. S. HAUSER-BOREL, "Algunos testimonios neotestamentarios sobre la diaconía," *Anámnesis* [Mexico City] 4 (1, '94) 85-94.

Διακονία is the fundamental condition of Jesus and of the Christian according to the NT. It may assume different forms according to the needs of time and place. In Paul's letters we find the theological basis for διακονία, and the Pastorals show us how διακονία can be incarnated in the life of the church.—D.J.H.

1034. J. KUDASIEWICZ, "Maryja a Kościół (Mary and the Church)," *RoczTeol* 40 (6, '93) 31-54.

Ecclesiotypical Mariology considers Mary in her relations with the church. Its biblical foundations include various OT motifs connected with Israel as the covenant people of God (Daughter of Zion, Ark of the Covenant, etc.). Standing by the cross of Jesus (see Jn 19:26-27), Mary is a personification of all the people of God.—D.J.H.

1035. R. MAAS, "The Life of John the Baptist: A Model for Youth Ministers," *Living Light* [Washington, DC] 31 (1, '94) 42-47.

John the Baptist is a model of the kind of spiritual guide that young people need. He prepared people for a life-changing encounter with God, was a witness to the light, understood that preparation for meeting God entails rigorous self-examination and repentance, was fearless, knew how to get people's attention, and was ready to let go of his disciples and send them on to greater things.—D.J.H.

1036. G. M. M. PELSER, "Enkele opmerkings oor die wese van die kerk (Some remarks on the nature of the church)," *HervTeolStud* 50 (1-2, '94) 311-329.

Broadly based on the NT but with a preference for Paul's letters over against later institutionalized versions of ecclesiastical self-understanding (e.g. the Pastorals), the article comments on twenty-four topics that pertain to the most distinctive characteristics of the church: the constituting of the church, the origin and pre-origin, etc.—D.J.H.

1037. J. E. SMITH, "Can Fallen Leaders Be Restored to Leadership?" *BiblSac* 151 (604, '94) 455-480.

After surveying OT examples of sexual immorality among Israel's leadership, the article examines the pertinent NT texts: qualifications for elders (1 Tim 3:2-7; Tit 1:7-9), a possible "disqualification" text (1 Cor 9:27), "restoration" texts (Gal 6:1; 1 Tim 5:22; Jn 21:15-23), and the seriousness of sexual immorality (1 Cor 6:18). God does not forbid the restoration of fallen church leaders. Indeed, God leaves open the possibility. The prospects for restoration are both promising and difficult (see 1 Tim 3:7).—D.J.H.

1038. J. C. THOMAS, "Women, Pentecostals and the Bible: An Experiment in Pentecostal Hermeneutics," *JournPentTheol* 5 ('94) 41-56.

The article first outlines a Pentecostal hermeneutic based on Acts 15 and having three primary components: the community, the activity of the Spirit, and the Scriptures. Then it tests this approach with reference to the role of women in church ministry. It concludes that many Pentecostal churches have not paid nearly enough attention to the activity of the Holy Spirit in empowering women for a variety of ministries in the church, and have allowed one or two NT texts (1 Cor 14:33b-35; 1 Tim 2:11-12) to undermine the balance of the biblical teaching on the topic as well as the Spirit's own witness.—D.J.H.

Various Themes

1039. L. BAKKER, "Nowy paradygmat stosunku judaizmu do chrześcijaństwa: powstanie chrześcijaństwa jako aktualizacja wiary w Boga Izraela (New Paradigm of the Relation of Judaism to Christianity: The Origin of Christianity as the Actualisation of Faith in the God of Israel)," *CollTheol* 64 (2, '94) 67-78.

Many NT texts suggest that Christianity should be regarded as the actualization of faith in the God of Israel. According to Paul, Jesus the Messiah promised by the Scriptures was a bridge leading from the Jews to the Gentiles. In the anti-Jewish currents of church tradition, this bridge (Jesus) was transformed into an obstacle, for which the theological conception of the disinheritance of the Jews was largely responsible.—D.J.H.

1040. P. BEAUCHAMP, "La Bible, livre d'espérance," *Études* 381 (1-2, '94) 69-78.

Although the Bible is a book from the past, it presents from the OT to Revelation anticipations and promises that point toward the future. This reflection on the Bible as the book of hope considers the dimensions and originality of biblical hope, the pathology of hope, and the problematic of hope and its actualization.—D.J.H.

1041. W. BERENDS, "A Re-examination of the Biblical Criteria for Demon Possession," *VoxRef* 59 ('94) 54-73.

The article re-examines the nine biblical criteria for demon possession discussed in a 1976 article [§ 20-267] in the light of sixteen years of mission work in Africa. No Christian can be demon-possessed; the presence of the Holy Spirit is the guarantee of God's protection. Where there is sufficient evidence that a non-Christian is demon-possessed, it is fitting that the suspected demoniac should be challenged in the name of Christ.—D.J.H.

1042r. C. A. BLAISING AND D. L. BOCK (EDS.), *Dispensationalism, Israel and the Church* [*NTA* 37, p. 452].

N. R. GULLEY, "Progressive Dispensationalism: A Review of a Recent Publication," *AndUnivSemStud* 32 (1-2, '94) 41-46.—The progressive dispensationalists whose writings are contained in this volume have moved the dialogue to a new height by doing better justice to biblical inaugurated eschatology. The next step forward is to do justice to biblical consummated eschatology. Only then can they come to a NT paradigm that is fully, not merely partly, christological.—D.J.H.

1043. G. L. BORCHERT, "The Tension of Grace and Faith in Biblical Theology: A Tribute to Culbert Rutenber," *PerspRelStud* 21 (4, '94) 329-337.

Until the end of time it will remain a biblical principle that God is great and mighty but humans (even those who are being sanctified) are basically frail. The tensions that are part of Christian faith should be reflected in our theologies. [The same issue, which is dedicated to Professor Rutenber, contains a bibliography of his writings by J. J. Johnson Leese (pp. 279-283) and a personal appreciation of him by L. Hine (pp. 285-296).]—D.J.H.

1044. D. B. CAPILL, "How the Scriptures Direct Teaching Practice," *VoxRef* 57 ('92) 3-25.

Biblical teaching is always concerned with the whole person and seeks to affect the life of the instructed so that all activities are turned God-ward. The article reflects on five periods in Scripture when there was an important concentration of teaching: Moses according to Deuteronomy, the instructional psalms of David and the wisdom literature of Solomon, Ezra and Nehemiah, Jesus the master teacher, and Paul's teaching and training of new Christians.—D.J.H.

1045. B. CHILTON, "The Eucharist—Exploring its Origins," *BibRev* 10 (6, '94) 36-43. [See § 39-1059.]

When at the Last Supper Jesus said "This is my blood, this is my flesh," he meant that these—the wine and the bread—were his sacrifices, replacing the blood and flesh of the animals being sacrificed at the Jerusalem Temple. This interpretation places Jesus firmly within the Judaism of his time, accounts for the opposition of the authorities to him, and enables us to explain subsequent developments in the understanding of the Eucharist within early Christianity.—D.J.H.

1046. W. CHROSTOWSKI, "Nowy Testament a judaizm — możliwości i wyzwania (The New Testament and Judaism — Possibilities and Challenges)," *CollTheol* 64 (2, '94) 11-23.

An absolute novelty in Christian-Jewish relations today is that representatives of both groups are addressing the problem of the origin, nature, and content of the NT. They are bringing the NT into the orbit of Jewish thought and taking account of rabbinic Judaism. This development has important theological and practical implications for both Christians and Jews.—D.J.H.

1047. F. DE CONINCK, "L'homme dans l'action et ce qu'on en dit. Jalons bibliques pour une éthique du travail. I^e partie: L'homme et son action," *Hokhma* 57 ('94) 17-30.

Drawing on texts from both the OT and the NT, this installment considers various aspects of human activity: work and the body, the impotence of reason and the power of the Holy Spirit, walking to follow and attention to the walking, from fragile work to prayer, human relations and relations to things, and adoring the works of one's hands.—D.J.H.

1048. V. DEVASAHAYAM, "Social Justice from a Judeo-Christian Perspective," *Vidyajyoti* 58 (7, '94) 409-419.

The article first discusses some elements of the biblical understanding of justice: an integral part of the term "Christian," universal and inclusive, relationship in community, biased in favor of the poor and weak, and opposed to merits and claims. Then it considers some Christian symbols of justice: God as the just king, humanity in God's image, Jesus Christ and the kingdom of God, the cross and resurrection, and worship as doing justice.—D.J.H.

1049. J. B. DOUKHAN, "The *Aqedah* at the 'Crossroad': Its Significance in the Jewish-Christian-Muslim Dialogue," *AndUnivSemStud* 32 (1-2, '94) 29-40.

The Jewish-Christian controversy regarding the Aqedah (see Gen 22:1-19) revolved mainly around its theological meaning, especially with regard to the expiatory element associated with Isaac. The Jewish-Muslim controversy concerned the identity of the historical victim of the Aqedah (Isaac or Ishmael?). Interest in the Aqedah occurred at the birth of the three Abrahamic religions and served to justify their respective claims to absolute and exclusive truth.—D.J.H.

1050. S. Dowd, "Spirituality and the Bible," *LexTheolQuart* 29 (1, '94) 37-44.

Biblical spirituality is intimate relationship with the ultimate personal Other who is encountered as uncompromisingly faithful covenant love. Although biblical spirituality is always personal, it is never private. Communities nurtured by biblical spirituality will be Scripture-shaped communities—where Scripture is read, discussed, sung, prayed, and acted upon.—D.J.H.

1051. J. D. G. Dunn, "What did Christianity Lose when it Parted from Judaism?" *Explorations* [Philadelphia] 8 (2, '94) 2-3.

The question is explored with reference to monotheism, people and land, and Torah and Temple. Christianity lost the focus on praxis rather than doctrine as the key criterion of identity, and the flexibility of a teaching debated as against a dogma propounded. Christianity gained the possibility of a richer sacramental sensitivity and of a fuller integration of cultic worship with cerebral appreciation of Scripture.—D.J.H.

1052. D. Ford, "The Face on the Cross," *Anvil* 11 (3, '94) 215-225.

After discussing the shining and hidden face (*pānîm*) of God in the OT, the article focuses on the dead face of Christ on the cross (Mt 27:50 parr.), and shows how the doctrine of the atonement was enacted by the early church in baptism and the Eucharist. For salvation to be enacted, the dead face of Christ had to be made alive—by God. It is with the whole, resurrected, transformed person of Jesus Christ that the NT identifies salvation. Atonement is best thought of in ways that do justice to personhood, bodiliness, and divine initiative together.—D.J.H.

1053. N. K. Gottwald, "The Bible as Nurturer of Passive and Active Worldviews," *Persp RelStud* 21 (4, '94) 313-327.

In biblical communities politics were fully present, whether endured passively or engaged actively. Insofar as we draw sustenance and perspective from the Bible, the God presented there thrusts us into a realm of political decision and responsibility where we have to make hard choices that depend as much on class position, knowledge, and reason as on conscience and prayer. The Bible also shows us a great range of political stances and of modes of engagement with politics that constitute a lively and instructive resource for the church today.—D.J.H.

1054. K. Haacker, "Exegetische Gesichtspunkte zum Thema Homosexualität. Stellungnahme zum Arbeitspapier 'Homosexuelle Liebe' für rheinische Gemeinden und Kirchenkreise," *TheolBeitr* 25 (4, '94) 173-180.

The article offers critical comments on a "working paper" on homosexual love prepared for a 1992 synod of the Evangelical church in the Rheinland regarding its treatment of homosexual love between women (see Rom 1:26; Lev 18:23), the connection between homosexuality and pagan worship (see Lev 18:22; 20:13), constitutional or facultative homosexuality, and partnership or homosexual abuse. It concludes with hermeneutical reflections on the paper's uses of 1 Corinthians 7 and Rom 15:7. [The same issue contains other articles on the topic of homosexuality by H. Hempelmann (pp. 181-191), U. Eibach (pp. 192-211), K.-H. Michel (pp. 212-222), and R. Werner (pp. 223-240).]—D.J.H.

1055. J. W. HILBER, "Diversity of OT Prophetic Phenomena and NT Prophecy," *West TheolJourn* 56 (2, '94) 243-258.

The article first examines some of the peculiarities of OT prophetic phenomena: canon, intercession, private counsel, worship, sons of the prophets, eccentric behavior, and conflict. Then it considers the correspondence to NT prophecy: resurgence of prophecy in the NT, OT prophetic phenomena in Acts, and prophetic conflict in the NT. The NT phenomena are in continuity with OT prophetic expectations.—D.J.H.

1056. J. HOLDER, "The Issue of Race: A Search for a Biblical/Theological Perspective," *JournRelThought* 49 (2, '92-'93) 44-59.

The article considers five biblical stories that can contribute to developing a biblical-theological perspective on race: the creation (Gen 1:1–2:25), Cain and Abel (Gen 4:1-16), the controversy over Moses' Cushite wife (Num 12:1-16), Jonah, and Jesus and the Samaritan woman (Jn 4:1-42). These stories affirm that racism in any form, in all its guises, is totally against God's will.—D.J.H.

1057. D. JACOBSON, "The City in the Bible: Implications for Urban Ministry," *WordWorld* 14 (4, '94) 395-401.

After noting the ambiguity of the biblical portrait of the city, the article considers Jerusalem in the OT and NT, and reflects on the characteristics of the city defined by gospel vision: creativity, hospitality, living under law grounded in justice and equality, cooperative community, and a place of worship in joyful recognition of God as our refuge and Christ at our center.—D.J.H.

1058. A. KUEN, "Le Saint-Esprit: Puissance et Personne," *RevRéf* 45 (4, '94) 17-29.

The article examines the NT data about the Holy Spirit in three steps: power or person, person and power, and power and person. Having experienced the power of the Spirit, we are called to know the Spirit more and more as a person.—D.J.H.

1059. B. LANG, "The Eucharist—A Sacrificial Formula Preserved," *BibRev* 10 (6, '94) 44-49. [See § 39-1045.]

The eucharistic words of Jesus should be understood in a sacrificial context. Jesus was using a presentation formula like those used at the Temple for traditional sacrifices. He was actually saying: "This—the bread—is my [substitute sacrifice for the standard sacrifice of] body [meat or flesh of the animal at the Temple]; this—the wine—is my [substitute sacrifice for the standard sacrifice of] blood [of the animal at the Temple].—D.J.H.

1060. G. W. LATHROP, "The Origins and Early Meanings of Christian Baptism: A Proposal," *Worship* 68 (6, '94) 504-522.

Christians do not believe that Jesus invented baptism. Rather, they believe that baptism is even more radically reinterpreted in him than the many baths of the Jewish religious milieu were reinterpreted in John's singular prophetic practice. The "origins" of Christian baptism are to be found in the complex ritual and interpretive processes whereby the cultural washing symbolism was received and turned to the purpose of proclaiming God's grace in Christ. This use of cultural/symbolic material from the environment of the origin of Christianity provides a model for the ongoing cultural dialogue of Christian worship.—D.J.H.

1061. L. D. Lefebure, "Hope in an Age of Violence: Recent Perspectives on the Bible," *ChicStud* 33 (2, '94) 152-164.

The article discusses three recent authors who have examined biblical interpretations of violence: W. Wink has interpreted the meaning of the "powers" in the NT and the "third way" of Jesus as a creative response to the problem of violence; R. Girard has developed a theory of the self and the scapegoat, focusing on the role of religion in sanctioning violence; and R. Hamerton-Kelly has treated Paul's theology of the death of Jesus in the light of Girard's theory of violence and religion.—D.J.H.

1062. L. D. Lefebure, "The wisdom of God: Dialogue and natural theology," *ChristCent* 111 (30, '94) 984-988.

Because of its affinity to the broader international pursuit of wisdom in the ancient world, the biblical wisdom tradition has importance for discussions of natural theology and interreligious dialogue today. The biblical sages' openness to borrowing from other cultures, their trust in reflection on ordinary human experience, and their awareness of the limits of all human understanding encourage dialogue and mutual exchange among different traditions.—D.J.H.

1063. L. D. Lefebure, "The wisdom of God: Sophia and Christian theology," *ChristCent* 111 (29, '94) 951-956.

Sophia, the personification of Wisdom, was one of the most powerful religious figures for significant groups in Judaism and early Christianity, and figured prominently in the early church's debates on Christology and trinitarian theology. In recent years some feminist Christians have sought to retrieve Sophia as a female image of God.—D.J.H.

1064. R. Marlé, "Victoire du Christ sur les forces du mal," *EspVie* 104 (36, '94) 465-479.

The article first considers Christianity as a religion of salvation, the origin of the OT drama, and forces and actors in a history of sin and grace. Then it discusses the entrance of Jesus into the spiritual combat, Jesus' ministry of exorcism, Jesus' confrontation with Satan, and the supreme combat of Jesus' passion. Finally it treats the historical character of the powers of evil in the Gospels, the cosmic dimensions of the combat waged by Christ and of the victory won by him according to Paul, the mystery of iniquity, and the kind of existence attributed to the evil powers over which Christ triumphed.—D.J.H.

1065. C. McCarthy, "Encounters with Mystery," *DocLife* 44 (7, '94) 397-401.

There are two approaches to God in the Scriptures: the *via positiva* that holds that we can use human language to describe God, and the *via negativa* that contends that no human concept or image can ever adequately represent God (see Deut 4:15-16). Both approaches must be held in delicate balance if we are to respect the integrity of divine revelation and the limitations of the human condition.—D.J.H.

1066r. W. A. MEEKS, *The Origins of Christian Morality* [*NTA* 38, p. 313].

W. MARXSEN, *New Testament Foundations for Christian Ethics* [*NTA* 38, p. 477].

V. P. FURNISH, "Can ethics be Christian?" *ChristCent* 111 (30, '94) 989, 991-993.—The books by Meeks and Marxsen represent very different aims and approaches, yet each alerts us to certain fundamental issues. Meeks's study deepens and expands our understanding of an exceedingly important point: Early Christian moral sensibilities and practices were shaped in the context and under the influence of both Greco-Roman culture and the Christian community's developing self-understanding. Meeks has been too sketchy, however, in presenting the significant role that the "foundational story" played within the Christian community. Marxsen deals only with NT sources and is interested primarily in the ethics underlying moral practices, and in showing what distinguishes authentically "Christian" ethics from nominally Christian ethics. Marxsen has shown us where the true foundations of the Christian ethic will have to be located.—C.R.M.

1067. S. C. MOTT, "Foundations of the Welfare Responsibility of the Government," *Persp RelStud* 21 (4, '94) 361-380.

The article first discusses the biblical and theological grounding of the state's welfare responsibilities under four headings: the social nature of humanity, intervening power, the purpose of the state and social justice, and the requirements of justice. Then it considers the role of governmental welfare in pre-modern Western Christian history.—D.J.H.

1068. W. J. ONG, "Mimesis and the Following of Christ," *Religion & Literature* [Notre Dame, IN] 26 (2, '94) 73-77.

The Gospels' preference for the term ἀκολουθέω over μιμέομαι (which is prominent in Paul's letters) when referring to those who associate themselves with Jesus strengthens R. Girard's suggestion that in the story of the complex relation between mimetic rivalry and violence that appears to mark all religions, Jesus' place appears altogether unique. Others can participate in Jesus' death—not as imitators, sinless victims, but as followers, forgiven sinners.—D.J.H.

1069. H. PAPROCKI, "Elementy liturgii starotestamentowej w Nowym Testamencie (Elements of Old Testament Liturgy in the New Testament)," *CollTheol* 64 (2, '94) 103-110.

The many NT references to events in Jewish synagogues or the Jerusalem Temple and to specific Jewish liturgical practices show that Jesus' life was connected with Jewish religious practices, which in turn entered Christian liturgies through Jewish Christianity.—D.J.H.

1070. D. ROBINSON, "Biblical understandings of Israel—the geographical entity: some prolegomena," *St Mark's Review* [Canberra] 159 ('94) 24-29.

There is an important distinction between the belief that Israel (the Jewish people) has a continuing purpose and spiritual destiny in God's plan (see Romans 9–11), and the belief that God intends the Jews to have a continuing title to the physical land of Israel. There is nothing in NT theology, in its theme of the fulfillment of OT promises, that gives ground for expecting a physical restoration of God's people to the territory promised to Abraham or to seeing in the state of Israel a divinely revealed dispensation.—D.J.H.

1071. G. ROSSETTO, "A proposito di 'Maria Terra Vergine' di Emanuele Testa," *Marianum* 55 (2, '93) 555-578.

The article first summarizes the major points in Testa's 1985 two-volume work entitled *Maria terra vergine* [*NTA* 30, p. 243]: the biblical and traditional sources of Palestinian Mariology, modern interpretations, the historical-cultural milieu of primitive Mariology, the four phases of Palestinian Mariology, her relationship to the Trinity, and the evidence for the cult of Mary in Palestine. Then it offers some critical observations regarding Testa's approaches to the NT infancy narratives (with reference to R. E. Brown and other NT exegetes) and liberation theology (with reference to L. Boff).—D.J.H.

1072. M. SABBAH, "The Bible and the Holy Land," *Origins* [Washington, DC] 23 (31, '94) 541-555.

After reflecting on the relation between the OT and NT, the article considers how the violence that is attributed to God in the Bible is to be understood. Then it discusses what significance the biblical traditions of the promises, the gift of the land, the election, and the covenant have for relations today between Palestinians and Israelis. The Holy Land belongs to those whom God has allowed to enter it as his guests, as long as they are not unworthy of dwelling in it. The aim of the Bible was always the domination of oneself, never the domination of others.—D.J.H.

1073. J. S. SIKER, "How to Decide? Homosexual Christians, the Bible, and Gentile Inclusion," *TheolToday* 51 (2, '94) 219-234.

The Bible has relatively little to say that directly informs us about how to address the issue of homosexual Christians today. The article suggests that an appropriate constructive analogy is to view homosexual Christians today in the same way the earliest (that is, Jewish) Christians approached the issue of including Gentile Christians within the community (see Acts 10–11, 15; Galatians 2–3). The Bible does not give us clear guidance regarding inclusion of gays and lesbians in the Christian community, but it does give us clear guidance regarding the inclusion of those who, even to our surprise, have received the Spirit of God and join us in our Christian confession.—C.R.M.

1074. M. E. TATE, "The Comprehensive Nature of Salvation in Biblical Perspective," *RevExp* 91 (4, '94) 469-485.

In both Testaments God's salvation is communal and individual, encompasses the whole person, and has cosmic dimensions. God's saving work is holistic in terms of humanity, history, and nonhuman creation.—D.J.H.

1075. D. TRAUTMAN, "Maranatha—Centrality of the Eucharist. I: Sacrifice and Memorial," *Emmanuel* 100 (9, '94) 530-535.

Examination of the NT shows that in the sacred meal of the "breaking of the bread" early Christians entered into the presence of the risen Lord to eat and drink with him because he had commanded so. Since the Eucharist is a living memorial, Catholics insist that every participation in the breaking of the bread is a sacrifice, a sacramental participation in Jesus' once-for-all gift of himself to the Father on the cross.—D.J.H.

1076. D. TRAUTMAN, "Maranatha—Centrality of the Eucharist. Part II: Sacred Meal," *Emmanuel* 100 (10, '94) 594-598.

Three elements define the church's eucharistic experience: sacrifice, memorial, and sacred meal. This sacred meal is sustenance and life for the journey of faith.—D.J.H.

1077. M. UPASI, "The Feminine Dimension of the Holy Trinity," *IndTheolStud* 31 (2, '94) 140-155.

Although the Bible reflects a patriarchal society and presents a male-dominant image of God, there are feminine images of God in the OT (Isa 42:14; 49:14-15; 66:13) and the NT (Jn 1:18; Lk 15:20). In the NT Jesus plays the role of "hostess" at the Last Supper, is associated with Sophia, and exhibits female qualities (tenderness, care, etc.). The Holy Spirit is also viewed as feminine in many early theological traditions.—D.J.H.

1078. J. S. UPKONG, "Inculturation and Evangelization. Biblical Foundations for Inculturation," *Vidyajyoti* 58 (5, '94) 298-307.

Read from the vantage point of evangelization, the Bible presents divine salvation as made available to humanity in and through the historical and cultural contexts of the people. Thus the church must in its mission become all things to all people.—D.J.H.

1079. R. E. VAN VOORST, "The Relevance of Apocalyptic for Theology and Ministry," *RefRev* 47 (3, '94) 188-196.

This essay seeks to account for the gap that exists between current scholarly interest in apocalyptic literature and eschatology and its continuing disuse in the contemporary mainline church. After defining apocalyptic and its related terms, it treats the main reasons why apocalyptic and the modern church are so far apart. It concludes with some implications for the life of the church, suggesting that a revival of a proper understanding of eschatology will enrich the church's faith and witness.—C.R.M.

1080. S. VOORWINDE, "Another Look at the Sabbath Question," *VoxRef* 57 ('92) 36-57.

After surveying the texts pertinent to Sabbath observance in the OT and NT (especially Heb 3:7–4:11), the article considers Sabbath fulfillment in Christ, the place of the Sabbath in redemptive history, and practical applications. Although Christ by no means abrogated the Sabbath, his redemptive work did bring about important changes in its observance. Christian observance of the Sabbath is not to be characterized by a new legalism.—D.J.H.

1081. S. VOORWINDE, "Demons and the Occult in the New Testament," *VoxRef* 59 ('94) 17-38.

While the demonologies of the intertestamental period need to be appreciated as part of the cultural and religious background of the Synoptic Gospels' interest in demons, we cannot overlook the importance of the momentous redemptive-historical event of the Messiah's coming and his binding of Satan. The exorcisms demonstrate that in Jesus' person and coming the kingdom of God has become a present reality. Other parts of the NT develop the victory of Jesus over Satan in various ways: Jesus' death and resurrection as a further decisive breakthrough of the kingdom (John), the extension of Jesus' victory through the church's ministry (Acts), the spiritual warfare in which the whole church is involved (Epistles), and the consummation of the kingdom (Revelation).—D.J.H.

1082. B. K. WALTKE, "'He Ascended and Sitteth. . .' Reflections on the Sixth Article of the Apostles' Creed," *Crux* 30 (2, '94) 2-8.

After discussing the history and importance of the doctrine of the ascension, the article presents an exposition of Psalm 110 (the OT basis for the doctrine of the ascension) with particular attention to its uses in the NT. Then it reflects on the significance of the doctrine of the ascension today.—D.J.H.

1083. M. Welker, "Angels in the Biblical Traditions. An Impressive Logic and the Imposing Problem of Their Hypercomplex Reality," *TheolToday* 51 (3, '94) 367-380.

The doctrine of the angels illuminates in its way God's particular glory, God's particular personality, and the particular ways God takes up contact with what is creaturely as well as the particular problems of taking up that contact. The article first deals with God's angels in "messenger angelology" and the problem of God's withdrawal and finitization of self in the visible process of taking up specific contact with what is creaturely. Then it treats God's angels in "court angelology" and the conception of God's glory "in the heavens."—D.J.H.

1084. M. Wilson, "The Jewish Roots of the Early Church's Spiritual Life," *JournRadRef* 4 (1, '94) 4-18.

The article considers some of the spiritual dimensions of the Jewish roots of the Christian faith that were vital in the earliest church: the oneness of God, the walk of faith, being alive to God, work as worship, vocal meditation, giving thanks in everything, and recognizing God's forgiveness.—D.J.H.

1085. R. D. Witherup, "Twelve Step Recovery and the Biblical Notion of Conversion," *Journal of Spiritual Formation* [Pittsburgh, PA] 15 (3, '94) 369-385.

The "twelve step" program as originally conceived by Alcoholics Anonymous reflects a biblical six-stage conversion process that brings an individual in relationship with God: admission of powerlessness, coming to faith, the act of turning to God, the act of repentance, the process of ongoing conversion, and testimony and evangelization.—D.J.H.

THE WORLD OF THE NEW TESTAMENT

1086. B. J. Beitzel, "Exegesis, Dogmatics and Cartography: A Strange Alchemy in Earlier Church Traditions," *Archaeology in the Biblical World* [Shafter, CA] 2 (2, '94) 8-21.

Early Christian maps of Bible lands were more ecclesiastic than cartographic, more symbolic than realistic, and more art than science. After a brief introduction to the history of map-making, the article discusses the Jerome, Psalter, Hereford, and other important maps of Bible lands.—D.J.H.

1087. J. P. Brown, "Yahweh, Zeus, Jupiter: The High God and the Elements," *ZeitAltWiss* 106 (2, '94) 175-197.

Hebrew, Greek, and Latin texts describing the High God's activity are strongly comparable. Among all the common features of the High God in ancient Mediterranean societies, his control of the elements is remarkably durable. Zeus, Jupiter, and Yahweh characteristically throw down from the sky the "elements": thunder and lightning, snow and hail, rain and dew. Some of the names of the elements apparently point to remote contacts between Indo-European and Semitic terms: lightning/*bārāq*/φλόξ/*fulgur;* snow/*šeleg*/(σ)νίφα/(*s*)*nix;* (rain-)water/*mātār*/ ὕδωρ; (beneficial) rain/*bĕrākâ*/βροχή.—C.R.M.

1088. D. Frankfurter, "The Magic of Writing and the Writing of Magic: The Power of the Word in Egyptian and Greek Traditions," *Helios* 21 (2, '94) 189-221.

This investigation of the impact of the Greco-Egyptian synthesis on magical spells and amulets argues that the traditional "magic" of Greece and Egypt reflected these cultures' indigenous attitudes to and uses of writing. Whereas early Greek amulets tended to function more in the mnemonic-oral mode and the Egyptian amulets more in the visual mode, two later popular "systems" of spells—vowel strings and magical characters—were crossovers between the written and the oral in the evolving magical traditions of a Greco-Egyptian culture. In this later context the distinctive powers with which Greek and Egyptian writing systems were popularly endowed merged and even crossed: Greek letters became hieroglyphs, complex iconographic symbols, while Egyptian hieroglyphs could be "spoken" in Greek; Egyptian priests claimed Greek vowel sounds as the divine inheritance of Thoth, while Greeks turned the same vowels into the visual insignia of cosmic forces; and Greek and Egyptian traditions of writing became the means of promoting each other.—D.J.H.

1089. B. W. Frier, "Natural Fertility and Family Limitation in Roman Marriage," *ClassPhilol* 89 (4, '94) 318-333.

Is it likely that lower-class Roman couples limited the size of their families by using contraception and induced abortion? All reliable comparative evidence indicates that no general population practiced family limitation before the modern fertility transition. The only surviving statistical evidence for the Roman world (Egyptian census returns during the first three centuries A.D.) confirms that it conformed to the general pre-transition pattern. J. Riddle's recent attempt in his *Contraception and Abortion from the Ancient World to the Renaissance* (1992) to argue the opposite is undoubtedly mistaken.—D.J.H.

1090. J. Gliściński, "Chrześcijaństwo a upadek Cesarstwa Rzymskiego (Cristianita e decadenza dell'Impero Romano)," *CollTheol* 64 (1, '94) 63-69.

The decline of the Roman empire should be attributed not to the Christians (as E. Gibbon and others have suggested) but rather to the emperors and to the army which became increasingly barbaric (because it was in large part composed of barbarian soldiers and officials).—D.J.H.

1091. J. E. Grubbs, "'Pagan' and 'Christian' Marriage: The State of the Question," *Journ EarlyChristStud* 2 (4, '94) 361-412.

The article first presents an overview of marriage in the ideology and practice of the Roman imperial period and in pre-Constantinian Roman law. Then it looks at the evidence for marriage ideology and practice among Christians in the same period, particularly in the latter part of the 3rd century A.D. and the first quarter of the 4th century (Lactantius, early church council canons, and epigraphic material). These sources suggest a much greater degree of continuity with pre-Christian values and practice than the writings of more ascetically minded Christian theologians imply. The idea of a radical break between "pagan" and "Christian" marriage needs modification.—D.J.H.

1092. K. C. Hanson, "BTB Readers Guide: Kinship," *BibTheolBull* 24 (4, '94) 183-194.

"Kinship" is an abstraction relating to the network of relationships based upon birth (real or fictive) and marriage. The nuances of laws, group relations, and preferences are distinctive in each society and historical period. Kinship studies provide an analytical framework within which to ask questions, organize data, and make cross-cultural comparisons. After general suggestions for becoming acquainted with kinship studies, this reader's guide introduces the most helpful literature under the following headings: history of research; family systems; genealogy and descent; marriage and divorce; dowries, bridewealth, and inheritance; the Israelite/Judean family; the Greek family; and the Roman family.—C.R.M.

1093. C. HOWGEGO, "Coin circulation and the integration of the Roman economy," *Journ RomArch* 7 ('94) 5-21.

Surprise is rarely registered at the extent to which coin production was centralized for an area as vast as the Roman empire; the modes by which the movement of coinage and goods took place are more debatable. After introductory considerations (redistribution and market exchange; coinage and trade), the article suggests a comparative approach (with other archaeologically-defined patterns) to circulation patterns. Then, after defining the concept of integration, it investigates the integration of the monetary economy as revealed by the circulation of coin under the following headings: rival models (K. Hopkins, R. Duncan-Jones), factors limiting coin circulation, circulation and integration, and the role of taxation. Neither of the important and contrasting models of Hopkins and Duncan-Jones gives due consideration to monetary or political factors; neither addresses the time-scales involved in the mixing of coin; both omit the role of army movements in the transfer of coin between regions; and both have their own particular flaws.—C.R.M.

1094. E. A. JUDGE, "Judaism and the Rise of Christianity: A Roman Perspective," *TynBull* 45 (2, '94) 355-368.

The Roman writers did not view Christianity as part of Judaism, nor did they link Christians to Jewish proselytism. The name Χριστιανοί (see Acts 11:26) is a Latin formation, implying public factionalism. The Jews at Antioch must have kept their distance for it to be coined at all. Nerva's making the Jewish tax optional and thus licensing the Jewish life-style in A.D. 96 was never extended to Christians or claimed by them.—D.J.H.

1095. P. T. KEYSER, "On Cometary Theory and Typology from Nechepso-Petosiris through Apuleius to Servius," *Mnemosyne* 47 (5, '94) 625-651.

Nechepso-Petosiris ca. 145-135 B.C. wrote a book of astrology that included a passage on cometary prognosis based on heavenly region of appearance. Within the next century further books dealing with comets were written by Epigenes, Apollonius of Myndos, Poseidonius, and Artemidorus of Parion. With the exception of Seneca, later writers reported on and selected from the existing theories.—D.J.H.

1096. J. H. W. G. LIEBESCHUETZ, "A.H.M. Jones and the *Later Roman Empire*," *Institute of Archaeology Bulletin* [London] 29 ('92) 1-8.

Jones's *The Later Roman Empire* (1964) is a great book, doing for the later empire what T. Mommsen did for the republic. Jones assembled an incredibly vast amount of material in a systematic, logical, and easily consultable way. His work was intended as a continuation of M. I. Rostovtzeff's *The Social and Economic History of the Roman Empire* (1926). Jones's great difference from Rostovtzeff was in the importance that he placed upon agriculture rather than trade or manufacture as the basis of wealth in the ancient city.—D.J.H.

1097. G. W. E. NICKELSBURG, "The first century: a time to rejoice and a time to weep," *RelTheol/RelTeol* 1 (1, '94) 4-17.

The 2000-year story of Christian-Jewish relations is rooted in 1st-century Jewish history when Christians and Jews, governed by their mutually exclusive beliefs and experiences, found it impossible to sympathize and difficult to communicate with one another. Christians rejoiced in the death and resurrection of Jesus the Messiah; Jews were indifferent to the man and cherished hopes of a messiah yet to come. Jews prized the Torah as the indispensable revelation of God's will; Christians acclaimed Jesus as the epitome of such a revelation. Christians viewed the destruction of Jerusalem with complacency or even vindictiveness; Jews wept over its destruction and awaited a new Jerusalem and a restored Temple.—D.J.H.

1098. J. J. PILCH, "Cosmetics and Jewelry," *BibToday* 32 (5, '94) 300-305.

The article provides cultural comments on the following topics in order to illuminate their meaning in various biblical passages: powders, other cosmetics (e.g. nard—Mt 20:2; Mk 14:3-5; Jn 12:3-5; myrrh—Jn 19:39; etc.), jewelry and earrings, garlands (see Mt 23:5), and other jewelry.—C.R.M.

1099. B. VAN ELDEREN, "Hellenistic Influence in First-Century Palestine and Transjordan," *RefRev* 47 (3, '94) 207-220.

Following a brief review of current discussion on the role of Hellenism in 1st-century Judaism and Christianity, the article discusses Hellenistic influence in the Eastern Mediterranean world, the Decapolis and Hellenistic culture, the theater and Hellenistic culture, and the significance of scholarship in the foregoing areas for NT and early Christian research. Contemporary investigation has indicated how complex 1st-century Palestine was ethnically, culturally, politically, and religiously. It is irresponsible and unconscionable in NT studies to ignore this multifarious *Sitz im Leben* of Jesus and the early church.—C.R.M.

Archaeology

1100. G. AVNI AND Z. GREENHUT, "Akeldama: Resting Place of the Rich and Famous," *BibArchRev* 20 (6, '94) 36-46.

The article describes the plans of and artifacts from (pottery, glass vessels, jewelry, oil lamps, ossuaries) three cave tombs discovered in 1989 at "Akeldama" in Jerusalem [see § 37-1514]. These tombs could only have been built by affluent Diaspora Jewish families capable of affording luxurious burial chambers. Cave 2 belonged to the Eros family, and Cave 3 to the Ariston family.—D.J.H.

1101. A. ELON, "Politics and Archaeology," *New York Review of Books* [New York] 41 (15, '94) 14-18.

Taking as its starting point the discovery of the Beth Alpha synagogue in 1928, the article discusses the place of archaeology in Israeli nationalism and culture, with particular attention to Y. Yadin. Then it comments on the recent decline of interest in archaeology and related subjects in Israel.—D.J.H.

1102. E. ESHEL, A. LANGE, AND K. F. D. RÖMHELD, "Dokumentation neuer Texte," *Zeitschrift für Althebraistik* [Stuttgart] 7 (2, '94) 258-283.

This ongoing bulletin will now cover all recently discovered or published Semitic inscriptions, manuscripts, etc., from (ancient) Israel and adjacent areas from the Iron Age to the time of Bar Kokhba (including Qumran). It contains twenty entries for the Hellenistic-

Roman period in general, six for Qumran, four for Masada, and two for Naḥal Ḥever.—D.J.H.

1103. G. Garbrecht and Y. Peleg, "The Water Supply of the Desert Fortresses in the Jordan Valley," *BibArch* 57 (3, '94) 161-170.

The Hasmonean desert fortresses in the Jordan Valley had both "consumption cisterns" inside the fort filled by precipitation and by transport of water from the lower storage cisterns, and "storage cisterns" on the slope of the fortress that were situated as high as the topography allowed. The storage cisterns were filled by the diversion of run-off water from wadis (Dok, Hyrcania, Masada, probably Machaerus), the collection of run-off water from an adjacent hilltop (Alexandrion, Cypros), or the capture and conveyance of spring water (Cypros, Herodion). The originality of the Hasmonean engineering achievement lies in its optimal configuration of elements to exploit in the most efficient way water resources that were distributed unevenly in time and place.—D.J.H.

1104. S. Gibson and D. M. Jacobson, "The Oldest Datable Chambers on the Temple Mount in Jerusalem," *BibArch* 57 (3, '94) 150-160.

The two cisterns designated by C. Schick as nos. 15 and 29 fit a type that is highly characteristic of Hellenistic water tanks of the 3rd and 2nd centuries B.C. They constitute the earliest datable chambers on the Ḥaram al-Sharīf in Jerusalem and must surely be identified as two of the "wonderful and indescribable cisterns" mentioned in *Letter of Aristeas* 89.—D.J.H.

1105. D. Jordan, "Inscribed Lamps from a Cult at Corinth in Late Antiquity," *HarvTheol Rev* 87 (2, '94) 223-229.

Restudy of four inscribed lamps (5th-6th centuries) from the "fountain of lamps" in Corinth points to a Christian cult that may have some ties with Jn 5:4 (the angel stirring the waters) and *Acts of Thomas* (bath, lamps, nocturnal invocation of the supernatural).—D.J.H.

1106. B. A. Kellum, "What we see and what we don't see. Narrative structure and the Ara Pacis Augustae," *Art History* [Oxford] 17 (1, '94) 26-45.

The narrative structure of the Ara Pacis Augustae in Rome involves not only the human and divine figures but also the flora and fauna depicted on it. Understood in Augustan context, the Ara Pacis Augustae, like the Augustan city as a whole, was a *carmen perpetuum.* It is Pax Augusta manifest.—D.J.H.

1107. R. M. Mackowski, "La porta di Mazeo e Mitridate in Efeso nel quadro evergetico dell'ideologia augustea," *Antonianum* 69 (1, '94) 97-113.

After remarks on the history and layout of Hellenistic and Roman Ephesus, the article discusses the architectural and epigraphic remains of the Augustan propylaeum of Mazaeus and Mithradates at Ephesus, with particular attention to the Greek and Roman inscriptions. Finally it considers the cult of the *gens Iulia* at Ephesus. Sketches and photographs are included on pp. 107-113.—D.J.H.

1108. J. McRay, "Inscriptions at Corinth," *Archaeology in the Biblical World* [Shafter, CA] 2 (2, '94) 5-7.

Of the 104 inscriptions found at Corinth from 44 B.C. to the time of Hadrian, 101 are in

Latin and only three in Greek. The article gives particular attention to the Erastus and Babbius inscriptions.—D.J.H.

1109. E. M. MEYERS, "Second Temple Studies in the Light of Recent Archaeology: Part I: The Persian and Hellenistic Periods," *CurrResBibStud* 2 ('94) 25-42.

The article surveys recent developments in archaeological research in relation to the history and literature of the Jewish people first in the Persian period (538-332 B.C.) and then in the Hellenistic period (332-63 B.C.). In many ways recent work in archaeology and its related fields has been more fruitful in shedding light on the Persian period than on the Hellenistic period.—D.J.H.

1110. J. MURPHY-O'CONNOR, "The Location of the Capitol in Aelia Capitolina," *RevBib* 101 (3, '94) 407-415.

Despite the witness of Jerome and certain late Byzantine texts, the most probable site of the Capitoline temple in Aelia Capitolina is the Holy Sepulchre, and not the Jewish Temple.—D.J.H.

1111. G. L. PETERMAN, "Archaeology in Jordan," *AmJournArch* 98 (3, '94) 521-559.

This report on recent excavations in Jordan [see § 38-479] contains sections (pp. 540-549) on Nabatean and Roman sites: Khirbet edh-Darih, Petra (Temple of the Winged Lions, the Roman theater, the southern temple), Amman (the Great Temple), Gerasa (Fountain Court of the Cathedral, hippodrome), Gadara/Umm Qeis, Humeima, and El-Haditha.—D.J.H.

1112. L. AND K. RITMEYER, "Akeldama: Potter's Field or High Priest's Tomb?" *BibArch Rev* 20 (6, '94) 22-35, 76, 78.

The place at the southeast end of the Hinnom Valley near where it joins the Kidron Valley east of Jerusalem that is traditionally identified as the NT "Field of Blood" (Akeldama) is in fact an elegant tomb complex that includes the likely burial place of the family of the high priest Annas who served in the early years of the 1st century A.D. The remains that have survived can tell us a great deal about the Temple Mount just to the north.—D.J.H.

1113. A. J. WHARTON, "Good and bad images from the synagogue of Dura Europos: Contexts, subtexts, intertexts," *Art History* [Oxford] 17 (1, '94) 1-25.

The frescoes of the Dura synagogue have been discreetly (unconsciously) dislocated, on an Orientalist model, either by Western images or by texts. This article offers a brief critique of the primacy of the text in the interpretation of the synagogue's images and suggests how meaning might be relocated in the image. The "disorder" of the images and the program should not be read as incompetence or incompletion, but rather as itself an organizing principle of the synagogue's visual discourse.—D.J.H.

1114. S. R. WOLFF, "Archaeology in Israel," *AmJournArch* 98 (3, '94) 481-519.

This report on recent excavations in Israel [see § 37-1537] contains sections (pp. 503-512) on Persian-Hellenistic period sites (Dor, Shoham, Maresha) and on Roman period sites (Dor, Caesarea Maritima, Yodefat [Jotapata], Sepphoris), on surveys of the Roman roads of

Lower Galilee and the upper aqueduct of Jerusalem, and on news pertaining to the Dead Sea scrolls (by V. A. Hurowitz).—D.J.H.

Archaeology, §§ 39-769, 1138, 1221.

Dead Sea Scrolls

1115. M. ABEGG, "Paul, 'Works of the Law' and MMT," *BibArchRev* 20 (6, '94) 52-55, 82.

When we look at Galatians and Romans in the light of *MMT* ("Pertinent Works of the Law"), we can see that Paul, using the same terminology, was rebutting the theology of documents such as *MMT*. Whereas *MMT* claims that adherence to the works of the Law "will be accounted to you as righteousness" (see Ps 106:31), Paul answered that "no human being is justified by works of the Law but only through faith in Jesus Christ" (Gal 2:16).—D.J.H.

1116. Y. AVISHUR, "Smykwywt mhwpkwt bmqrʾ, bqwmrʾn wbpywṭ hqdwm (The Reversed Construct Structure in the Bible, Qumran Scrolls and in Early Jewish Literature)," *Lĕšonénu* [Jerusalem] 57 (4, '93) 279-288.

The inversion of components in construct structure (i.e. the reversal of the *nomen regens* and *nomen rectum*) is a common phenomenon not only in the Hebrew Bible but also in Qumran and later Hebrew writings.—D.J.H.

1117. A. I. BAUMGARTEN, "Josephus on Essene Sacrifice," *JournJewStud* 45 (2, '94) 169-183.

The exclusion of the Essenes from the Temple precincts described by Josephus in *Antiquities* 18:19 was the equivalent of the situation described in rabbinic texts (see *m. ʿEduy.* 5:6) according to which "the Temple courtyard was shut in the face" of certain individuals. The Essenes did not maintain a full sacrificial ritual of their own outside the Jerusalem Temple. They did, however, offer red heifers on their own because they denied the validity of the red heifers offered by the Temple authorities.—D.J.H.

1118. J. M. BAUMGARTEN, "Zab Impurity in Qumran and Rabbinic Law," *JournJewStud* 45 (2, '94) 273-277.

The laws pertaining to *zāb* impurity (commonly taken to refer to one afflicted with gonorrhea) are treated in two Cave 4 manuscripts of *Damascus Document* (4Q266 [D^a] 6 i 14-16; 4Q272 [D^g] 1 ii 3-7) and 4Q274.—D.J.H.

1119. M. J. BERNSTEIN, "'Walking in the Festivals of the Gentiles' 4QpHosea^a 2.15-17 and *Jubilees* 6.34-38," *JournStudPseud* 9 ('91) 21-34.

Some of the phraseology in 4QpHosea^a 2:15-17 can be better understood if it is accepted that it is modeled on *Jubilees* 6:34-35 and if the link between the passage in *Jubilees* and Hos 2:13 is acknowledged. Thus the pesher text can be rendered as follows: "Its meaning is that they forgot the festivals of the covenant (or, the day[s] of the testimony) and walked in the festivals of the nations. And their joy shall cease and be turned for them into mourning." Only 4QpHosea^a and *Jubilees* refer to "deviating" calculations as "walking in the festivals of the Gentiles."—D.J.H.

1120. G. Brin, "The Laws of the Prophets in the Sect of the Judaean Desert: Studies in 4Q375," *JournStudPseud* 10 ('92) 19-51.

The first part of fragment 1 of 4Q375 consists of three sections concerning prophecy (based on Deuteronomy 13 and 17), while the second part contains a ritual of atonement conducted in the Jerusalem Temple (based on Leviticus 16). The prophet mentioned in the text may represent one of the sect's leaders, who was defined by Jerusalem as a seducer prophet but evaluated positively by the sect.—D.J.H.

1121. M. Broshi and E. Qimron, "A Hebrew I.O.U. Note from the Second Year of the Bar Kokhba Revolt," *JournJewStud* 45 (2, '94) 286-294.

After an outline of content, this article first presents a transcription, translation, and comments for a promissory note written in Hebrew in the second year of Bar Kokhba's revolt. Then it discusses the language of the document: orthography, phonology, and morphology.—D.J.H.

1122. J. H. Charlesworth, "The Dead Sea Scrolls Controversy," *Explorations* [Philadelphia] 8 (2, '94) 4, 8.

The controversies about the Dead Sea scrolls concern seven issues: the nature of the Qumran library, early Jewish sectarianism, Jesus and the Righteous Teacher, the alleged Vatican suppression of the scrolls, the study of early Judaism, the Jewishness of Jesus, and the Jewish origins of Christianity.—D.J.H.

1123. J. H. Charlesworth, "The Princeton Theological Seminary Dead Sea Scrolls Project," *JournStudPseud* 10 ('92) 5-10.

The article explains the need, genesis, and scope of the Princeton Theological Seminary Dead Sea Scrolls Project, which will produce revised texts, translations with introductions and notes, and computerized concordances for the nonbiblical Qumran texts.—D.J.H.

1124. A. D. Crown and L. Cansdale, "Qumran: Was It an Essene Settlement?" *BibArch Rev* 20 (5, '94) 24-35, 73-78.

There is no evidence that Qumran was an Essene settlement. Rather, it was a customs post, commercial entrepôt, and a resting stop for travelers crossing the Salt Sea. This hypothesis best explains the literary, geographical, and archaeological data. The scrolls were brought to Qumran from elsewhere for safekeeping either as an emergency measure or for deposit.—D.J.H.

1125. U. Dahmen, "The Publication(s) of the Remaining Fragments of 11 QTemple^b," *Zeitschrift für Althebraistik* [Stuttgart] 7 (1, '94) 85-87.

The remaining fragments of 11QTemple^b have been made available independently in articles by F. García Martínez [see *NTA* 38, p. 159] and B. Z. Wacholder [§ 37-1574]. This article provides (1) a concordance in which each fragment number is listed with its corresponding number in the other publication, and (2) a list of all those fragments that were published only in one of the articles with information about where the photographs are to be found.—D.J.H.

1126. R. Deines, "Zur Qumranforschung," *Judaica* [Basel] 50 (2-3, '94) 87-91.

A description of the views presented by the late H. Burgmann in *Weitere lösbare*

Qumranprobleme [*NTA* 38, pp. 141-142], and a reflection on his contributions to research on the history of the Qumran community.—D.J.H.

1127. J. DUHAIME, "Relative Deprivation in New Religious Movements and the Qumran Community," *RevQum* 16 (2, '93) 265-276.

The article first describes the theory of relative deprivation and its applications to new religious movements of recent times. Then it applies the theory to three hypotheses regarding the origins of the Qumran community and shows that each hypothesis highlights a different form of deprivation (without excluding the other forms entirely): the Maccabean theory and its revision by H. Stegemann (social deprivation), the Babylonian theory (ethical deprivation), and the apocalyptic theory (psychic deprivation).—D.J.H.

1128. E. ESHEL, A. LANGE, AND K. F. D. RÖMHELD, "Dokumentation neuer Texte," *Zeitschrift für Althebraistik* [Stuttgart] 7 (1, '94) 101-121.

Almost all of this survey of recent publications is devoted to texts from Qumran (pp. 102-118) and related areas near the Dead Sea. It provides bibliographic information, summaries, and OT variant readings.—D.J.H.

1129. D. FALK, "4Q393: A Communal Confession," *JournJewStud* 45 (2, '94) 184-207.

The text preserved in 4Q393 represents a confession of sins that was regularly recited communally in non-sectarian circles and possibly at Qumran. The article first provides editions (transcription, translation, notes on readings, commentary) for the three largest fragments of 4Q393. Then it presents a general discussion of this communal confession with reference to parallel biblical and Qumran texts.—D.J.H.

1130. R. FULLER, "4QMicah: A Small Fragment of a Manuscript of the Minor Prophets from Qumran, Cave IV," *RevQum* 16 (2, '93) 193-202.

4QMic, which contains parts of Mic 5:1-2, appears to have come from a biblical manuscript, possibly a scroll containing the entire Minor Prophets. Its text of Mic 5:1 is unusual and invites comparison with other witnesses, including Mt 2:6.—D.J.H.

1131. R. A. J. GAGNON, "How Did the Rule of the Community Obtain its Final Shape? A Review of Scholarly Research," *JournStudPseud* 10 ('92) 61-79.

This review of research on the literary development of *Community Rule* gives primary attention to the proposals of P. Guilbert (a literary unity with its own logic) and J. Murphy-O'Connor (a product of literary evolution in which a nucleus was expanded over four stages early in the Qumran community's development).—D.J.H.

1132. F. GARCÍA MARTÍNEZ, "Dos notas sobre *4QMMT*," *RevQum* 16 (2, '93) 293-297.

The article takes issue with two innovations introduced by R. Eisenman and M. O. Wise in their edition of 4QMMT: the incorporation of 4Q327 into the calendar conserved at the beginning of 4QMMT, and the division of the document into two distinct letters conserved in 4Q394-398 and 4Q397-399.—D.J.H.

1133. U. GLESSMER, "Liste der biblischen Texte aus Qumran," *RevQum* 16 (2, '93) 153-192.

After introductory remarks, the article presents a list (two columns per page) of OT texts (including Apocrypha and Pseudepigrapha) found among the Qumran scrolls (Caves 1 through 11). For each text it provides the biblical reference (Gen 1:1), the inventory number of the Qumran text (4Q8c), the title (4QGen^{h}), and the photograph numbers.—D.J.H.

1134. D. Goodblatt, "H⁼ʾ hydyʿh lpny šm ʿyr bʿbryt btr-mqrʾyt (The Definite Article Before Names of Towns in Post-Biblical Hebrew)," *Lĕšonénu* [Jerusalem] 57 (4, '93) 289-297.

Among the published documents from Naḥal Ḥever and Wadi Murabbaʿat there are up to five instances where the Hebrew definite article precedes the name of a town. This phenomenon may shed light on *m. Giṭṭin* 1:1 and have analogues in Galilean and Nabatean Aramaic texts.—D.J.H.

1135. S. Goranson, "Posidonius, Strabo and Marcus Vipsanius Agrippa as Sources on Essenes," *JournJewStud* 45 (2, '94) 295-298.

Philo and Josephus got some of their reports on the Essenes from Strabo, who in turn drew on Posidonius. The source of Pliny's account of the Essenes by the Dead Sea was Marcus Vipsanius Agrippa, a powerful ally and son-in-law of Augustus and an ally of Herod the Great.—D.J.H.

1136. S. Goranson, "Qumran: A Hub of Scribal Activity?" *BibArch*Rev 20 (5, '94) 36-39.

The "new" Qumran inkwell from the collection of M. Schøyen of Oslo that is described in this article [see § 38-1087] provides further evidence that writing took place at the Qumran settlement and suggests that some of the manuscripts were produced there.—D.J.H.

1137. G. Gratseas, "Το εκ Κουμράν 4QMMT χειρόγραφο: Δημοσίευση—Περιεχόμενο—Ημερολόγιο (The Qumran document 4QMMT: Publication—Content—Diary)," *DeltBibMel* 23 (1, '94) 85-105.

After sketching the history of the publication of 4QMMT, the article discusses the content of the work (the calendar, the rulings), the relation of its calendar to those in *1 Enoch* and *Jubilees,* and the relation of its calendar to other Qumran manuscripts and the correlations of the days, weeks, and months.—D.J.H.

1138. R. Hachlili, "Burial Practices at Qumran," *RevQum* 16 (2, '93) 247-264.

The Qumran community of Jews practiced primary burial in individual graves during the 1st century A.D., as evidenced by their cemeteries at Qumran and possibly ʿEn el-Guweir. The cemeteries, burial customs, and burial forms at Qumran were fundamentally different from those practiced by normative Judaism in Jerusalem, Jericho, and ʿEn Gedi. These observations strengthen the thesis that the Qumran community was a separate sect that used some Jewish customs but on the whole made their own divergent practices.—D.J.H.

1139. C. H. Knights, "The Rechabites of Jeremiah 35: Forerunners of the Essenes?" *JournStudPseud* 10 ('92) 81-87.

The biblical Rechabites (see Jeremiah 35) were not forerunners of the Essenes as they are known through the Dead Sea scrolls, *Damascus Covenant,* and the ancient Greek authors (Philo and Josephus).—D.J.H.

1140. H. Lapin, "Palm Fronds and Citrons: Notes on Two Letters from Bar Kosiba's Administration," *HebUnCollAnn* 64 ('93) 111-135.

Two letters from Naḥal Ḥever, one in Aramaic (no. 15) and one in Greek (no. 3), deal with requisitioning the "four species" (palms, citrons, myrtles, and willows) for use in the feast of Tabernacles in Bar Kokhba's camp. The article first presents transcriptions, translations, and comments for each text. Then it offers general observations on Bar Kokhba's administration, the extent and limitations of bilingualism among his followers, relations between Jews and Gentiles, and the significance of Tabernacles for the revolt.—D.J.H.

1141. H. Lichtenberger, "Die Texte von Qumran und das Urchristentum," *Judaica* [Basel] 50 (2-3, '94) 68-82.

After describing the discovery of the Qumran scrolls, the article compares Qumran and NT texts in three areas: community life (community of goods, common meals, the community as temple), John the Baptist, and messianic expectations.—D.J.H.

1142. C. Martone, "Un calendario proveniente da Qumran recentemente pubblicato," *Henoch* 16 (1, '94) 49-76.

The article translates into Italian and analyzes the calendrical scroll 4Q321 published by S. Talmon and I. Knohl in *Tarbiz* 60 ('91) 505-521. The text is a sectarian calendar based on the twenty-four priestly courses (see 1 Chr 24:7-18). The first part (1:1–4:8) records in a six-year cycle two days of each month: the day before the new moon (identified by the date), and the day after the full moon (identified by the date and the otherwise unknown term *dwqh*). The second part (4:8–7:16) records the priestly courses serving on the first week of each month and on the dates of biblical festivals.—D.J.H.

1143. C. Martone, "Un testo qumranico che narra la morte del Messia? A proposito del recente dibattito su 4Q285," *RivistBib* 42 (3, '94) 329-336.

The article reviews the recent debate about the interpretation of 4Q285 5 4: Is the Prince of the Congregation/Messiah slain, or does he slay others? In light of Isa 10:34–11:1, 4Q285 as a whole, and other Qumran texts it is more likely that the Prince slays his adversaries.—D.J.H.

1144. S. Mędala, "Peszery Qumrańskie i midrasze starożytnego Judaizmu (Qumran Peshers and Midrashim of the Ancient Judaism)," *CollTheol* 63 (3, '93) 27-48.

There is a world of difference between the Qumran pesharim and the rabbinic midrashim. The pesharim are original, systematic commentaries on biblical texts. The midrashim are collections of individual interpretations. The pesharim believe that Scripture is a cipher for the thought of God which was revealed to the Teacher of Righteousness. The midrashim allow many, even contradictory, interpretations. The pesharim focus on the Qumran community, its leaders, and experiences. The midrashim focus on biblical figures and general human experience. The pesharim are more interested in the literary sense of Scripture than the midrashim are. In exegetical method, however, there are similarities between pesharim and midrashim.—J.J.P.

1145. J. Milgrom, "The Concept of Impurity in *Jubilees* and the *Temple Scroll*," *RevQum* 16 (2, '93) 277-284.

The article compares the positions taken in *Jubilees* and *Temple Scroll* regarding the holiness of the Garden of Eden (and Sinai and Zion) and the impurity related to Sabbath violation, a judge accepting a bribe, illicit sexual unions (incest, marriage with Gentiles), eating with Gentiles, and idolatry. *Jubilees* was written (early in the reign of Antiochus IV) during the composition of *Temple Scroll* (from the early 2nd to the late 1st century B.C.).—D.J.H.

1146. G. W. NEBE, "Nocheinmal zu Text und Übersetzung von *CD* VI, 11-14," *RevQum* 16 (2, '93) 285-287.

The key to understanding *Damascus Document* 6:11-14 is the insertion of Mal 1:10. The phrase *wkwl ʾšr hwbʾ bbryt* is the protasis of a conditional sentence, and *wyhyw msgry hdlt* the apodosis. The *lblty* phrase is a result clause belonging to the apodosis. The members of the new covenant community in the land of Damascus are commanded not to participate in the sacrificial cult at Jerusalem as long as in their eyes it is not carried out according to the laws of purity.—D.J.H.

1147. G. W. NEBE, "Qumranica I: Zu unveröffentlichten Handschriften aus Höhle von Qumran," *ZeitAltWiss* 106 (2, '94) 307-322.

The article first reports on important readings in the Qumran Cave 4 manuscripts of Job (4Q99-100), Proverbs (102-103), Ruth (104-105), Canticles (106-108), Qoheleth (109–110), and Lamentations (111). Then it provides an introduction, transcription, translation, and notes for the Hebrew *Testament of Naphtali* (4Q215).—D.J.H.

1148. G. W. NEBE, "Das Sprachvermögen des Mebaqqer in *Damaskusschrift* XIV, 10," *RevQum* 16 (2, '93) 289-291.

CD 14:10 should be read *wlkl lšwn rm[h w]prwzwn* ("concerning every high language and that of peasants"). The *mĕbaqqer* must be versed in the language of both the elite and the common people.—D.J.H.

1149. G. W. NEBE, "Vom Umgang mit den Photo- und Konkordanz-Veröffentlichungen der Handschriften vom Toten Meer," *Judaica* [Basel] 50 (2-3, '94) 83-86.

Descriptions and evaluations of the editions of Qumran photographs by R. H. Eisenman and J. M. Robinson (1991) and by E. Tov with S. J. Pfann (1993), of the reconstructions of Qumran texts on the basis of the preliminary concordance by B. Z. Wacholder and M. G. Abegg (1991-92), and of other recent works related to the Dead Sea scrolls.—D.J.H.

1150. G. J. NORTON, "Qumran and Christian Origins," *ProcIrBibAssoc* 16 ('93) 99-113.

In the Qumran scrolls there is no certain identification of any of the individuals named in the NT. No undisputed NT texts have been found at Qumran (*pace* J. O'Callaghan). Nor are there any explicit references to the Qumran community in early Christian literature. Nevertheless, the parallels between the Qumran texts and the NT can help us to understand better the development and special concerns of the first Christians.—D.J.H.

1151. H. ORDON, "Pneumatologia qumrańska (Die qumranische Pneumatologie)," *Rocz Teol* 40 (1, '93) 69-78.

The Qumran community's conviction that it had received the Holy Spirit from God and lived and worked under its influence was the source of its many and varied statements about the Spirit. After examining the different meanings of the term *rûaḥ* in the Dead Sea scrolls, the article discusses how the members shared the gift of the Spirit and nevertheless looked for the eschatological outpouring of the Spirit.—D.J.H.

1152. S. M. Paci, "The Scrolls of Peace," *30Days* [Rome] 6 (7-8, '94) 56-58.

The article provides background information pertinent to the 1994 exhibition of Dead Sea scrolls in the Vatican that was organized by the Israeli Antiquities Authority in collaboration with the Holy See. [The same issue contains Paci's interview with A. Rubensten, the Israeli Education and Culture Minister (pp. 58-59).]—D.J.H.

1153. É. Puech, "Notes sur le fragment d'apocalypse 4Q246 — 'le fils de dieu,'" *RevBib* 101 (4, '94) 533-558.

Recent studies of 4Q246 have interpreted the eschatological figure as the son and successor of the Jewish (Hasmonean) king, an angelic savior, or the king-messiah, thus excluding a historicizing and collective (and thus negative) interpretation. But a sound reading and an objective restoration of the fragment [see also § 37-459] do not permit the exclusion of the historicizing and collective interpretation, even if the messianic hypothesis is also possible.—D.J.H.

1154. E. Qimron, "Some Remarks on the Apocryphal Psalm 155 (11QPs^a Column 24)," *JournStudPseud* 10 ('92) 57-59.

The article gives new readings or interpretations of words or passages in the Cave 11 Hebrew text of Psalm 155: *yšwb mmny* ("let the rewards of wickedness be removed from me," line 6); *kābôd* as a qal passive participle meaning "mighty" (line 13); and *šalmâ* as a lengthened imperative ("fulfill my request," line 14).—D.J.H.

1155. E. Qimron, "Towards a New Edition of the Genesis Apocryphon," *JournStudPseud* 10 ('92) 11-18.

After describing the existing editions of *Genesis Apocryphon,* the article discusses eighteen readings that have been suggested in no more than one of the editions (2:1 [two]; 2:25; 19:15; etc.), and seeks to establish the correct readings on paleographic, linguistic, and other grounds.—D.J.H.

1156r. E. Qimron and J. Strugnell, *Qumran Cave 4-V: Miqṣat Maʿaśe Ha-Torah* [*NTA* 39, p. 360].

H. Shanks, "MMT as the Maltese Falcon," *BibArchRev* 20 (6, '94) 48-51, 80, 82.—This volume will forever stand as a monument to scholarly selfishness and greed. Though their notes and commentary are insightful, the authors acknowledge that many of the mysteries of *MMT* are far from solved. The most profound discussion of the implications of the *hălākôt* in *MMT* comes from Y. Sussman's 20-page appendix. [The same issue (pp. 56-61) presents on facing pages the Hebrew text and an English translation of *MMT*.] —D.J.H.

1157. L. H. Schiffman, "*4QMysteries^b*, A Preliminary Edition," *RevQum* 16 (2, '93) 203-223.

The article presents an edition of 4Q300 (4QMyst^b), aided in its reconstruction by parallels in 1Q27 and 4Q299. Where appropriate, the fragments are provided with introductory remarks, transcriptions, translations, textual notes, and commentary. The text opens up a new genre of wisdom literature and represents the wedding of wisdom and prophecy. Hidden secrets spell out the future based on the proper understanding of the past. But these secrets are available only to a select group endowed with an ability to interpret the signs.—D.J.H.

1158. R. C. STALLMAN, "Levi and the Levites in the Dead Sea Scrolls," *JournStudPseud* 10 ('92) 163-189.

Examination of the references to Levi and the Levites in the Dead Sea scrolls (11QTemple, 1QM, CD, 1QS, 1QSa, 4QTestim, 5Q13, etc.) shows them in striking prominence, most notably in material concerning the future, be it cultic service, combat, or community life and organization. The bounds of their functions extend well beyond the statutes of the Bible, and the expectation of a messiah from the tribe of Levi appears to be especially persistent. Commitment to a specific method of scriptural interpretation (homogenization) certainly accounts for a degree of literary prominence in *Temple Scroll,* a cause which may overlap with a polemic drive to restore usurped Levitic rights and roles.—D.J.H.

1159. A. STEUDEL, "*ʾḥryt hymym* in the Texts from Qumran," *RevQum* 16 (2, '93) 225-246.

In the Qumran texts *ʾḥryt hymym* does not mean the time of salvation, the "punctual end" of history, or the "future." Rather, it refers to a limited period of time, i.e. the last in a series of divinely pre-planned periods into which history is divided. This last period of time directly before the time of salvation covers aspects of the past, present, and future. The best translation of *ʾḥryt hymym* in the Qumran texts is "the end of days" or "the final period of history." The Essenes calculated the beginning of the *ʾḥryt hymym* as the appearance of the Teacher of Righteousness in the community (ca. 152 B.C.) and its end ca. 72 B.C.—D.J.H.

1160. L. STUCKENBRUCK, "Bibliography on 4QTgLev (4Q156)," *JournStudPseud* 10 ('92) 53-55.

This bibliography of studies on the Qumran Targum of Lev 16:12-15, 18-21 (4Q156) is divided into five sections: *editio princeps,* notices previous to publication, reviews, recent references, and major treatments.—D.J.H.

1161. J. D. TABOR AND M. O. WISE, "4Q521 'On Resurrection' and the Synoptic Gospel Tradition: A Preliminary Study," *JournStudPseud* 10 ('92) 149-162.

4Q521 1 ii 1-14 describes a messianic figure, an eschatological visitation in which God lifts up the oppressed and rewards his faithful, and activities that are associated with a messianic figure in the OT. The messiah heals the wounded, resurrects the dead, proclaims glad tidings to the poor, leads the holy ones, and acts as their shepherd (lines 12-13). Since these lines of the Qumran fragment and the Q saying in Lk 7:22 are closely related linguistically and thematically to Isa 35:5; 61:1; and Ps 146:7-8 and yet none of the OT texts speaks specifically about raising the dead, we have an interesting parallel linking 4Q521 and the early Christian Q source.—D.J.H.

1162. R. J. TOURNAY, "A propos du verbe *hūn/hīn,*" *RevBib* 101 (3, '94) 321-325.

Attested in Deut 1:41, the Hebrew verb *hûn/hîn* also appears at the beginning of Hab 2:5 and in *Damascus Document* 4:17, with the meaning "be presumptuous, forward, reckless."—D.J.H.

1163. A. L. WARREN, "A Trisagion Inserted in the 4QSam^a Version of the Song of Hannah, 1 Sam. 2:1-10," *JournJewStud* 45 (2, '94) 278-285.

The trisagion (three invocations of God as "holy") as a liturgical formula was introduced not only into the Hebrew text underlying the Septuagint version of 1 Sam 2:1-10 but also—largely but not entirely independently—into the version found in 4QSam^a. This phenomenon supports F. M. Cross's "local texts" theory and may shock us with the willingness of the Qumran community to make noncanonical insertions into biblical texts.—D.J.H.

Dead Sea Scrolls, §§ 39-679, 684, 1102, 1114, 1179, 1188, 1200.

Jewish World

1164. P. S. ALEXANDER, "Textual Criticism and Rabbinic Literature: The Case of the Targum of the Song of Songs," *BullJohnRylUnivLibMan* 75 (3, '93) 159-173.

Although in some rabbinic texts the attempt to recover a lost original may be futile or misconceived, it would be wrong to assume from the outset that this is always the case. For example, the text of *Targum of the Song of Songs* appears to have remained remarkably stable over time. We have every reason to believe that its original text of late antiquity has survived its medieval transmission very well.—D.J.H.

1165. A. J. AVERY-PECK, "Rhetorical Argumentation in Early Rabbinic Pronouncement Stories," *Semeia* 64 ('93) 49-71.

Although rabbinic pronouncement stories do not contain Hermogenes' full model of chreia elaboration, they do use the types of argument treated by Hermongenes: praise of the one who spoke or acted, the chreia (thesis), rationale, statement of the contrary, analogy, example, statement from authority, and conclusion with exhortation. Statements of the contrary and from authority appear most frequently in early rabbinic pronouncement stories, since they concentrate on questions of religious law and correct behavior under the law.—D.J.H.

1166. C. T. BEGG, "Filling in the Blanks: Josephus' Version of the Campaign of the Three Kings, 2 Kings 3," *HebUnCollAnn* 64 ('93) 89-109.

The article examines Josephus' handling of the biblical account of the campaign of the kings of Israel, Judah, and Edom against Moab in 2 Kgs 3:4-27 in *Antiquities* 9:29-43 in comparison with other ancient witnesses (Masoretic, Septuagint, Targums). Josephus had available several different text-forms. While reproducing the narrative in its biblical sequence and in considerable detail, he inserted many expansions ("filling in the blanks") and included his habitual stylistic-terminological procedures in treating biblical source material.—D.J.H.

1167. M. BENOVITZ, "Transferred *Sugyot* in the Palestinian Talmud: The Case of Nedarim 3:2 and Shevuot 3:8," *Proceedings of the American Academy for Jewish Research* [Jerusalem—New York] 59 ('93) 11-57.

The mishnayot in *Nedarim* 3:2 and *Šebuᶜot* 3:8 discuss similar halakhic concepts: exaggerated vows and vain oaths, respectively. Of the eight sugyot that make up the parallel material in the Yerushalmi (*Ned.* 37d-38a; *Šeb.* 34d-35a), two originated in *Nedarim* while the other six originated in *Šebuᶜot*. The initial transfer was effected by the editor of *Nedarim,* who incorporated material from *Šebuᶜot* and changed the order to suit his needs. Then the combined, rearranged passage (with a small change) was transferred to *Šebuᶜot* where it replaced the original *Šebuᶜot* material.—D.J.H.

1168. G. BODENDORFER-LANGER, "'Durch dein Blut lebe' (Ez 16,6). Ein Ezechielwort und die jüdische Identität," *ProtoBib* 3 (2, '94) 83-97.

The article traces the history of the interpretation of the phrase "by your blood live" (Ezek 16:6) first in rabbinic literature (where associations with the blood of the Passover lamb and of circumcision are especially prominent) and then in patristic writings, medieval Jewish commentaries, and recent Jewish thought.—D.J.H.

1169. C. BÖTTRICH, "Recent Studies in the *Slavonic Book of Enoch,*" *JournStudPseud* 9 ('91) 35-42.

Taking as its starting point F. I. Andersen's introduction to and annotated translation of *2 Enoch* in J. H. Charlesworth (ed.), *The Old Testament Pseudepigrapha* (1983) 1:91-221, the article calls attention to some recent research on the work, including the author's own dissertation (Leipzig, 1990). It is now possible to hypothesize an original text of *2 Enoch* that antedates A.D. 70.—D.J.H.

1170. W. CHROSTOWSKI, "Literatura targumiczna a Septuaginta (Targumic Literature and Septuagint)," *CollTheol* 63 (3, '93) 49-68.

The relation between the Septuagint and the Targums should be reconsidered. Aramaic targumic renditions of Hebrew texts were known in Babylon, Jerusalem, and Alexandria, and paved the way for making and accepting a Greek rendition. *Letter of Aristeas* indicates that the Septuagint was initially widely accepted and used in Jewish communities, perhaps even in liturgy. The Targums never attained such status. Jews and Christians used the Septuagint with enthusiasm until Christianity began to assume prominence. Then the rabbis discouraged Jewish use of this text. On a practical level, the Targums and the Septuagint initiated a model of interpreting the Hebrew Bible that is worthy of imitation.—J.J.P.

1171. R. COHEN, "Le Talmud, clef de la Tora," *Études* 381 (5, '94) 525-533.

After sketching the history of the development of the Talmud (Mishnah and the two Talmuds), the article gives sample teachings of particular rabbis, with special attention to the topic of the Torah.—D.J.H.

1172. J. E. COOK, "Pseudo-Philo's Song of Hannah: Testament of a Mother in Israel," *JournStudPseud* 9 ('91) 103-114.

Three aspects of Hannah's song in ps.-Philo's *Biblical Antiquities* 51:3-6 distinguish it from the biblical version in 1 Sam 2:1-10: its literary form of testament, its teaching (eschatology, exhortation to just living, the messiah), and the role it ascribes to Hannah (a teacher passing wisdom to the next generation). Hannah appears as a woman who signals to the world the transition to a new era of leadership.—D.J.H.

1173. J. R. DAVILA, "Prolegomena to a Critical Edition of the Hekhalot Rabbati," *JournJewStud* 45 (2, '94) 208-226.

The text-critical problems facing the editor of *Hekhalot Rabbati* are serious but not unique or insurmountable. Contrary to P. Schäfer, it is possible and even useful to produce an eclectic critical edition of this work at least to the extent of establishing the form of the work that is the source behind all the complete extant manuscripts.—D.J.H.

1174. M. Epstein, "On the 'Original' Septuagint," *BibTrans* 45 (3, '94) 322-329.

This discussion of the original text of the LXX first notes that the rabbis of the tannaitic period either had or remembered (or invented?) a *Vorlage* of the LXX that differed from our version in at least nine places. Then it calls attention to pre-Christian papyri of the Septuagint that use the Tetragrammaton or a phonetic equivalent in place of κύριος.—C.R.M.

1175. L. J. Eron, "'That Women Have Mastery Over Both King and Beggar' (*TJud.* 15.5)—The Relationship of the Fear of Sexuality to the Status of Women in Apocrypha and Pseudepigrapha: 1 Esdras (*3 Ezra*) 3–4, Ben Sira and the *Testament of Judah*," *JournStudPseud* 9 ('91) 43-66.

The article traces the development of the belief that it is a man's natural right to rule over women through (1) the story of the three guards in 1 Esdras 3–4, (2) Sirach, and (3) *Testament of Judah.* The texts indicate that negative attitudes toward women had their origins in negative attitudes toward sexuality. Men's goals of remaining free from enslaving passions provided a psychological and philosophical justification for the exclusion of women from positions of power and influence in public and private life.—C.R.M.

1176. L. H. Feldman, "Josephus' Portrait of Asa," *BullBibRes* 4 ('94) 41-59.

Josephus (*Ant.* 8:286-315) praises King Asa of Judah especially for putting his nation in order and for his obedience to the ancestral laws, and gives particular attention to his display of courage, justice, and piety. He systematically removed references to Asa's destruction of pagan cults and attracting proselytes to his army.—D.J.H.

1177. L. H. Feldman, "Josephus' Portrait of Manasseh," *JournStudPseud* 9 ('91) 3-20.

Like the rabbis, Josephus painted an ambivalent picture of Manasseh (see *Ant.* 10:37-46). Because he was writing for a predominantly non-Jewish audience, Josephus avoided mentioning Manasseh's introduction of pagan idolatry and instead focused on the sins of the Jews. Josephus' addition that Manasseh did not spare the prophets should be seen against the backdrop of his view of the close connection between history and prophecy. In highlighting Manasseh's repentance Josephus departed most radically from the portrait in 2 Kings 20–21 and went considerably beyond that in 2 Chronicles 32–33. In his sincere concern to show gratitude to God for saving him, Manasseh is coupled with such great biblical heroes as Moses, Joshua, and David.—D.J.H.

1178. J. G. Gager, "Moses the Magician: Hero of an Ancient Counter-Culture?" *Helios* 21 (2, '94) 179-188.

The consistent effort by Philo and Josephus to play down the magical dimensions of Moses (see Exodus 7) reflects the disrespect commonly associated with the terms μάγος and μαγεία. Nevertheless, there is solid evidence from Jewish and other ancient sources that in some circles Moses was revered as a magician.—D.J.H.

1179. F. García Martínez, "¿Fin del Mundo o Transformación de la Historia? La Apocalíptica Intertestamentaria," *Communio* 27 (1, '94) 3-33.

With reference to Daniel, the OT Pseudepigrapha, and Qumran texts, the article considers five key motifs in intertestamental Jewish apocalyptic: the periodization of history, the reign of God with or without a messiah, the final conflagration and the transformation of the world, life beyond the end, and the future salvation as the present reality. To the question "end of the world or transformation of history?" the intertestamental apocalyptic literature gives not a univocal answer but rather a variety of partial and diverse responses.—D.J.H.

1180. S. GERO, "Parerga to 'The Book of Jannes and Jambres,'" *JournStudPseud* 9 ('91) 67-85.

The occult reputation of the Egyptian magicians Jannes and Jambres was well established in antiquity, in both Jewish and non-Jewish circles. The two wizards are mentioned in 2 Tim 3:8 as having withstood Moses, and they often appear in this context in later patristic and medieval sources. Traces of a work in which Jannes and Jambres are the protagonists have been preserved in Greek and Latin. The article reviews the surviving fragments and testimonia. Other magical and demonological portions of the book may be extant, though these may have been swallowed up into the luxuriant occult literature that is attributed to Moses himself.—C.R.M.

1181. J. GOLDIN, "'Hww mtwnym bdyn' ('Be Deliberate in Judgment')," *Tarbiz* [Jerusalem] 62 (4, '93) 617-619.

The saying of the Great Assembly in *m. ʾAbot* 1:1 should be regarded as a series of exhortations to teachers rather than judges: "If it is reasoning that you are invoking, be cautious; raise many disciples [instead of composing many books]; and make a hedge [a protection] to the text of the Torah you are teaching from."—D.J.H.

1182. J. A. GOLDSTEIN, "Alexander and the Jews," *Proceedings of the American Academy for Jewish Research* [Jerusalem—New York] 59 ('93) 59-101.

The article first examines the three ancient accounts that purport to tell how Alexander the Great met and dealt with the Jews of Judea: Josephus' *Antiquities* 11:302-303, 306-345; *Megillat Taʿanit* and *b. Yoma* 69a; and ps.-Callisthenes' *Vita Alexandri* (recension ε) 20.2-5. Then after concluding that all three legends are false, it explores what light archaeology and authentic historical sources cast upon them, the message and date of each account, and what probably happened in 333 B.C. between the Jews, the Samaritans, and Alexander.—D.J.H.

1183. A. GOSHEN GOTTSTEIN, "The Body as Image of God in Rabbinic Literature," *HarvTheolRev* 87 (2, '94) 171-195.

Examination of rabbinic sources concerning the concept of the image of God corroborates our understanding of the anthropomorphic nature of the rabbinic God. The physical and bodily understanding of the image of God is nowhere refuted and emerges as the only rabbinic understanding of the image of God. However, examination of rabbinic myths concerning the creation of Adam reveals that the meaning of "body" is not necessarily the physical body with which we are acquainted. Adam's body was a body of light. Thus the divine form would also be conceived of in anthropomorphic, though not necessarily corporeal or physical, terms. The rabbinic description of the loss of the divine image is best understood in reference to such a luminescent body.—D.J.H.

1184. A. Goshen Gottstein, "Love as a Hermeneutic Principle in Rabbinic Literature," *LitTheol* 8 (3, '94) 247-267.

According to certain rabbinic formulations, God's love for Israel is the sense and essence of the Torah. The uniqueness of the biblical word is a function of its author, and of the context of the relationship it expresses. The Torah, as a document framed within the relationship of Israel and God, is taken to express love in the very act of divine revelation and self-disclosure.—D.J.H.

1185. J. T. Greene, "The Balaam Figure and Type before, during, and after the Period of the Pseudepigrapha," *JournStudPseud* 8 ('91) 67-110.

Balaam proved to be a figure and type for all seasons before, during, and after the period of the Pseudepigrapha. Semites east and west of the Jordan River between the 12th and 1st centuries B.C. employed the figure of Balaam to explain their mantologies. The 8th-century Transjordan community of Deir ʿAllā found him important enough to display a text of him on a public wall. During the Hellenistic period the Qumran and Samaritan communities employed Balaam in special ways, and the author of *1 Enoch* found words attributed to Balaam from the *Logia* section of the cycle. Josephus placed a history of Israel's accomplishments and setbacks in his mouth. NT writers followed the negative trajectory of viewing Balaam. The Talmud continued this negativity and directed it toward both Balaam and Jesus. Balaam found a role in the works of medieval Muslims and continues to be employed by modern writers and thinkers.—C.R.M.

1186. M. Hadas-Lebel, "Les mariages mixtes dans la famille d'Hérode et la *halakha* prétalmudique sur la patrilinéarité," *RevÉtudJuiv* 152 (3-4, '93) 397-404.

Though of Idumean origin, Herod the Great was considered a Jew on the religious level. Investigation of the mixed marriages in the Herod family as described by Josephus confirms that the patrilineal principle survived from biblical times to at least the 1st century A.D. To give a daughter in marriage to a non-converted pagan was the equivalent for a Jew to accepting pagan grandchildren. Conversion in view of marriage was not only tolerated but even imposed and confirmed by circumcision. The tannaitic change to a matrilineal principle was truly revolutionary.—D.J.H.

1187. R. Hayward, "Major Aspects of Targumic Studies 1983-1993: A Survey," *CurrRes BibStud* 2 ('94) 107-122.

Targumic studies are at present thriving, healthy, and well set for the future. The article surveys various developments in this field between 1983 and 1993: major projects, texts (critical editions and studies), studies of individual Targums and groups of Targums, general studies of targumic traits, and the Targums and ancient Bible versions.—D.J.H.

1188. R. J. V. Hiebert, "Deuteronomy 22:28-29 and Its Premishnaic Interpretations," *Cath BibQuart* 56 (2, '94) 203-220.

The article examines the history and transmission of the law concerning the violation of an unbetrothed virgin (Deut 22:28-29) in the Septuagint, more or less parallel legal material from the Pentateuch (especially Exod 22:15-16), the Qumran *Temple Scroll* (66:8-11), and the writings of Philo (*Spec.* 3:65-71) and Josephus (*Ant.* 4:252). The analysis shows that an important factor in the development of these interpretations of Deut 22:28-29 was the biblical parallel in Exod 22:15-16.—D.J.H.

1189. H. JACOBSON, "The *Liber Antiquitatum Biblicarum* and Tammuz," *JournStudPseud* 8 ('91) 63-65.

Ps.-Philo in *Biblical Antiquities* 40 viewed the Bible's story of Jephthah's daughter in the light of Near Eastern myths and rituals about Tammuz and adapted his version of Judg 11:37-40 in accord with them, especially since he was able to connect a Jewish day of mourning (the 17th of Tammuz) with a Mesopotamian one.—D.J.H.

1190. R. KALMIN, "Christians and Heretics in Rabbinic Literature of Late Antiquity," *HarvTheolRev* 87 (2, '94) 155-169.

Early and later rabbinic texts, as well as Babylonian and Palestinian sources, express different attitudes toward *mînîm* ("heretics") and Christians. These differing attitudes are useful in reconstructing the histories of the diverse rabbinic communities. Only Babylonian sources depict Jesus as a rabbi. Early Palestinian sources discourage contact with *mînîm* and Christians by emphasizing the seductive nature of such contact, whereas later Palestinian and Babylonian sources do not portray *mînût* and Christianity as attractive. Early Palestinian sources in the Mishnah and Tosefta attribute certain ritual practices to *mînîm*, but post-tannaitic traditions in both Talmuds do not.—D.J.H.

1191. Y. KAUFMANN, "The Messianic Idea. The Real and the Hidden Son-of-David," *Jewish Bible Quarterly* [Jerusalem] 22 (3, '94) 141-150.

Even after the destruction of the northern kingdom of Israel, the people continued to believe in the restoration of a united kingdom under the house of David. In the days of Zerubbabel genealogy was still decisive. But with the growth of the belief in a redeemer-Son of David, the flesh-and-blood relationship became less relevant until it lost all importance. The actual work of redemption became a sign of the redeemer's genealogical credentials. [An edited and abbreviated version of a 1961 essay.]—D.J.H.

1192. B. KOLLMANN, "Göttliche Offenbarung magisch-pharmakologischer Heilkunst im Buch Tobit," *ZeitAltWiss* 106 (2, '94) 289-299.

The expulsion of the demon Asmodeus by the odor of a fish's liver and heart in Tob 8:2-3 is a magical rite without medicinal implications. But the use of fish gall (see 11:11) to heal Tobit's blindness caused by λεύκωμα (see 2:10) reflects ancient pharmacological practice, especially well attested in Egypt. Thus the book of Tobit integrated contemporary magical and medicinal practices into the tradition of Yahweh's healing power (see Exod 15:26).—D.J.H.

1193. A. KOSMAN, "*Pysqyn wbybr,*" *Lĕšonénu* [Jerusalem] 57 (3, '93) 191-202.

Several rabbinic uses of *pysqyn* reflect the extension of the Latin word *piscina* from "fish pond" to the more general "pond," perhaps in connection with the Aramaic root *psq* ("divide, sever"). A similar semantic shift occurs with *bybr,* which corresponds to the Latin *vivarium.* From a fenced-off enclosure for animals in general or fish in particular (i.e. a fish pond), *bybr* became an ordinary pond.—D.J.H.

1194. K.-S. KRIEGER, "War Flavius Josephus ein Verwandter des hasmonäischen Königshauses?" *BibNotiz* 73 ('94) 58-65.

Josephus' assertion that he was related to the Hasmoneans is not entirely credible. In *Life*

1–8, Josephus sought to give the impression that he and his family belonged to the highest circles in Jerusalem. Though they did certainly belong to a priestly family, they were probably not counted among the Temple nobility.—D.J.H.

1195. D. B. Levine, "*Hubris* In Josephus' *Jewish Antiquities* 1-4," *HebUnCollAnn* 64 ('93) 51-87.

Josephus in *Antiquities* 1–4 followed a classical tradition (also attested in Philo's writings) that introduced the term ὕβρις into Pentateuchal material, often associated marriage and sexual impropriety with ὕβρις, and had apologetic reasons for using the term in the way he did: to counter charges of Jewish sexual impropriety, to defend the lawgiver, and to legitimate Jewish law and piety.—D.J.H.

1196. J. R. Levison, "The Debut of the Divine Spirit in Josephus's *Antiquities,*" *HarvTheolRev* 87 (2, '94) 123-138.

The care with which Josephus constructed the debut of the divine spirit in his version of Numbers 22–24 (*Ant.* 4:102-130) indicates that it is a focal point for Josephus' understanding of inspiration. The easy identification of the divine spirit with an angel reflects Josephus' Jewish legacy. But his association of Balaam's sacrifices with divination by pyromancy, the attribution of oracles to daemonic beings who play upon the Delphic priestesses, and the verb ἐπιθειάζειν reveal the influence of Greco-Roman views of inspiration, particularly the view espoused by Cleombrotus in Plutarch's *De defectu oraculorum.* By adopting the position represented by Cleombrotus, Josephus was in fact adopting a position that originated with Plato.—D.J.H.

1197. J. R. Levison, "Josephus's Version of Ruth," *JournStudPseud* 8 ('91) 31-44.

In his version of the book of Ruth in *Antiquities* 5, Josephus molded the story to illustrate his thesis that God raises the virtuous to a life of bliss, enhanced the generosity and purity of Boaz and Ruth, eliminated the legal conundrums that violated the narrative simplicity of the biblical account, and heightened the suspense to call into question whether God does raise the virtuous to bliss. [In the same fascicle (pp. 45-52) L. H. Feldman adds three comments to Levison's article.]—D.J.H.

1198. M. McNamara, "Early Exegesis in the Palestinian Targum (Neofiti 1) Numbers Chapter 24," *ProcIrBibAssoc* 16 ('93) 57-79.

The paraphrase of Numbers 24 in *Targum Neofiti* may be related to the Zealot movement and the revolt against Rome in A.D. 66-70. The early character of a good part of *Targum Neofiti* of Numbers 24 is attested by the traditions found in the Septuagint, Philo, Josephus, and ps.-Philo. The appearance of the central oracle on the Star to arise out of Jacob (see Num 24:17-19) in the Qumran *War Scroll* (1QM 11:6-7) points to the Zealots and the "ambiguous oracle" found in the sacred writings (see Josephus, *War* 6:312-313). An annotated translation of *Targum Neofiti* of Numbers 24 appears on pp. 67-79.—D.J.H.

1199. C. Milikowsky, "Tʾryk ḥwrbn hbyt hrʾšwn ʿl-py ʿsdr ʿwlmʾ, htwsptʾ whbbly — ʿywnym bhtptḥwth šl mswrt (The Date of the Destruction of the First Temple According to Seder Olam, the Tosefta and the Babylonian Talmud: Studies in the Development of a Tradition)," *Tarbiz* [Jerusalem] 62 (4, '93) 487-500.

The First Temple was destroyed on the seventh of the month according to 2 Kgs 25:8 and on the tenth of the month according to Jer 52:12. The solution proffered by a tannaitic baraita (*Seder ʿOlam* 27; *t. Taʿan.* 3:10; *y. Taʿan.* 4:9; *b. Taʿan.* 29a) is that the two dates refer to two different aspects of the destruction: the capture of the Temple on the seventh day, and the burning of it on the tenth. *Seder ʿOlam* has retained an earlier form of the tradition than those found in the other works.—D.J.H.

1200. J. E. MILLER, "The Redaction of Tobit and the Genesis Apocryphon," *JournStud Pseud* 8 ('91) 53-61.

Tobit and the Abram section of *Genesis Apocryphon* exhibit a common solution to the problem of bridging the discontinuity between pseudepigraphic ("I") and third-person narratives. Not only do they both use the bridge of external narrative, but that narrative introduces new characters and reintroduces the previous narrator in the third person as inconspicuously as possible at the conclusion of the bridge.—D.J.H.

1201. F. J. MURPHY, "Apocalypses and Apocalypticism: The State of the Question," *Curr ResBibStud* 2 ('94) 147-179.

This assessment of the current state of research on apocalypses and apocalypticism concentrates on Jewish and Christian apocalypses written between the 3rd century B.C. and the 2nd century A.D. After defining terms, it surveys recent scholarship under the following headings: genre, worldview, social movements, origins, and nature of apocalyptic discourse. Significant advances have been made in understanding the apocalyptic genre and worldview, as well as its origins and connections with other features of the Hellenistic world. The present need is for more in-depth studies of individual apocalypses.—C.R.M.

1202. R. NEUDECKER, "Das 'Ehescheidungsgesetz' von Dtn 24,1-4 nach altjüdischer Auslegung. Ein Beitrag zum Verständnis der neutestamentlichen Aussagen zur Ehescheidung," *Biblica* 75 (3, '94) 350-387.

After summarizing modern exegesis of Deut 24:1-4, the article considers how it was read and interpreted by the Septuagint, Philo (*Special Laws* 3:30-31), and Josephus (*Ant.* 4:253). Then it investigates how Deut 24:1-4 was treated in the rabbinic texts pertaining to the debates between the schools of Hillel and Shammai (*m. Giṭ.* 9:10; *b. Giṭ.* 90a; *Sifre on Deut.* 269) and the Targums. An appendix discusses how Deut 24:1-4 has shaped the exceptive clauses in Mt 5:32 and 19:9.—D.J.H.

1203. J. C. O'NEILL, "The Man from Heaven: *SibOr* 5.256-259," *JournStudPseud* 9 ('91) 87-102.

The Greek text of *Sib. Or.* 5:256-259 offered by all the manuscripts is capable of making perfect sense; no recourse to conjectural emendation is necessary. The reference to an eminent man from heaven who was to return again to the place where he spread his hands on the fruitful wood does not need to be regarded as referring to Jesus and therefore as a Christian interpolation. It seems that we possess in these few lines a genuine Jewish oracle about a great teacher who had been crucified and was to come again as judge.—C.R.M.

1204. J. C. O'NEILL, "The Question of Messianic Expectation in Pseudo-Philo's Biblical Antiquities," *Journal of Higher Criticism* [Montclair, NJ] 1 ('94) 85-93.

At least five passages clearly refer to the coming of the messiah in Pseudo-Philo's *Biblical Antiquities* (21:4-6; 51:5-6; 59:1-4; 60:3; 62:9). Evidence that the Lord himself is to come to judge his people is reconciled with the clear messianic passages when it is recognized that *Biblical Antiquities* held that the messiah was God the Son. All the passages where the Lord speaks of his work at the resurrection and the day of restoration are passages spoken by the messiah as Lord. *Biblical Antiquities* is messianic through and through.—C.R.M.

1205. B. OUTTIER, "Un fragment syriaque inédit de *IV Esdras*," *Apocrypha* [Turnhout] 4 ('93) 19-23.

The article provides the text of *4 Ezra* 8:33b-41a, 41c-47b found in a Syriac fragment recently discovered in the collection of Arabic manuscripts of the Paris Bibliothèque nationale (Supplément turc 983, fol. 113/126) along with a French translation and a list of variants between the Paris fragment and the Milan manuscript (the sole witness for the Syriac version). The fragment is important both for reconstructing a better Syriac text of *4 Ezra* and for a better knowledge of the history of the text in general.—C.R.M.

1206. S. PISAREK, "Żydowska krytyka chrześcijańskich dzieł podręcznych w zakresie biblii (The Jewish Criticism of Christian Handbooks Regarding the Bible)," *CollTheol* 63 (3, '93) 69-78.

Jewish critiques of the works of E. Schürer, G. Kittel and K. Friedrich (*TDNT*), and P. Billerbeck highlight selective, uncritical, and tendentious uses of Jewish sources by Christian authors. Some authors were clearly anti-Semitic. Although Kittel's achievements have been overshadowed by his affiliation with Nazism, Friedrich sought to improve subsequent volumes of *TDNT* in line with constructive criticisms. The planned Hebrew-language edition of *TDNT* suggests that Friedrich's improvements have made this reference work more acceptable. Like other countries, Poland needs to review Bible-handbooks from the perspective of Jewish criticisms and would benefit from instituting appropriate Jewish-Christian institutes to promote improved understanding and collaboration.—J.J.P.

1207. J. RIBERA FLORIT, "Relación entre el Targum y las versiones antiguas. Los targumes de Jeremías y Ezequiel comparados con LXX, Peshitta y Vulgata," *EstBíb* 52 (3, '94) 317-328.

Through a sample of texts from Jeremiah and Ezekiel, the article shows that the Targums and the other ancient versions sought to clarify difficult passages in the Hebrew text, used various traditional Jewish hermeneutical rules, made free translations to explain the Hebrew texts, harmonized parallel texts, and made changes for theological reasons. The Targums originated as translations, but developed the interpretive dimension more fully than the other ancient versions did.—D.J.H.

1208. D. U. ROTTZOLL, "Wird es in den Tagen des Messias Waffen geben?" *Judaica* 50 (2-3, '94) 103-112.

The discussion surrounding *m. Šabbat* 6:4 in *b. Šabbat* 63a shows that the idea that the days of the messiah will transform the world into a paradise of peace was by no means unchallenged in rabbinic circles.—D.J.H.

1209. J. RUBENSTEIN, "The *Sukka* as Temporary or Permanent Dwelling: A Study in the Development of Talmudic Thought," *HebUnCollAnn* 64 ('93) 137-166.

In tannaitic sources the primary consideration regarding the *sûkkâ* was whether or not it functions as a house (see *m. Sukka* 2:9). Taking *m. Sukka* 1:1 as his starting point, Rava formulated the debate in terms of whether the *sûkkâ* is to be considered a "permanent dwelling" (Rabbi Yehuda) or a "temporary dwelling" (the sages). Because of their broad scope and abstract nature Abaye and the stammaim used Rava's concepts to explain other disputes relating to the *sûkkâ,* then introduced derivative principles, and eventually retrojected these principles to the tannaim.—D.J.H.

1210. A. SAMELY, "Writing in an (Almost) Classical Vein: The Art of Targum in an Aramaic Paraphrase of the Amidah," *BullJohnRylUnivLibMan* 75 (3, '93) 175-264.

The *Targum of the Amidah,* almost certainly a text from late medieval times, is an example of the survival or resurrection of targumic techniques in the post-classical period. After discussing the manuscript (Rylands Gaster H 61, folios 63b-67b) and its origin, the article provides a fresh translation and analysis of each of the nineteen *bĕrākôt,* and then attempts to give a comprehensive view of the document as a targum.—D.J.H.

1211. A. SCHENKER, "Der alttestamentliche Text in den vier grossen Polyglottenbibeln nach dem heutigen Stand der Forschung," *TheolRev* 90 (3, '94) 177-188.

After noting the importance of the Polyglot Bibles for OT textual criticism and history, the article provides basic information (editors, publication, purpose and plan, content, texts) for the four great Polyglot editions: Complutensis (1514-17), Antwerp (1568-72), Paris (1628-45), and London (1653-57[8]).—D.J.H.

1212. W. M. SCHNIEDEWIND, "Textual Criticism and Theological Interpretation: The Pro-Temple *Tendenz* in the Greek Text of Samuel-Kings," *HarvTheolRev* 87 (1, '94) 107-116.

The pro-Temple bias of the Septuagint's Books of Kingdoms is manifest in the alteration and expansion of the narratives concerning the founding of the Temple (2 Sam 24:25), the promise to build the Temple (2 Sam 7:5, 11, 16), and the dedication of the Temple (1 Kgs 8:16, 53). These examples indicate that the Alexandrian synagogue community supported the authority and claims of the Jerusalem Temple. It accepted Greek and Roman administration, and had minimal interest in the restoration of the Davidic monarchy.—D.J.H.

1213. S. SCHREINER, "Buntownik pełen bojaźni Bożej, czyli jak rabini objaśniali pobożność Hioba (Der gottesfürtige Rebell oder wie die Rabbinen die Frömmigkeit Ijobs deuten)," *CollTheol* 64 (1, '94) 5-15.

The Polish version of an article published in German in *Zeitschrift für Theologie und Kirche* [§ 37-514].—D.J.H.

1214. S. SCHWARTZ, "On the Autonomy of Judaea in the Fourth and Third Centuries B.C.E.," *JournJewStud* 45 (2, '94) 157-168.

Judea was an autonomous district under the Achaemenids, Alexander the Great, and his successors. There are some signs of the weakening of Judean autonomy under Ptolemy I (who ruled Palestine from 301 to 283/2 B.C.), but Judea was still producing silver coins in this period. Ptolemy II seems to have suspended Judean autonomy and to have tried to integrate Judea along with the rest of Palestine into his highly centralized administrative system. This attempt was successful within certain bounds. It tended to favor country landlords over the traditional (priestly?) leadership, and so produced a new class of mediators between subjects and state.—D.J.H.

1215. B. L. SHERWIN, "'Corpus Domini'. Ślady wpływów Nowego Testamentu w chasydyzmie wschodnioeuropejskim (Corpus Domini — Possible Traces of the New Testament in East European Hasidism)," *CollTheol* 64 (2, '94) 111-127.

The Polish version of an article published in English in *Heythrop Journal* [§ 39-578].—D.J.H.

1216r. M. SOKOLOFF, *A Dictionary of Jewish Palestinian Aramaic of the Byzantine Period* [*NTA* 37, p. 156].

S. A. KAUFMAN, "A Scholar's Dictionary of Jewish Palestinian Aramaic," *JournAmOrSoc* 114 (2, '94) 239-248.—Sokoloff's impressive, massive dictionary of Jewish Palestinian Aramaic will be most useful to scholars, and less helpful but still essential to students struggling with the complicated mixed language and orthography of rabbinic texts. The article expresses "some mild dissatisfaction" with various features of the work (especially with regard to its treatment of targumic texts), and provides a four-page, double-column list of additions and corrections based on the text and marginalia of *Targum Neofiti*.—D.J.H.

1217. A. TRONINA, "Ps 110,4 w interpretacji międzytestamentalnej (Ps 110,4 in the Intertestamental Interpretation)," *CollTheol* 63 (3, '93) 89-95.

Intertestamental interpretations of Ps 110:4 fall into two groups: Some interpret Melchizedek as a historical figure, and others interpret him as the prototype of the heavenly priest of the last times. This latter interpretation finds echoes in heretical circles of early Christianity, principally with monarchians of the third century and in gnostic traditions. Some gnostic writings unrelated to Hebrews present Melchizedek as an archon of heaven. In its messianic interpretation of Ps 110:4, Hebrews follows the Jewish tradition.—J.J.P.

1218. P. W. VAN DER HORST, "The Birkat ha-minim in Recent Research," *ExpTimes* 105 (12, '94) 363-368.

After preliminary remarks about the *birkat ha-mînîm,* the article reviews recent (since 1980) studies of it by R. Kimelman, J. Maier, W. Horbury, S. Katz, L. Schiffman, J. A. Overman, and G. N. Stanton. In all probability in the course of the 4th century (probably the second half) the rapidly deteriorating relation between Christianity and the government on the one hand, and Judaism on the other, eventually led to the insertion of the curse against Christians in general into the Eighteen Benedictions. This curse was not the cause but rather the effect of the ever growing separation between the two religions. The original *birkat ha-mînîm,* whatever its text may have been, was never intended to throw Christians out of the synagogues—that door always remained open, even in Jerome's time; it was a *bĕrākâ* that served to strengthen the bonds of unity within the nation in a time of catastrophe by deterring all those who threatened that unity.—D.J.H.

1219. M. VERMAN AND S. H. ADLER, "Path Jumping in the Jewish Magical Tradition," *Jewish Studies Quarterly* [Tübingen] 1 (2, '93-'94) 131-148.

Jewish legends relate that certain individuals mastered a technique, referred to as *qĕpîṣat ha-derek,* "path jumping." Although there are only a few accounts of how it was actually accomplished, there are innumerable anecdotes about rabbis and sages who were able to teleport themselves mysteriously from place to place. After noting the biblical prototype of path jumping in the supernatural travel ascribed to the prophets Elijah and Ezekiel, and the example in Bel 33-39, the article examines the literary evidence for path jumping in rabbinic literature (e.g. *b. Sanh.* 95a-b; *b. Yebam.* 116a) and its transformation in medieval sources from theocentric miracle to anthropocentric magic. In the rabbinic accounts a geological miracle is depicted during which the earth undergoes a momentary contraction, thereby shortening the distance that must be traversed. Only in medieval sources is it the individual that actually "jumps the path." Jews were not the only practitioners of path jumping in classical times as may be seen in Philostratus' *Life of Apollonius of Tyana* 4.10.363-364; ps.-Matthew 22:1; and Acts 8:39.—C.R.M.

1220. A. Z. ZIVOTOFSKY, "The Leadership Qualities of Moses," *Judaism* 43 (3, '94) 258-269.

The classic rabbinic midrashim on the "preselection" stories about Moses (Exod 2:11-12, 13-14, 15-19; 3:1-4) consistently portray him as not only caring and concerned for others but also willing and ready to act upon those feelings, i.e. as the true "empath."—D.J.H.

Jewish World, §§ 39-670, 1144, 1238.

Greco-Roman World

1221. C. M. ANTONACCIO, "Contesting the Past: Hero Cult, Tomb Cult, and Epic in Early Greece," *AmJournArch* 98 (3, '94) 389-410.

Review of the archaeological evidence from the Iron Age and Early Archaic period in Greece suggests that the earliest hero cult in the archaeological record emerged at Sparta during the 8th century B.C. The small number of early hero cults, and their location and distribution, do not lend support to the theory of Homeric influence. Veneration of ancestors, on the other hand, was practiced widely in the Greek world throughout the Iron Age. It did not disappear with the emergence of the polis and hero cult. Rather than a single, unified concept, the ancestral and hero cult articulated different versions of the past.—D.J.H.

1222. R. B. BRANHAM, "Authorizing Humor: Lucian's *Demonax* and Cynic Rhetoric," *Semeia* 64 ('93) 33-48.

The formal oddity of Lucian's *Demonax,* unlike all his other works, reflects the deliberate choice of a rhetorical style cultivated above all by the Cynics, which systematically exploits the comic resources of surprise and incongruity and takes as its characteristic vehicle the *chreia,* or pointed anecdote. After highlighting some of the salient features of Cynic rhetoric as they bear on *Demonax* and Dio Chrysostom's *Diogenes* (*Or.* 8), the article explores how and why these authors chose to avail themselves of this particular tradition. Both works emerge as interesting examples of the literary adaptation of a popular rhetorical procedure and as a point of intersection between oral and written performance.—C.R.M.

1223. S. BYRNE-CUEVA, "Directory of Foreign Journals," *Classical Bulletin* [Chicago] 70 (1, '94) 3-15.

The article provides information (title, editor, address, etc.) for classical periodicals published in various countries (Argentina, Bulgaria, Cyprus, Czech Republic, Denmark, Finland, etc.) outside the usual round of France, Germany, Italy, Great Britain, and the USA.—D.J.H.

1224. S. Elwyn, "Interstate Kinship and Roman Foreign Policy," *Transactions of the American Philological Association* [Atlanta] 123 ('93) 261-286.

Examination of fifteen (or sixteen) official claims of kinship with Rome and four other occasions associated with such claims shows that all of them appear to accord with the Greek tradition, literary or epigraphical, of claims of interstate kinship. These claims are generally legendary and advanced by the smaller state. As far as the diplomatic use of interstate kinship is concerned, the Romans were responding to a Greek practice.—D.J.H.

1225. M. B. Flory, "Livia and the History of Public Honorific Statues for Women in Rome," *Transactions of the American Philological Association* [Atlanta] 123 ('93) 287-308.

After summarizing the history of public, honorific statues for women in Rome before 35 B.C., the article focuses on the public statues granted by Augustus to his sister Octavia and wife Livia in 35 B.C. and to Livia in 9 B.C. The issue for Augustus was how to represent women in his family in public without violating his scruples or societal conservatism. The grants of 35 and 9 B.C. were similar in their honoring the female relatives of a powerful male figure. Yet the second grant points the way to the developing propagandistic focus for Livia and all successive Augustae on motherhood as securing succession.—D.J.H.

1226. R. Gordon, "Who worshipped Mithras?" *JournRomArch* 7 ('94) 459-474.

M. Clauss's *Cultores Mithrae* (1992) can be regarded as a long, minutely detailed appendix illustrating and justifying pp. 31-50 of his *Mithras* (1990). The body of the article describes Clauss's positions on who worshipped Mithras, raises methodological issues, and comments on some points of detail. The attraction of his (and R. Merkelbach's) theory that Mithraism was invented in and spread from Rome/central Italy is that it accounts for the poverty and nonspecificity of the Anatolian evidence, and for the apparent coherence of the cult in the West as deduced from the gross uniformity of temple and cult-icon. Its weaknesses are that the evidence (such as it is) does not clearly point to Rome, and that what Anatolian evidence there is is played down. The time is not ripe for a decision on the origins of the mystery cult of Mithras.—D.J.H.

1227. F. Graf, "The Magician's Initiation," *Helios* 21 (2, '94) 161-177.

The Greco-Roman magician was a religious practitioner. Lucian's story of the sorcerer's apprentice (*Philopseudes* 34–36) seems to imply that he underwent initiation before becoming active in his profession and that there were connections between mystery cults and magic. The study explores whether these hints indicate a ritual reality in Greco-Egyptian magic of the imperial period under the following headings: magic as a gift of the gods, magic and mystery cults (terminology, ritual), and initiatory rituals.—C.R.M.

1228. A. P. Gregory, "'Powerful images': responses to portraits and the political uses of images in Rome," *JournRomArch* 7 ('94) 80-99.

After considering how images could be interpreted or laden with meaning, the article examines how Roman statesmen and leading figures in the late republic and early empire exploited portraiture, how political ideology was imputed to individuals because of their attachment to certain images, how images were interpreted as embodying political ideas to be imitated by the spectator, and how community members expressed their political voices through their responses to images. Alongside a reverence for and appreciation of portraits and statues went a deeply ingrained suspicion of them, or at least a noticeable sense of discomfort about their importance.—D.J.H.

1229. M. KLEIJWEGT, "Caligula's 'Triumph' at Baiae," *Mnemosyne* 47 (5, '94) 652-671.

None of the explanations mentioned in the ancient sources (Suetonius, Dio Cassius, Josephus) for Caligula's building and dedicating a bridge of boats over the Bay of Naples in A.D. 39 is fully satisfactory. Though the action may be said to show Caligula's megalomania, it can with equal force be claimed to have been an act full of symbolism. In the dedication of the bridge at Naples manipulation of the image of the triumphator and emperor as *pater patriae* is definitely present. The action may well have marked Caligula's change of alliance from the senate to the military.—D.J.H.

1230. J. NICHOLSON, "The Delivery and Confidentiality of Cicero's Letters," *ClassJourn* 90 (1, '94) 33-63.

Despite the absence of a public postal service in republican Rome, Cicero was able to enjoy a thriving correspondence in which delivery of letters was reasonably fast and reliable. But because of the risk that a letter might be intercepted or read by the courier or some unauthorized person in route, Cicero was forced to take various precautions when writing on sensitive topics (e.g. seals, Greek, code-words and nicknames, veiled language, special couriers, duplicates).—D.J.H.

1231. B. OCKINGA, "Thoughts on the Nature of the Divinity of the Ruler in Ancient Egypt and Imperial Rome," *Prudentia* [Auckland] 26 (1, '94) 17-34.

Notwithstanding the differences between the ancient Egyptian and the Roman ruler cults, they had similar concepts of the (1) *ka* and *genius* and (2) *ba* and *numen.* It is interesting that ancient Egyptians and Romans came up with similar answers to the question of the divinity of their rulers.—D.J.H.

1232. K. PAFFENROTH, "A Note on the Dating of Demetrius' *On Style*," *ClassQuart* 44 (1, '94) 280-281.

A 1st-century A.D. date of composition for Demetrius' *On Style* is suggested by the expression περιφερεῖς στέγας ("rounded roofs") in paragraph 13. This seems to be a more appropriate term for "domes" than for "vaults." Domes were not widely known in the West before the 1st century A.D.—D.J.H.

1233. C. R. PHILLIPS, "Seek and Go Hide: Literary Source Problems and Graeco-Roman Magic," *Helios* 21 (2, '94) 107-114.

Classical scholarship since the late 19th century has monolithically distinguished between "religion" and "magic," neglecting fundamental socio-religious interactions. New interpretative strategies are in order. We do not really need the theoretical distinction of magic and religion. Ancient literary evidence must be handled more judiciously than hitherto has been the rule. A *tabula rasa* and a theoretical rethinking is in order, the better to chart the variety of ancient religious experience.—C.R.M.

1234. S. PULLEYN, "The Power of Names in Classical Greek Religion," *ClassQuart* 44 (1, '94) 17-25.

Although there were contexts in classical Greek religion where it might be maintained that the gods' names possessed some kind of intrinsic power, on the whole the phenomenon was marginal and not universally true of Greek religion. The idea that knowledge of a name confers power is partly derived from observations about the divine name of God among the Jews. Although the Greeks, and the Romans to a far greater degree, were worried about accuracy in invoking gods, there is no reason to believe that this had any magical overtones in the case of the Greeks.—D.J.H.

1235. D. ROOCHNIK, "Is Rhetoric an Art?" *Rhetorica* 12 (2, '94) 127-154.

The article considers four moments in the ancient debate about whether rhetoric is an art: the charge against rhetoric in Plato's *Gorgias;* the arguments of Sextus Empiricus, and their root in the Socratic charge that the putative subject matter of rhetoric is indeterminate; the arguments presented by Quintilian for the thesis that rhetoric is an art, most of which can be usefully formulated as responses to Sextus; and Quintilian's use of a line of thought first presented by Isocrates in *Against the Sophists.*—D.J.H.

1236. J. ROTH, "The Size and Organization of a Roman Legion," *Historia* [Stuttgart] 43 (3, '94) 346-362.

The extant sources disagree as to the size of the Roman republican legion because it had no standard size. The Roman imperial standard legion of 4,800 and expanded legion of 5,280 fit in well with what is known about the internal organization of the legion and make sense from a logistical viewpoint.—D.J.H.

1237. D. ULANSEY, "Solving the Mithraic Mysteries," *BibArchRev* 20 (5, '94) 40-53, 79.

The hundreds of Mithraic temples (*mithraea*) and their contents uncovered by archaeologists hold the key to the secrets of Mithraism. Mithras' killing of the bull symbolizes his supreme power, the power to move the entire universe, which he demonstrated by shifting the cosmic sphere in such a way that the spring equinox had moved out of the constellation of Taurus the Bull and into Aries the Ram. The elaborate iconography found in *mithraea* is illuminated by this interpretation. In its concern with cosmic transcendence we can detect a similarity between Mithraism and Christianity.—C.R.M.

The Early Church

1238. W. ADLER, "Apion's 'Encomium of Adultery': A Jewish Satire of Greek Paideia in the Pseudo-Clementine *Homilies,*" *HebUnCollAnn* 64 ('93) 15-49.

Ps.-Clementine *Homilies* 4–6 includes a caricature of Greek rhetoric in the form of an "encomium of adultery" that Apion, an Alexandrian grammarian notorious for his assaults on Judaism, is said to have written on Clement's behalf when the latter was a boy growing up in Rome. The success of the satire depends on the readers' familiarity with a popular Hellenistic Syrian romance about the young prince Antiochus' infatuation with his father's wife. The point is that the παιδεία of the Greeks gives a noble pretext for sinning without fear. In its original context Apion's encomium was part of a longer Jewish missionary tract composed in Alexandria in the 2nd century A.D.—D.J.H.

1239. J.-P. ALBERT, "Le parfum et le sang," *Apocrypha* [Turnhout] 4 ('93) 225-243.

The mysterious and sweet perfumes that accompany the deaths of saints, emanating from their mortal remains, their relics, or more rarely their living bodies, are among the most cited signs of sanctity in hagiographical legends. This anthropological approach to the Christian mythology of perfumes illustrates how the sweet odor of Christ (see, e.g. the Arabic *Infancy Gospel* 24) is based on an understanding of the pure and impure.—C.R.M.

1240. R. S. ASCOUGH, "An Analysis of the Baptismal Ritual of the *Didache,*" *StudLiturg* 24 (2, '94) 201-213.

The application of ritual analysis to what *Didache* 7 says about baptism brings some significant features to the forefront. The initiate experiences status transformation through training in the "two ways" and the baptism itself. The two ritual symbols are the water and the trinitarian formula. All three stages of a ritual of status transformation—separation, liminality, and aggregation—are reflected in the text.—D.J.H.

1241. R. BAUCKHAM, "The *Apocalypse of the Seven Heavens.* The Latin Version," *Apocrypha* [Turnhout] 4 ('93) 141-175.

The investigation provides a detailed study (texts, versions, Latin text and English translation, commentary) of a little known apocalyptic work, proposing that it should be known as the *Apocalypse of the Seven Heavens.* The text contains nothing that could not be as old as the 2nd century A.D. The slight indications that the Latin text is translated from Greek provide some support for this conclusion. An examination of the categories of apocalyptic literature to which the text is related shows that its greatest overall affinity is with *Questions of Ezra* 16–30 (recension A). The similarity between this apocalypse and *Questions of Ezra* A 16–30 supports the independence of the latter and the antiquity of both.—C.R.M.

1242. F. BOVON, "The Words of Life in the *Acts of the Apostle Andrew,*" *HarvTheolRev* 87 (2, '94) 139-154.

The English version of an article published in French in *Apocrypha* [§ 38-1159].—D.J.H.

1243. V. CALZOLARI, "La tradition arménienne des *Pseudo-Clémentines.* État de la question," *Apocrypha* [Turnhout] 4 ('93) 263-293.

This article compares Armenian fragments of the pseudo-Clementine *Recognitions* (contained in MS Galata 54 and in the second appendix of Ephrem's *Commentary on the Diatessaron*) to the corresponding passages of Rufinus' Latin translation and the Syriac version in order to verify the relation that may exist between the three witnesses. It concludes that the Armenian fragments have a different origin from the Syriac and Latin versions and suggests the existence of a Greek original, now lost, different from the one used by Rufinus and closer to the Syriac than the Latin translation.—C.R.M.

1244. M. CAMBE, "La *Prédication de Pierre* (ou: le *Kérygme de Pierre*)," *Apocrypha* [Turnhout] 4 ('93) 177-195.

After noting that *Kerygma Petrou* has often been taken as a Christian apologetic work, the article comments on the texts of the fragments and provides a French translation. Then it presents a commentary that attempts to interpret the text as a whole, taking into account its exegetical practice, its fundamental anti-Judaism, and its theological spirituality.—C.R.M.

1245. A. Desreumaux, "Des symboles à la réalité: la préface à l'*Apocalypse de Paul* dans la tradition syriaque," *Apocrypha* [Turnhout] 4 ('93) 65-82.

After a provisional list of Syriac manuscripts of *Apocalypse of Paul,* the study observes that in a number of manuscripts the text is preceded by a preface or apology. It presents a French translation of the most complete preface from an unedited MS of Tehran (MS Issayi 18 [Neesan 8]) and comments on its text, argument, and milieus. The preface attempts to justify the Pauline authenticity of the apocryphal apocalypse and witnesses the vitality of controversies raised by a text centered on retribution in the afterlife.—C.R.M.

1246. P. W. Dunn, "Women's Liberation, the *Acts of Paul,* and other Apocryphal Acts of the Apostles. A Review of Some Recent Interpreters," *Apocrypha* [Turnhout] 4 ('93) 245-261.

Several recent interpreters have pointed to Thecla of the *Acts of Paul and Thecla* as a model of feminine freedom in the early church. Although M. Howe warns against seeing a positive image in Thecla, four other authors (B. Carlé, S. L. Davies, D. R. MacDonald, V. Burrus) reach the unanimous conclusion that the texts attest to women's liberation in early Christianity. The authors impose contemporary feminist thinking on the texts. The documents need to be researched on their own terms without the unwarranted imposition of contemporary ideology.—C.R.M.

1247. R. Faerber, "L'*Apocalypse de Thomas* en vieil-anglais," *Apocrypha* [Turnhout] 4 ('93) 125-139.

After listing the texts of *Apocalypse of Thomas,* the article presents a French translation of the Old English text followed by a commentary in four sections: the calamities signaling the arrival of the Antichrist; the seven days before the judgment; the day of judgment and the intercessions of Mary, Michael, and Peter; and the damned taken to hell and the key of Peter. Homiletic literature in Old English has preserved traces of ancient Christian apocrypha.—C.R.M.

1248. T. C. Gilmour, "Ignatius of Antioch. Aspects of Faith," *Prudentia* [Auckland] 26 (1, '94) 105-137.

It is possible to discern in Ignatius' letters five broad categories under which πίστις and its cognates occur: faith as the standard of belief and behavior, faith as true belief over against the teachings of the docetists, faith as a virtue, faith as a general term for true religion, and images of faith.—D.J.H.

1249. R. G. Hall, "Isaiah's Ascent to See the Beloved: An Ancient Jewish Source for the *Ascension of Isaiah?*" *JournBibLit* 113 (3, '94) 463-484.

Although the author of the Vision of Isaiah (*Ascension of Isaiah* 7:2–11:43) may have drawn on traditions of Isaiah's ascent, nothing in it implies that the author has incorporated substantial portions of a Jewish source. After arguing that the Vision is neither non-Jewish nor non-Christian, the article contends that the completed *Ascension of Isaiah* witnesses to a community that might produce just the sort of thing we find in the Vision. It concludes that the Vision of Isaiah shows marks of rhetorical unity and few changes of perspective for a source theory to explain. There is no reason to posit the presence of a Jewish source behind the Vision of Isaiah.—D.J.H.

1250. L. HAYNE, "Thecla and the Church Fathers," *VigChrist* 48 (3, '94) 209-218.

The article examines what the Church Fathers (Tertullian, Cyprian, Ambrose, Jerome, the Cappadocians, etc.) made of Thecla and how as a result her official acceptance was ensured for seventeen centuries. Thecla was an exemplar to be used in particular to encourage women ascetics. It took until the 20th century for the Western church to decide Thecla really needed better accreditation.—D.J.H.

1251. J. KARAVIDOPOULOS, "Το Απόκρυφο Ευαγγέλιο Πέτρου (The Apocryphal Gospel of Peter)," *DeltBibMel* 21 (2, '92) 59-64.

A review of research on the origins and character of *Gospel of Peter* shows that this apocryphal Gospel presupposes knowledge of the canonical Gospels and has a distinct anti-Jewish tendency. It contains no docetic elements but only certain unclear phraseology used later by gnostics. It was written in western Syria during the first half of the 2nd century A.D.—Th.S.

1252. A. KIRK, "Examining Priorities: Another Look at the *Gospel of Peter*'s Relationship to the New Testament Gospels," *NTStud* 40 (4, '94) 572-595.

The study critically evaluates the most recent arguments of J. D. Crossan and H. Koester for the priority of *Gospel of Peter* and produces counter analyses of several of the pericopes these scholars use to support their cases (*Gos. Pet.* 4:10-13/Lk 23:39-43; *Gos. Pet.* 4:14/Jn 19:31-33; *Gos. Pet.* 11:45/Mt 27:54 parr.; *Gos. Pet.* 8:28–11:49/Mt 27:62–28:6). The surviving fragment of *Gospel of Peter* is best understood as a fresh passion narrative worked up out of the passion narratives of the NT Gospels. The divergence of *Gospel of Peter*'s narrative from those of its NT counterparts is due to the religious viewpoints of the circles in which it took shape.—C.R.M.

1253. E. LAVERDIERE, "The Eucharist in the New Testament and the Early Church—VIII. On the Lord's Day. The Eucharist in the *Didache*," *Emmanuel* 100 (8, '94) 452-465. [See § 39-885.]

After introductory comments on *Didache*, the article outlines its contents, reviews its formation in three general stages that correspond to stages in the history of the community behind it, and relates the development of the Eucharist to these three major stages in the growth of the community.—C.R.M.

1254. E. LAVERDIERE, "The Eucharist in the New Testament and the Early Church—IX. One Flesh, One Cup, One Altar. The Eucharist in the Letters of Ignatius of Antioch," *Emmanuel* 100 (9, '94) 516-529.

Ignatius either referred to the Eucharist, used eucharistic imagery, or treated the Eucharist in all his letters to the churches. For Ignatius, the Eucharist had implications for the unity and universality of the church, for the humanity and divinity of Christ, for Christian spirituality, and the meaning of martyrdom.—D.J.H.

1255. E. LAVERDIERE, "The Eucharist in the New Testament and the Early Church—X. The Food Called Eucharist. The Eucharist in the Writings of Martyr Justin," *Emmanuel* 100 (10, '94) 580-593.

After a sketch of Justin's life, the article considers his treatments of the Eucharist in his

First Apology (chaps. 65–67) and *Dialogue with Trypho* (chaps. 10, 41, 70, 117). Justin's comparison of the Eucharist with the incarnation was inspired by John 6.—D.J.H.

1256. R. A. MARKUS, "How on Earth Could Places Become Holy? Origins of the Christian Idea of Holy Places," *JournEarlyChristStud* 2 (3, '94) 257-271.

The new post-Constantinian forms of devotion to the martyrs constituted an important preparation for the emergence of the idea of Christian holy places. The cult of Christian martyrs gave place a new significance; it met a felt need to make present in post-Constantinian conditions the past of the persecuted church. Christianity viewed the sites of historical events of sacred significance as derivatively (not intrinsically) holy.—D.J.H.

1257. A. MCGOWAN, "Eating People: Accusations of Cannibalism Against Christians in the Second Century," *JournEarlyChristStud* 2 (4, '94) 413-442.

This study considers the 2nd-century allegations of cannibalism against Christians in relation to the attribution of cannibal practice to various individuals and groups in Greek and Roman sources. It treats the accusations as instances of "labelling," a process of name-calling that uses stock ideas to place individuals or groups within the social construction of reality, rather than relying on the traditional explanations of a misunderstanding of eucharistic imagery or a case of mistaken identity. Cannibalism was a traditional way of talking about threats to society, and it is possible to see how early Christians arranged their lives in ways that may have led to perceptions of alienness and menace.—C.R.M.

1258. M. MCNAMARA, "Hiberno-Latin Bulletin," *ProcIrBibAssoc* 16 ('93) 114-124.

This bulletin reports on the Society for Hiberno-Latin Studies and the *Hiberno-Latin Newsletter,* the International Conference on Early Irish Exegesis and Homiletics (1993), recent publications (from Brepols, the Irish Latin Gospel text, Irish Apocrypha, other works), and ongoing research. Also included (pp. 122-124) is a note by L. Breatnach on the Irish origin of the commentary on Hebrews in MS St. Gallen 73.—D.J.H.

1259. S. C. MIMOUNI, "Les *Apocalypses de la Vierge.* État de la question," *Apocrypha* [Turnhout] 4 ('93) 101-112.

This brief survey of the "Apocalypses of the Virgin" deals principally with the Greek literary tradition. It also attends to the issues of dating and localization, as well as the contribution of the texts to the doctrinal question of the fate of Mary. The collection of the "Apocalypses of the Virgin" is intricately linked with that of the *Transitus Mariae.*—C.R.M.

1260. A. MONACI CASTAGNO, "Il diavolo e le sue metamorfosi: spunti esegetici negli Atti di Pietro," *Annali di storia dell'esegesi* [Bologna] 11 (2, '94) 419-432.

The study examines two passages in *Acts of Peter* that are concerned essentially with demonology: the activity of Satan in the world and among humanity (*Acts of Peter* 8), and Satan's defeat by the works of Christ (*Acts of Peter* 22). The analysis reveals a surprising density of textual allusions, both canonical and pseudepigraphical. For example, in *Acts of Peter* 8 one finds an exegesis of the Genesis account of Adam's fall that appears to be related to an exegetical tradition that one might read in a Jewish or Jewish-Christian text of the 1st century (e.g. *Life of Adam and Eve/Apocalypse of Moses*). These observations shed new light on the basis of Christian demonology in the period contemporaneous with *Acts of Peter.*—C.R.M.

1261. C. Osiek, "The Shepherd of Hermas. An Early Tale that Almost Made It into the New Testament," *BibRev* 10 (5, '94) 48-54.

Shepherd of Hermas consists of five visions, twelve mandates (or commandments), and ten similitudes (or parables). It represents a form of popular Christianity with strong Jewish influence as it was lived in circles of ordinary people in early 2nd-century Rome. It was no doubt valued for the solidity of its teaching about the Christian life.—D.J.H.

1262. C. Paupert, "Présence des apocryphes dans la littérature monastique occidentale ancienne," *Apocrypha* [Turnhout] 4 ('93) 113-123.

Apocryphal texts are constantly present in the literature of ancient western monasticism in the form of implicit references, allusions, or citations. The article proposes to trace the presence of such material in the normative texts, the monastic rules. Whether in the *Institutions* or the *Lectures* of John Cassian, or the *Master's Rule,* apocryphal literature assisted monks and preachers in their educative and homiletic tasks. *Apocalypse of Paul* appears to have enjoyed a privileged status.—C.R.M.

1263. P. Piovanelli, "Les aventures des apocryphes en Éthiopie," *Apocrypha* [Turnhout] 4 ('93) 197-224.

Ethiopic literature permitted the conservation of seven major biblical apocrypha: *1 Enoch, Jubilees, Ascension of Isaiah, 3 Ezra, 4 Ezra, 4 Baruch,* and *Shepherd of Hermas.* The discussion treats the shape of the biblical canon around the 15th century and the search for traces of apocryphal texts in Ethiopia. An appendix presents an inventory of Ethiopic apocrypha.—C.R.M.

1264. P. Piovanelli, "Les origines de l'*Apocalypse de Paul* reconsidérées," *Apocrypha* [Turnhout] 4 ('93) 25-64.

This study first surveys the complex manuscript tradition of *Apocalypse of Paul* (Greek, Latin, vernacular Western languages, Coptic, Syriac, Arabic, Armenian, Georgian, Slavic languages, Ethiopic). Next it reviews scholarly attempts to identify the original form of the text (C. Tischendorf, 1851 and 1866; M. R. James, 1892-93 and 1924; R. P. Casey, 1933; T. Silverstein, 1962 and 1976; J.-M. Rosenstiehl, 1990). Then it critiques the received opinions on the origins of the apocalypse and offers perspectives toward a new dating. Finally it presents a modified stemma of the manuscript tradition and discusses *Apocalypse of Paul* as a work of the years 395-416.—C.R.M.

1265. E. Plümacher, "Apostolische Missionsreise und statthalterliche Assisetour. Eine Interpretation von Acta Iohannis c. 37.45 und 55," *ZeitNTWiss* 85 (3-4, '94) 259-278.

Comparison of *Acts of John* 37, 45, and 55 reveals the author's particular interest in problematizing the duration of the apostle's stay in any one place. The surprising correspondence that exists regarding the issue of the time spent by traveling officials in particular places of their jurisdiction between *Acts of John* and various pagan texts (e.g. Aelius Aristides *Or.* 23) that treat proconsular tours allows one to conclude that the author of *Acts of John* was conscious of a specific problem connected with proconsular tours in the same region covered by John's mission. The author parallels the mission tour of his apostle with that of the proconsuls to produce a polemical comparison between typical Christian behavior in which the apostle is guided by the "bountiful God" and the less attractive pagan behavior in which proconsuls extended their stays in particular places to pursue their own interests and desires. Thus there is present in *Acts of John* 37, 45, and 55 a piece of indirect polemic against Rome, i.e. against the distinct customs of Roman provincial administration.—C.R.M.

1266. E. PRINZIVALLI, "Incontro e scontro fra 'classico' e 'cristiano' nei primi tre secoli: aspetti e problemi," *Salesianum* 56 (3, '94) 543-556.

This reflection on the encounter between Christianity and classical culture in the first three centuries A.D. first considers the Hellenistic-Jewish origins of Christianity and the various forms that the inculturations of the Christian message took in the Mediterranean basin. Then it traces the history of the relationship, with particular attention to the Christian dialogue (especially the Apologists), with Greco-Roman culture in the 2nd century A.D.—D.J.H.

1267. J. RIUS-CAMPS, "L'epistolari d'Ignasi d'Antioquia (V). Carta d'Ignasi als Efesis," *RevistCatTeol* 18 (1-2, '93) 25-75.

In his letter to the Ephesians, Ignatius developed the anti-docetic theme in order to warn the Asian communities against those who regarded Jesus' salvific events as realized only "in appearance" and thus could consider themselves freed from commitment to others. This installment [see § 38-1187] presents a Catalan translation of the middle recension of Ignatius' letter to the Ephesians, textual notes, and commentary (with particular attention to distinguishing Ignatius' anti-docetic theme from the interpolator's ecclesiological theme).—D.J.H.

1268. G. ROQUET, "L'Ange des Eaux et le Dieu de la Crue selon Chenoute. Sur un fragment Copte des visions de l'*Apocalypsis Sinuthii,*" *Apocrypha* [Turnhout] 4 ('93) 83-99.

A new French translation of the so-called *Apocalypse of Shenoute* (Paris, B.N. Copte 130,5 fol. 134-135) with detailed commentary focusing on the text's rhetorical qualities.—C.R.M.

1269. B. SESBOÜÉ AND M. FÉDOU, "Bulletin de théologie patristique grecque," *RechSciRel* 82 (3, '94) 417-444.

This installment describes and evaluates twenty-five recently published books (in various languages): seven on the NT Apocrypha and the Apostolic Fathers (Sesboüé), five on the Apologists and Irenaeus (Sesboüé), and thirteen on the 3rd century, Origen, and Plotinus (Fédou).—D.J.H.

1270. N. H. YOUNG, "The Sectarian Tradition in Early Christianity," *Prudentia* [Auckland] Supplement ('94) 178-197.

With reference to Jewish Christianity, gnosticism, Marcionism, and Montanism, respectively, the article discusses the sectarian tradition and the OT, the sectarian millenarian tradition, women in the sectarian tradition, and the sectarian encratite tradition. Though it had excesses, sectarian millenarianism was closer to the NT's apocalyptism than the institutional order of the great church was. The sectarian treatment of the OT and Christology helped set the agenda. The sectarian approaches to the place of women and the laity challenged the validity of a centralized episcopacy and thus revealed the dark side of totalitarian ecclesiology.—D.J.H.

1271. S. Young, "Being a Man: The Pursuit of Manliness in *The Shepherd of Hermas,*" *JournEarlyChristStud* 2 (3, '94) 237-255.

The transformation of Hermas into a man functions as an important plot device in *Shepherd of Hermas.* Hermas' deficiency in manliness reflects the tensions over his leadership role as patron-*paterfamilias,* prophet, and pastor within his house-church community and the perception that members of the community are becoming involved in business affairs in a way that undermines group boundaries and cohesion. The perceived crisis in the community corresponds to a crisis in the character of Hermas, which is resolved by Hermas' adopting the role of shepherd/pastor, signifying his renewed resolve to pursue his ministry within the community.—D.J.H.

1272. R. Zanzarri, "L'epistolario apocrifo san Paolo-Seneca e il linguaggio religioso del filosofo latino," *EuntDoc* 47 (2, '94) 187-201.

The spurious correspondence between Paul and Seneca originated in the 4th century A.D. The article first considers how this apocryphal work has been treated from patristic to modern times, and then analyzes the philosophical and theological language and style of the Latin text.—D.J.H.

Early Church, §§ 39-788, 925, 975.

Gnosticism

1273. M. Frenschkowski, "The Enigma of the Three Words of Jesus in Gospel of Thomas Logion 13," *Journal of Higher Criticism* [Montclair, NJ] 1 ('94) 73-84.

The enigma of the "three words" spoken by Jesus to Thomas (*Gospel of Thomas* 13) is not clarified by surviving gnostic exegesis nor has modern scholarship contributed much to the question. The three words must contain some message that the "normal" disciples might regard as blasphemy on the part of Thomas. It is plausible that in the author's mind the three words spoken by Jesus were 'Εγω σύ εἰμι ("I am thou"): Thomas—prototype of the true gnostic—is actually identical with the revealer, though he does not yet know it. The supreme revelation tells Thomas of his so far secret and innermost identity.—C.R.M.

1274. G. J. Riley, "The *Gospel of Thomas* in Recent Scholarship," *CurrResBibStud* 2 ('94) 227-252.

This review of research on *Gospel of Thomas* treats editions of the text, surveys of scholarship, the theological character of *Thomas,* its relation to the Synoptic Gospels, to Q and the historical Jesus, to 1 Corinthians, to the Fourth Gospel, and recent interpretations of individual sayings in *Thomas.* Scholars remain divided on many fundamental issues. But the recognition of early material within *Thomas* has led to a more sophisticated model for understanding the development of the sayings tradition, the composition of Gospel literature, and the diverse theologies of early Christian communities.—C.R.M.

1275. P. SCHÜNGEL, "Ein Vorschlag, EvTho 114 neu zu übersetzen," *NovTest* 36 (4, '94) 394-401.

The article first presents syntactical objections to the usual translation of *Gospel of Thomas* 114 and critiques the understanding of the text based on this translation. Contending that *Thomas* 114 is not pacifying paraenesis but a stern, polemical argument, it defends the following translation: "Simon Peter said to them: 'Mary should leave us, for life is not for women!' Jesus said: 'Watch this! Is it I, who shall drag her in order that I might make her male? In order that she, too, may become a pneuma that is alive, her pneuma is equal to that of you, you who are male. For every woman who makes herself male does enter the kingdom of heaven.'" Read in this way, *Thomas* 114 fits in better with the main concerns of the document as a whole.—C.R.M.

Gnosticism, § 39-1000.

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

R. AGUIRRE, *La mesa compartida. Estudios del NT desde las ciencias sociales,* Presencia teológica 77 (Santander: Sal Terrae, 1994, paper) 242 pp. ISBN: 84-293-1127-0.

After a seven-page introduction to the value of the social sciences for NT interpretation, this volume presents a lengthy essay (pp. 17-133) on Jesus and meals in the Gospel of Luke in the light of meals in 1st-century Judaism and the kingdom of God as a banquet. The other essays concern the kingdom of God and its moral demands, the radicality of Jesus, the sociology of the cross in the NT, and church and churches in the NT. Aguirre Monasterio, professor of NT at the University of Deusto (Bilbao), is the author of *Del movimiento de Jesús a la Iglesia cristiana* (1987).

S. AJAMIAN AND M. E. STONE (EDS.), *Text and Context. Studies in the Armenian New Testament. Papers Presented to the Conference on the Armenian New Testament, May 22-28, 1992,* University of Pennsylvania Armenian Texts and Studies 13 (Atlanta: Scholars Press, 1994, $39.95) vii and 124 pp., 6 figs., 2 tables. Indexed. LCN: 94-31345. ISBN: 0-7885-0033-3.

Prepared for a conference held at the University of Pennsylvania in 1992, the ten papers in this volume are by Ajamian on the colophon of the Gospel of Hethum "Bayl"; J. M. Alexanian on the Armenian text of Acts; B. Coulie on NT quotations and textual criticism in the Armenian version of Gregory Nazianzus; S. P. Cowe on christological trends and textual transmission—the pericope of the bloody sweat (Lk 22:43-44) in the Armenian version; C. Cox on the vocabulary for good and evil in the Armenian translation of the NT; D. Kouymjian on Armenian Gospel illumination and the classical tradition; Stone on eight new manuscripts of the Armenian version of *Testaments of the Twelve Patriarchs;* R. W. Thomson on aspects of Armenian biblical exegesis—Elišē on the passion; J. J. S. Weitenberg on text chronological aspects of the use of the articles in Gospel manuscripts M and E; and A. Zeyt'unian on principles for the edition of a critical text of the Bible.

K. L. BARKER AND J. R. KOHLENBERGER (EDS.), *Zondervan NIV Bible Commentary.* Vol. 1, *Old Testament;* vol. 2, *New Testament* (Grand Rapids: Zondervan, 1994, $59.99) ix and 1558 pp., x and 1243 pp., 4 figs., 40 maps, 47 charts, 6 tables. Illustrated. Indexed. LCN: 94-6885. ISBN: 0-310-57850-7 (vol. 1), -57840-X (vol. 2).

These two volumes represent an abridgment of the twelve-volume *Expositor's Bible Commentary* (1976-92), retaining the essential information and insights of the original without the cumbersome details. Charts, maps, tables, pictures, and concordance references have been added. The contributors to the NT volume are D. A. Carson (Mt), W. W. Wessel (Mk), W. L. Liefeld (Lk), M. C. Tenney (Jn), R. N. Longenecker (Acts), E. F. Harrison (Rom), W. H. Mare (1 Cor), M. H. Harris (2 Cor), J. M. Boice (Gal), A. S. Wood (Eph), H. A. Kent (Phil), C. Vaughan (Col), R. L. Thomas (1–2 Thess), R. Earle (1–2 Tim), D. E. Hiebert (Tit), A. A. Ruprecht (Phlm), L. Morris (Heb), D. W. Burdick (Jas), E. A. Blum (1–2 Pet, Jude), G. W. Barker (1–3 Jn), and A. F. Johnson (Rev).

D. L. BARR, *New Testament Story. An Introduction* (2nd ed.; Belmont, CA—Albany, NY: Wadsworth, 1995) xvii and 574 pp., 5 maps, 11 tables. Illustrated. Bibliography. Indexed. LCN: 94-27204. ISBN: 0-534-16380-7.

The revised version of the introduction to the NT described in *NTA* 31, p. 353 includes the following features: emphasis on humanities rather than theological context, attention to contemporary research on the social world of the NT, analysis of plot and characterization in the Gospels, enhanced treatment of the historical Jesus, comprehensive bibliography, directions for writing NT research papers, and review questions and other learning aids. Barr is professor of religion at Wright State University in Dayton, OH.

J. J. BARTOLOMÉ AND P. CHÁVEZ, *Panorama Bíblico* (Caracas: Asociación Bíblica Salesiana—Ediciones Paulinas, 1993, paper) folding chart. ISBN: 980-207-408-X (ABS).

The twelve panels in this chart present a panoramic view of the history, literature, and theology of the biblical tradition from ca. 2000 B.C. to A.D. 140. Thus they relate the events of the OT and NT to world history, show when the books of the Bible were composed, and trace developments in the understanding of God, the people of God, and faith.

G. K. BEALE (ED.), *The Right Doctrine from the Wrong Texts? Essays on the Use of the Old Testament in the New* (Grand Rapids: Baker, 1994, paper $22.99) 440 pp. Bibliographies. Indexed. LCN: 94-33709. ISBN: 0-8010-1088-8.

The twenty-two chapters in this volume present various perspectives concerning the hermeneutical issue of whether or not Jesus and the apostles quoted OT texts with respect for their broader OT context. After introductory discussions of the use of the OT in the NT (R. Nicole, K. Snodgrass), there are papers on whether the NT authors were faithful to the OT authors' intention (W. C. Kaiser, P. B. Payne, V. S. Poythress, R. T. France). Then the volume investigates whether the NT authors respect the context of the OT text: opposing arguments (B. Lindars, S. V. McCasland, R. T. Mead), affirmative arguments (C. H. Dodd, A. C. Sundberg, I. H. Marshall, Beale [two papers], D. Seccombe), and two perspectives on Paul's use of Exodus 34 in 2 Corinthians 3 (M. D. Hooker, S. J. Hafemann). Finally it considers how the NT authors used typology (D. L. Baker, G. P. Hugenberger, F. Foulkes), and whether the exegetical methods of the NT authors should be reproduced (R. N. Longenecker, Beale).

Bibel in jüdischer und christlicher Tradition. Festschrift für Johann Maier zum 60. Geburtstag, ed. H. Merklein, K. Müller, and G. Stemberger, Athenäums Monografien: Theologie, Bonner Biblische Beiträge 88 (Frankfurt: Hain, 1993, DM 124) 569 pp. Bibliographies. ISBN: 3-445-09151-X.

Of the twenty-nine articles prepared in honor of Professor Maier on his 60th birthday, those most pertinent to the NT and its world are by H.-J. Fabry on the Qumran-Essene understanding and interpretation of Scripture; G. Brooke on Torah in the Qumran scrolls; Merklein on "not from works of the Law . . ." (Gal 2:15-21); K. Rudolph on the understanding of Jewish-biblical texts in gnostic literature, especially from Nag Hammadi; Müller on the Hebrew language of the halakah as the structure of creation (the relation between the Torah and halakah in *Jubilees*); C. Kraus-Reggiani on Philo's use of Scripture; J. Neusner on the role of Scripture in the Torah (Is Judaism a "biblical religion?"); Stemberger on the understanding of Scripture in rabbinic Judaism; L. Díez Merino on the triple recension of the Targum of the Prophets; O. Knoch on the principles of the German *Einheitsübersetzung;* and R. Kassühlke and J. Lange on what a Bible translation should achieve. A bibliography of Maier's publications is included.

D. A. BLACK, *Learn to Read New Testament Greek. Expanded Edition* (Nashville, TN: Broadman & Holman, 1994, $24.99) xiv and 236 pp., folding chart. Bibliography. Indexed. LCN: 92-28754. ISBN: 0-8054-1545-9.

The first edition of this introduction to reading NT Greek was described in *NTA* 38, p. 111. The most obvious additions in this expanded version occur in the back matter: a key to the exercises, a summary of noun paradigms, a table of case-number suffixes, a table of person-number suffixes, a summary of prepositions, a list of words differing in accentuation or breathing, and a list of principal parts. Elsewhere misprints have been corrected, and minor improvements have been made.

D. BOURG AND A. LION (EDS.), *La Bible en Philosophie. Approches contemporaines,* Sciences humaines et religions (Paris: Cerf, 1993, paper 95 F) 165 pp. ISBN: 2-204-04692-2.

Prepared for a conference held in 1990 at the Dominican convent near L'Arbresle (Rhône), the seven papers in this volume are by S. Breton on presuppositions in biblical exegesis, P. Ricoeur on hermeneutics and the goals of biblical exegesis, F. Jacques on the wrong side and the right side (the biblical text and that which is absolutely book), J. Poulain on the Christian pragmatics of love, H. Meschonnic on rhythm language as the Bible's strike into philosophy, B. Vergely on the Bible beyond reason and passion, and A. Cugno on the Bible and contemporary philosophies of the body.

R. M. BROWN, *Reclaiming the Bible. Words for the Nineties* (Louisville, KY: Westminster/Knox, 1994, paper $10.99) x and 149 pp. LCN: 94-8687. ISBN: 0-664-25553-1.

This volume consists of the written texts of twenty-two sermons preached on the basis of the biblical texts in the church lectionary at First Presbyterian Church in Palo Alto, CA, between 1990 and 1993. They appear under four headings: recovering a vocabulary (seven), exploring a terrain (eight), confronting a world (five), and death and life (two). The topics include mystery, love, liberation, reconciliation, the biblical obsession with food, the spiral of violence, sexuality and homosexuality, and giving thanks in the midst of death. Brown is professor emeritus of theology and ethics at Pacific School of Religion.

D. A. CARSON AND J. D. WOODBRIDGE (EDS.), *Scripture and Truth* (2nd ed.; Grand Rapids: Baker, 1994, paper $17.99) 446 pp. Bibliographies. Indexed. LCN: 92-15722. ISBN: 0-8010-2570-2.

The second printing of the second edition (1992) of a work first published in 1983 [*NTA* 28, p. 74]. The twelve essays on the relation between Scripture and truth appear under three headings: biblical essays (W. A. Grudem, Carson [two], R. N. Longenecker, M. Silva), historical essays (P. E. Hughes, G. W. Bromiley, W. R. Godfrey, Woodbridge and R. H. Balmer), and theological essays (R. Nicole, P. Helm, J. I. Packer).

M. COCAGNAC, *La parole et son miroir. Les symboles bibliques,* Lire la Bible 102 (Paris: Cerf, 1994, paper 90 F) 240 pp. ISBN: 2-204-05077-6.

After an introduction to symbolism in the Bible, this volume deals with the symbol as the incarnation of the Word, the biblical "story," theme and variations on the Flood, the woman of flesh and of light, the devil and his masks, and symbols and sacraments. Cocagnac is also the author of *Les symboles bibliques. Lexique théologique* (1993).

C. COULOT (ED.), *Exégèse et herméneutique. Comment lire la Bible?,* Lectio Divina 158 (Paris: Cerf, 1994, paper 80 F) 175 pp. ISBN: 2-204-05068-7.

The six papers in this volume explain and illustrate various methods of reading biblical texts: P. Beauchamp on Abraham and Sarah in Egypt (Gen 12:10–13:4) from an anthropological perspective, J. Zumstein on what is at stake in the historical-critical method, R. Meynet on rhetorical analysis as applied to Mk 10:13-52, L. Panier on the semiotic practice of reading and interpretation, J.-L. Hill on the act of reading and the account of the resurrection of Lazarus in Jn 11, and J.-M. Heinrich on a psychoanalytic reading of Hebrews. Coulot has provided a four-page introduction.

C. B. COUSAR ET AL., *Texts for Preaching. A Lectionary Commentary Based on the NRSV. Year C* (Louisville, KY: Westminster/Knox, 1994, $32) ix and 621 pp. Indexed. LCN: 93-8023. ISBN: 0-664-22000-2.

For the Year C (Luke) in the church lectionary the studies of the OT texts have been contributed by J. D. Newsome and those of the Psalms by J. C. McCann. B. R. Gaventa has written the studies on the Gospel texts from the beginning of the church year through Good

Friday and the studies on the epistles from Easter to the end of the year. Cousar has contributed the studies on the epistles from Advent through Good Friday and thereafter the studies on the Gospel texts. All have contributed to the introductions. The volume on Year B (Mark) was described in *NTA* 38, p. 274.

F. B. CRADDOCK ET AL., *Preaching through the Christian Year. Year C. A Comprehensive Commentary on the Lectionary* (Valley Forge, PA: Trinity Press International, 1994, paper $30) xvii and 514 pp. Indexed. ISBN: 1-56338-100-1.

Based on the newly revised *Common Lectionary. The Lectionary Proposed by the Consultation on Texts* (1992), this volume treats all the biblical readings for the Sundays and other special days in the Year C (when the Gospel texts are taken mainly from Luke). The commentaries have been prepared by Craddock (Gospels), J. H. Hayes (Psalms), C. R. Holladay (Epistles and Acts), and G. M. Tucker (OT). All four are professors at the Candler School of Theology, Emory University, in Atlanta. Their earlier work was entitled *Preaching the New Common Lectionary.*

F. M. CROSS, *Frank Moore Cross. Conversations with a Bible Scholar,* ed. H. Shanks (Washington, DC: Biblical Archaeology Society, 1994, $27.95) v and 186 pp. Illustrated. Indexed. LCN: 94-3713. ISBN: 1-880317-18-4.

Based on interviews with Cross that were conducted by Shanks, this volume presents Cross's views on five areas that have been among his major scholarly interests for many years: Israelite origins, the development of Israelite religion, how the alphabet democratized civilization, seals and other writings, and the history and significance of the Dead Sea scrolls. The first three chapters previously appeared in *Bible Review.* Cross held the Hancock chair of Hebrew and other oriental languages at Harvard University for thirty-five years until his retirement in 1992.

D. DANIELL, *William Tyndale. A Biography* (New Haven, CT—London: Yale University Press, 1994, $30) x and 429 pp., frontispiece, 15 plates. Bibliography. Indexed. LCN: 94-17509. ISBN: 0-300-06132-3.

Tyndale (1494-1536) was the first person to translate the Bible into English from its original Hebrew and Greek, and the first to print the Bible in English (which he did in exile). Daniell, professor emeritus in the University of London and editor of *Tyndale's New Testament* (1989) and *Tyndale's Old Testament* (1992), presents this biography of Tyndale in five parts: the making of the translator (Gloucestershire, Tyndale's Oxford, Cambridge and Gloucestershire again), Greek into English (to London, Cologne 1525, Worms 1526), persecution and politics (*The Wicked Mammon,* Tyndale and English politics, *The Obedience of a Christian Man,* Sir Thomas More), Hebrew and the Old and New Testaments (Tyndale's Pentateuch, the 1534 NT, "Matthew's Bible"), and martyr (enter Henry Phillips, trial and execution). Three appendixes are included.

D. S. DOCKERY, K. A. MATHEWS, AND R. B. SLOAN (EDS.), *Foundations for Biblical Interpretation. A Complete Library of Tools and Resources* (Nashville, TN: Broadman & Holman, 1994, $29.99) xviii and 614 pp., 5 figs., 4 maps, 8 tables. Bibliographies. Indexed. LCN: 94-9693. ISBN: 0-8054-1039-2.

Intended primarily as an introductory college and seminary textbook, this volume contains twenty-seven chapters on general matters (six), foundations for OT interpretation (ten), and foundations for NT interpretation (eleven). The contributions most directly pertinent to the NT are by D. L. Bock on the use of the OT in the NT, M. A. Ellis Smith on archaeology and the NT, L. L. Belleville on the canon of the NT, D. A. Black on the textual criticism of the NT, C. L. Blomberg on historical criticism of the NT, R. R. Melick on literary criticism of the NT, H. W. Hoehner on the history and chronology of the NT, M. A. Seifrid on the cultural background of the NT, C. Church on the religious background of the NT, J. B.

Polhill on the political background of the NT, B. Corley on the biblical theology of the NT, and Sloan on the canonical theology of the NT.

J. DUHAIME AND O. MAINVILLE (EDS.), *Entendre la voix du Dieu vivant. Interprétations et pratiques actuelles de la Bible,* Lectures bibliques 41 (Montreal: Médiaspaul, 1994, paper $28.95 Can.) 367 pp. Bibliographies. ISBN: 2-89420-258-X.

The twenty chapters in this introduction to contemporary biblical interpretation are divided into three major sections: the formation and first interpretations of the Bible (six), the critical analysis of the Bible and its methods (seven), and the praxis of the Bible in the church (seven). The contributors include J.-P. Michaud on the formation of the NT, P. Létourneau on rabbinic exegesis, I. de la Potterie on the senses of Scripture in patristic and medieval exegesis, Mainville on historical-critical methods and on Greco-Roman rhetoric, M. Girard on structural analysis, M. Dumais on semiotic analysis and on narrative criticism, Duhaime on socio-critical approaches, and O. Genest on feminist readings of the Bible.

K. H. EASLEY, *User-Friendly Greek. A Common Sense Approach to the Greek New Testament* (Nashville, TN: Broadman & Holman, 1994, paper $14.99) viii and 167 pp. Bibliographies. Indexed. LCN: 93-33580. ISBN: 0-8054-1043-0.

Intended for students who have completed a year of Greek study, this volume concentrates on matters that are likely to bear fruit in sermon preparation and teaching on the basis of the Greek NT. Its grammatical explanations, tables and charts, and exercises are arranged under six headings: from words to paragraphs, the Greek paragraph, the sense of Greek tense, sanity about moods, genitive case forms, and patterns in the text. Also included are an answer key, grammar charts, and a glossary and subject index. Easley is associate professor of NT and Greek at Mid-America Baptist Theological Seminary in Memphis, TN.

R. A. ERRICO, *Let There Be Light. The Seven Keys* (2nd ed.; Santa Fe, NM: Noohra Foundation, 1994, paper $15.95) xxxv and 228 pp. Bibliography. ISBN: 0-9631292-4-4.

The revised and substantially expanded version of a work published first in 1985, this book seeks to enable readers to use the seven keys that open the door to the ancient Aramaic world from which the Bible emerged: Aramaic language, idioms, mysticism, culture, psychology, symbolism, and amplification. Then it applies the keys to topics in the OT (the names of God, God is one, Cherubim, etc.), the NT (heaven, light, the name of Jesus, etc.), and both OT and NT (heavenly treasures, a simple eye, the Magi and the guiding star, etc.). Errico is founder and president of the Noohra Foundation.

F. FIELD, *Notes on the Translation of the New Testament* [1899] (Peabody, MA: Hendrickson, 1994, $16.95) xviii and 267 pp. Indexed. ISBN: 1-56563-080-7.

The greater part of these notes on translating NT passages appeared in 1881 as *pars tertia* of the *Otium Norvicense.* This edition is a reprint of the 1899 Cambridge University Press edition, which incorporated additions left by Field at his death in 1885. After a six-page preface, the volume offers comments on the translation of specific texts from Matthew's Gospel (1:18, 21, 22; 2:4; 3:4; etc.) to Revelation (19:5). Also included is a six-page discussion about whether conversion is a scriptural term.

J. A. FITZMYER, *Scripture, the Soul of Theology* (New York—Mahwah, NJ: Paulist, 1994, paper $10.95) viii and 128 pp. Indexed. LCN: 94-15539. ISBN: 0-8091-3509-4.

Based in part on the 1993 Jordan lectures delivered at Newman Theological College in Edmonton, Alberta, the four chapters in this volume concern the role of historical criticism in biblical interpretation and church life [see § 34-19], how one should interpret Scripture today, the role that Scripture should play in the study of theology, and how Scripture has been functioning in dialogues and bilateral consultations between Catholics and other Christians. The title is taken from Vatican II's *Dei verbum* 24, which adopted the phrase from Pope's Leo XIII's encyclical *Providentissimus Deus.* Fitzmyer is professor emeritus of biblical studies at the Catholic University of America.

B. GERHARDSSON, *Fridrichsen, Odeberg, Aulén, Nygren. Fyra teologer* (Lund: Novapress, 1994, paper) 183 pp., 5 plates. ISBN: 91-7137-002-1.

Gerhardsson, professor emeritus of NT at the University of Lund, discusses the lives and achievements (in biblical scholarship as well as academic and church life) of four distinguished Swedish theologians: Anton Fridrichsen (1888-1953), Hugo Odeberg (1898-1973), Gustaf Aulén (1879-1977), and Anders Nygren (1890-1978). A photograph of each scholar is included.

M. GLAZIER AND M. K. HELLWIG (EDS.), *The Modern Catholic Encyclopedia* (Collegeville, MN: Liturgical Press, 1994, $69.95) xxv and 933 pp., 27 plates. Illustrated. LCN: 94-21359. ISBN: 0-8146-5495-9.

Although most of the over 1,300 entries in this encyclopedia deal with historical or contemporary Catholic figures or events and with topics in Catholic theology and culture, there are many substantive articles on matters pertaining to biblical study: e.g. B. T. Viviano on P. M. Benoit, D. J. Harrington on the NT writings, L. J. Hoppe on biblical archaeology, Z. Hayes on eschatology, A. C. Mitchell on friendship, J. F. O'Grady on the infancy narratives, L. Steiner on Jerusalem in Jesus' time, B. O. McDermott on Jesus Christ, C. R. Kazmierski on John the Baptist, C. Mangan on the Lord's Prayer, D. Hamm on the parables, R. D. Witherup on the passion narratives, H. Doohan on Paul, W. J. Harrington on the resurrection, and C. H. Talbert on suffering in the NT. A full-color sixteen-page section depicts the life of Jesus in sacred art from the 10th century to the present.

The Greek New Testament (4th rev. ed.; Stuttgart: Deutsche Bibelgesellschaft, 1993, DM 38; New York: United Bible Societies) xiii and 61* and 918 pp. Bibliography. Indexed. ISBN: 3-438-05110-9 (DB).

This edition reproduces the Greek text of the 3rd edition (1975; corrected, 1983), which is identical with the 26th and 27th editions of the Nestle-Aland text. The paragraph divisions and section headings also remain as before. The new edition contains a thorough revision of the critical apparatus for which all the data have been repeatedly collated and double-checked. In conformity with its purpose, this edition continues to offer in its apparatus only a limited selection from the entire range of variant readings of the NT text. The 4th revised edition has been edited by B. Aland, K. Aland, J. Karavidopoulos, C. M. Martini, and B. M. Metzger, in cooperation with the Institute for New Testament Textual Research in Münster. Review articles on this edition were abstracted in §§ 39-35–36. A second printing (1994) has corrected some errors and misprints noted by J. K. Elliott.

P. GRELOT, *Réponse à Eugen Drewermann,* Théologies: Apologique (Paris: Cerf, 1994, paper 100 F) 222 pp. ISBN: 2-204-05104-7.

After giving basic information about "le cas Drewermann," this volume enters into critical dialogue with Drewermann's approach to Scripture with regard to both its procedures and its presuppositions, in the hope of providing a balanced assessment of Drewermann's work and of enriching our understanding of exegetical methodology. The three major chapters concern the historical method applied to the Bible, the interpretation of symbolic language, and the relation between exegesis and psychoanalysis. At each point Grelot presents a general discussion of the topic and a critical examination of Drewermann's theory and practice.

W. HÄRLE AND H. WAGNER (EDS.), *Theologenlexikon. Von den Kirchenvätern bis zur Gegenwart,* Beck'sche Reihe 321 (2nd ed.; Munich: Beck, 1994, paper DM 24.80) 311 pp. Bibliographies. Indexed. ISBN: 3-406-38570-2.

The revised and expanded version of a work first published in 1987, this volume provides basic information about important theologians from the Apologists and Church Fathers to the 20th century. The subjects include F. C. Baur, A. Bea, H. Gunkel, A. Harnack, A. Jülicher, M. Kähler, A. Loisy, F. C. Overbeck, A. Schlatter, and A. Schweitzer. The twenty-two contributors include W. Bienert, F. Courth, K. S. Frank, P. Neuner, and P. Stockmeier.

M. HENGEL AND H. LÖHR (EDS.), *Schriftauslegung im antiken Judentum und im Urchristentum,* Wissenschaftliche Untersuchungen zum Neuen Testament 73 (Tübingen: Mohr-Siebeck, 1994, DM 238) vii and 282 pp. Indexed. ISBN: 3-16-146172-X.

After Hengel's 71-page essay on the Scriptures and their interpretation in Second Temple Judaism, this volume presents papers by H.-M. Haussig on sacred texts and Sacred Scriptures, C. Gerber on the Holy Scriptures of Judaism according to Josephus, J. Herzer on OT traditions in *Paralipomena Jeremiae* as an example of how Jewish writers dealt with "Sacred Scripture," F. Avemarie on the use of Scripture in the haggadic exegesis of the Amoraim as illustrated by *Leviticus Rabbah* 27:3, J. Frey on the early Jewish interpretation of the "bronze serpent" and its christological reception in Jn 3:14-15, U. Heckel on Jer 9:22-23 as the key to 2 Corinthians 10–13, and Löhr on the art of using Scripture in Hebrews and 1 Corinthians 10 ("today if you hear his voice").

The Interpretation of the Bible in the Church (Boston: St. Paul Books & Media, 1993, paper $2.95) 135 pp. ISBN: 0-8198-3670-2.

This booklet contains the English text of the Pontifical Biblical Commission's document on biblical interpretation and its significance for church life [see §§ 38-1205–1206]. The document deals with methods and approaches for interpretation, hermeneutical questions, characteristics of Catholic interpretation, and interpretation of the Bible in the life of the church. Also included is the 1993 address of Pope John Paul II on the interpretation of the Bible in the church.

S. KUBO, *A Beginner's New Testament Greek Grammar* (rev. ed.; Lanham, MD—New York—London: University Press of America, 1994, paper $17.75) xii and 237 pp. Indexed. ISBN: 0-8191-0761-1.

This new edition of the introduction to NT Greek described in *NTA* 28, p. 306 features changes in some of the awkward Greek sentences in the exercises and the addition of more English-to-Greek exercises, as well as an English-Greek vocabulary list for translating English into Greek. Kubo intends this volume as a complement to his *Reader's Greek-English Lexicon of the New Testament* [*NTA* 25, p. 80].

R. D. LANE, *Reading the Bible. Intention, Text, Interpretation* (Lanham, MD—New York—London: University Press of America, 1994, paper $22.50) xii and 207 pp. Bibliography. Indexed. LCN: 93-15271. ISBN: 0-8191-9114-0.

Lane, who teaches at Malaspina College in Nanaimo, British Columbia, contends that the best way to understand the stories of the OT and NT is to consider them as human stories with sophisticated narrative techniques at play and in which God is a character, and that the focus of biblical interpretation should be on what the text says and what I see in it rather than on what it means. After an introduction, he deals with the following topics: what is the Bible?; brothers, tokens, and types; history and the Bible; "they were the heroes of old"; "who should I say that you are?"; "the cloud of the Lord"; the land of Uz; prophet versus king; "there is a voice that cries"; and "who do they say that I am?"

J. G. LAWLER (ED.), *The 1994 Annual of Hermeneutics & Social Concern,* Continuum 3 (New York: Continuum, 1994, paper $19.95) 321 pp., 4 figs. ISBN: 0-8264-4605-1.

With this fascicle *Continuum* begins publication as an annual review under the rubric "Overtures and Preludes" (since almost all the full-length studies will be incorporated into published books). The articles most pertinent to NT studies are by M.-E. Rosenblatt on the two parables contained in Mt 25:1-13 [§ 39-811] and J. Schaberg on a feminist experience of historical Jesus scholarship [§ 39-758]. Other contributors include L. A. Ruprecht, R. K. Rigsby, Lawler, T. Sanders, F. W. Keene, J. Neusner, and R. Schreiter.

J. B. LIGHTFOOT, *Biblical Essays* [1893, 1904] (Peabody, MA: Hendrickson, 1994, $19.95) xiv and 459 pp. Indexed. ISBN: 1-56563-077-7.

The reprint of a work published in 1893 and 1904, this volume contains twelve chapters, some based on lecture notes and others on published articles. The topics include internal and external evidence for the authenticity of John's Gospel, Paul's preparation for ministry, Pauline chronology, the churches of Macedonia and Thessalonica, the mission of Titus to the Corinthians, the structure and destination of Paul's letter to the Romans, the destination of Ephesians, the date of the Pastorals, and Paul's history after the close of Acts.

V. P. LONG, *The Art of Biblical History,* Foundations of Contemporary Interpretation 5 (Grand Rapids: Zondervan, 1994, paper $17.99) 247 pp. Bibliography. Indexed. LCN: 93-45030. ISBN: 0-310-43180-8.

Long, associate professor of OT at Covenant Theological Seminary in St. Louis, MO, seeks to offer principles of interpretation regarding the historical character of the Bible and the character of biblical historiography. He deals with history and the genre(s) of the Bible (Is the Bible a history book?); history and fiction (What is history?); history and truth (Is historicity important?); history and modern scholarship (Why do scholars disagree?); and history and hermeneutics (How then should we read the Bible "historically"?). As a way of illustrating the principles developed in these chapters he examines the accounts of the rise of Saul in 1 Samuel. He contends that the Bible, though not a history book per se, is deeply concerned with history.

E. H. LOVERING (ED.), *Society of Biblical Literature 1994 Seminar Papers,* SBL Seminar Papers 33 (Atlanta: Scholars Press, 1994, paper $25) ix and 916 pp. Bibliographies. ISBN: 0-7885-0038-4.

The forty-nine papers in this volume were prepared for discussion at the 1994 meeting of the Society of Biblical Literature held in Chicago. The contributors include G. N. Stanton on revisiting Matthew's Gospel; J. Dillon on Philo and the Greek tradition of allegorical exegesis; R. A. Horsley on the historical Jesus and the archaeology of Galilee; J. D. Turner on ritual in gnosticism; D. E. Oakman on the archaeology of 1st-century Galilee and the social interpretation of the historical Jesus; J. T. Carroll on Jesus as healer in Lk-Acts; R. F. Stoops on *Acts of Peter* and the canonical Acts; N. L. Calvert on Philo's use of Jewish traditions about Abraham; P. V. Kea on writing a βίος—Matthew's genre choices and rhetorical situation; E. P. Janzen on the Jesus of Revelation wearing the emperor's clothes; P. M. Casey on the deification of Jesus; G. W. E. Nickelsburg on wisdom and apocalypticism in early Judaism; J. R. Davila on the Hekhalot literature and Shamanism; and A. M. Leske on the influence of Isaiah 40–66 on Christology in Mt and Lk.

E. S. MALBON AND E. V. MCKNIGHT (EDS.), *The New Literary Criticism and the New Testament,* JSNT Supplement Series 109 (Sheffield, UK: JSOT Press, 1994, £31.50 or $56; Valley Forge, PA: Trinity Press International, paper $20) 399 pp., plate, 3 figs. Bibliographies. Indexed. LCN: 94-41734. ISBN: 1-85075-510-8 (JSOT), 1-56338-107-9 (TPI).

The fourteen essays in this volume present a sampling of the variety of critical methodologies employed in contemporary literary study of the NT: J. R. Donahue on redaction criticism—whether the *Hauptstrasse* has become a *Sackgasse;* Malbon on the major importance of minor characters in Mark's Gospel; J. R. Darr on "watch how you listen" (Lk 8:18)—Jesus and the rhetoric of perception in Lk-Acts; J. C. Anderson on reading Tabitha (Acts 9:36-42)—a feminist reception history; J. Dewey on Mark's Gospel as an oral-aural event—implications for interpretation; V. K. Robbins on socio-rhetorical criticism—Mary, Elizabeth, and the Magnificat as a test case; A. C. Wire on "since God is one"—rhetoric as theology and history in Paul's letter to the Romans; E. A. Castelli on allegories of Hagar—reading Gal 4:21-31 with postmodern feminist eyes; T. Pippin on peering into the abyss—a postmodern reading of the biblical bottomless pit; S. D. Moore on how Jesus' risen body became a cadaver; G. A. Phillips on the ethics of reading deconstructively—the Samaritan woman meets Derrida at the well; McKnight on a sheep in wolf's clothing—an option in contemporary NT hermeneutics; D. O. Via on Matthew's dark light and the human condition; and W. A. Beardslee on what is it about?—reference in NT literary criticism. The editors have provided a twelve-page introduction.

K. L. McKay, *A New Syntax of the Verb in New Testament Greek. An Aspectual Approach,* Studies in Biblical Greek 5 (New York—San Francisco—Bern: Lang, 1994, paper $29.95) xv and 203 pp. Bibliography. Indexed. LCN: 92-44671. ISBN: 0-8204-2123-5.

McKay, who taught for many years at the Australian National University, aims to do for the syntax of the NT Greek verb what he aimed to do for the Attic in his *Greek Grammar for Students* (1974, 1977), i.e. to present Greek grammar in categories suitable to ancient Greek rather than in those that suit Latin. His departures from traditional treatment are mainly in the emphasis on aspect in the verb. After an introduction, he deals with voice, aspect, tense, mood, verbal nouns and adjectives, sentences (simple and complex), statements, exhortations and commands, wishes, direct questions, direct and indirect quotations (indirect statements), indirect questions, indirect commands and wishes, the expression of cause, consequence, purpose, verbs of fearing, particular and general in relative and conditional clauses, relative clauses, conditional clauses, and concessive constructions.

J. W. Miller, *The Origins of the Bible. Rethinking Canon History,* Theological Inquiries (New York—Mahwah, NJ: Paulist, 1994, paper $18.95) vii and 250 pp. Bibliography. Indexed. LCN: 94-33902. ISBN: 0-8091-3522-1.

After explaining how the Hebrew Scriptures became part of the Christian Bible, this volume considers when and why they were compiled, Israel's rival priestly houses as providing the wider background, differing theologies among the priestly houses, heightened tensions due to the "battle of the prophets," the Ezra-Nehemiah reforms as a response, the birth of a Scripture-based community (the Law and the Prophets), custodians and teachers of the Second Temple library, editing and adding "the other books," and the Christian Bible in its final form. Miller, professor emeritus of OT at Conrad Grebel College at the University of Waterloo in Ontario, concludes that by appending the Gospels and Acts to the Hebrew Scriptures the early Christians reoriented in a dramatic way the world-story related in their canonical history.

W. E. Mills and J. H. Mills, *An Index to Novum Testamentum, Volumes 1-35,* Novum Testamentum 36a (Leiden—New York—Cologne: Brill, 1994, 65 gld. or $37.25) ix and 256 pp. ISBN: 90-04-10082-2.

This comprehensive index to volumes 1-35 (1956-93) of *Novum Testamentum* is divided into five parts: articles listed alphabetically by title, short notes listed alphabetically by title, all signed entries listed alphabetically by author, books reviewed listed alphabetically by title, and articles listed alphabetically by subject and scriptural citation.

W. E. Mills and R. F. Wilson (eds.), *Mercer Commentary on the Bible* (Macon, GA: Mercer University Press, 1994, $35) xxii and 1347 pp. Bibliographies. ISBN: 0-86554-406-9.

The companion volume to the *Mercer Dictionary of the Bible* [*NTA* 35, p. 96], this one-volume commentary prepared in collaboration with the National Association of Baptist Professors of Religion consists of six general articles and expositions of all the OT, Apocryphal and Deuterocanonical, and NT books. The NT writings are treated by S. Humphries-Brooks (Mt), S. E. Dowd (Mk), J. B. Chance (Lk), G. L. Borchert (Jn), M. C. Parsons (Acts), D. O. Via (Rom), M. L. Soards (1 Cor), W. H. Gloer (2 Cor), C. H.

Cosgrove (Gal, Phlm), F. Stagg (Eph, Col), C. H. Talbert (Phil), L. M. Bridges (1–2 Thess), E. G. Hinson (1–2 Tim, Tit), M. E. Isaacs (Heb), R. A. Culpepper (Jas), J. R. Michaels (1 Pet), E. K. Broadhead (2 Pet), J. B. Polhill (1–3 Jn), Mills (Jude), and M. G. Reddish (Rev).

H. MINKOFF (ED.), *Approaches to the Bible. The Best of* Bible Review. Vol. 1, *Composition, Transmission and Language* (Washington, DC: Biblical Archaeology Society, 1994, paper $17) xii and 372 pp. Illustrated. Indexed. LCN: 94-21126. ISBN: 0-880317-16-8.

Among the twenty-seven articles originally published in *Bible Review* and reprinted in this collection, those most pertinent to the NT field are by D. E. Aune on the Synoptic Gospels, W. R. Stegner on the baptism of Jesus as a story modeled on the binding of Isaac, M. J. Borg on what Jesus really said, H. Koester and S. J. Patterson on whether *Gospel of Thomas* contains authentic sayings of Jesus, R. W. Hoover on how the books of the NT were chosen, H. Shanks on the Pseudepigrapha, F. M. Cross on the text behind the text of the Hebrew Bible and on the original text of 1 Samuel 11, J. Brashler on the light shed by the Nag Hammadi codices on early Christianity, L. J. Greenspoon on truth and legend about the Septuagint, M. Brettler on OT manuscripts from Qumran to Leningrad, D. Hannah on NT manuscripts (uncials, minuscules, palimpsests, etc.), G. Howard on the name of God in the NT, J. A. Fitzmyer on whether Jesus spoke Greek, and W. Griffin on the New King James Version.

W. D. MOUNCE, *The Morphology of Biblical Greek* (Grand Rapids: Zondervan, 1994, $39.99) xxii and 362 pp. LCN: 94-34331. ISBN: 0-310-41040-1.

The companion to Mounce's *Basics of Biblical Greek* (1993) and *The Analytical Lexicon to the Greek New Testament* (1993), this volume aims to categorize all the words in the Greek NT and some other words, assemble all the rules that govern their inflection, and present that information so that students can understand it without having first to learn the entire field of morphology. It deals with phonology, verbal formation, indicative tenses, non-indicative "moods," noun paradigms, adjective paradigms, and principal parts. It also provides an index of all the words in the Greek NT with their morphological categories. Mounce taught Greek and the NT for many years at Azusa Pacific University in California.

The New Testament of the Inclusive Language Bible (Notre Dame, IN: Cross Cultural Publications, 1994, $19.95) vii and 297 pp. LCN: 94-71047. ISBN: 0-940121-22-0.

This inclusive language version of the NT was prepared by a team of over fifty biblical scholars, linguists, theologians, and devoted Christians from various denominations. With due reverence to the word of God and faithfulness to the original meaning, the translation seeks to address men and women as equals. Some examples serve to illustrate the approach: "And call no one on earth your parent, for you have one Parent and that Parent is in heaven" (Mt 23:8); "What God has done for me will make my name a blessing among the people" (Lk 1:25); "You are the children of your parent the devil, and you choose to carry out the wishes of your parent" (Jn 8:44); and "Sin entered the world through one human . . . and so death passed on to all humans" (Rom 5:12).

K. NIKOLAKOPOULOS, *Καινή Διαθήκη καί ρητορική. Τά ρητορικά σχήματα διανοίας στά ἱστορικά Βιβλία τῆς Καινῆς Διαθήκης* (Katerini: Tertios, 1993, paper DM 35) 383 pp. Bibliography. Indexed. ISBN: 960-7297-73-3.

After an introduction to ancient rhetoric and its place in NT research today, this volume examines the uses of six important rhetorical figures in the Gospels and Acts (with reference also to extrabiblical writings): paradox, hyperbole, oxymoron, word play, the rhetorical question, and irony. Nikolakopoulos serves as assistant in the Institut für Orthodoxe Theologie in Munich. A seven-page German summary is included.

Novum Testamentum Graece (27th ed.; Stuttgart: Deutsche Bibelgesellschaft, 1993, DM 38) 89* and 810 pp. ISBN: 3-438-05100-1.

The main text of this edition of the Nestle-Aland Greek NT reproduces that of the 26th edition (1979), and with rare exceptions the paragraphing and punctuation remain the same. But the critical apparatus has been considerably revised to make it more reliable, expressive, and convenient to use. Moreover the introduction has been rewritten, and appears in both German and English versions. Five appendixes are included. The work on the critical apparatus was supervised by B. and K. Aland with their co-workers at the Institute for New Testament Textual Research in Münster. Review articles on this edition were abstracted in §§ 39-36–37.

H. RAGUSE, *Der Raum des Textes. Elemente einer transdisziplinären theologischen Hermeneutik* (Stuttgart—Berlin—Cologne: Kohlhammer, 1994, paper DM 49.80) 285 pp. Bibliography. Indexed. ISBN: 3-17-013181-8.

As a complement to his *Psychoanalyse und biblische Interpretation* (1993), Raguse, a theologian and psychoanalyst in Basel, attempts to develop a theological hermeneutic in the framework of psychoanalytic, literary-critical, and theological discussion. His goal is to work out a genuinely symbolic (as opposed to fundamentalist) interpretation of biblical texts. In addition to entering into conversation with various literary figures, philosophers, and psychoanalysts, he gives particular attention to the problems and possibilities encountered in interpreting Romans 7 and to the psychological interpretation of Paul proposed by G. Theissen.

J. C. RANG, *How To Read the Bible Aloud. Oral Interpretation of Scripture* (New York—Mahwah, NJ: Paulist, 1994, paper $10.95) viii and 144 pp., 5 figs. LCN: 94-19054. ISBN: 0-8091-3493-4.

The fully revised version of C. I. Lee's *Oral Reading of the Scriptures,* this volume deals with the Scriptures and oral interpretation, the use of body and voice, the roles of voice and diction, literary style, narratives, narrative in the Hebrew Scriptures, narrative in the Christian Scriptures, the Epistles, Revelation and apocryphal literature, and the process of preparing. Rang teaches the oral presentation of literature at the University of Dayton in Ohio.

E. SCHÜSSLER FIORENZA (ED.), *Searching the Scriptures.* Vol. 2, *A Feminist Commentary* (New York: Crossroad, 1994, $49.50) x and 894 pp. Bibliographies. LCN: 93-31336. ISBN: 0-8245-1424-6.

Intended to mark the 100th anniversary of *The Woman's Bible* edited by E. Cady Stanton, this commentary transgresses canonical boundaries "in order both to undo the exclusionary kyriarchal tendencies of the ruling canon, and to renew the debate on the limits, functions, and extent of the canon." First under the heading "revelatory discourses—manifestations of Sophia" it treats *Book of Sophia/Wisdom* (S. Schroer); *Thunder, Perfect Mind* (A. McGuire); *Trimorphic Protennoia* (I. S. Gilhus); *Book of Norea, Daughter of Eve* (K. L. King); *Odes of Solomon* (S. A. Harvey); *Sibylline Oracles* (A.-J. Levine); Revelation (T. Pippin); Montanist Oracles (S. Elm); and *Testament of Job* 46–53 (R. Lesses). Then under "epistolary discourses—submerged traditions of Sophia" it deals with 1 Corinthians (A. Wire); 2 Corinthians (S. Matthews); Galatians (S. Briggs); Philippians (C. Osiek); 1 Thessalonians (L. Fatum); 2 Thessalonians (M. A. Beavis); Romans (E. A. Castelli); Philemon (S. C. Winter); Colossians (M. R. D'Angelo); Ephesians (S. J. Tanzer); 1 Peter (K. E. Corley); Pastorals (L. M. Maloney); James (E. Tamez); Jude and 2 Peter (M.-E. Rosenblatt); Johannine epistles (M. D. Hutaff); and Hebrews (C. B. Kittredge). Finally under "biographical discourses—envoys of Sophia" it discusses Judith (L. B. Elder); Mark (J. Dewey); Q (L. Schottroff); *Gospel of Thomas* (P. Perkins); John (A. Reinhartz); *Gospel of Mary Magdalene* (King); Matthew (E. Wainwright); *Pistis Sophia* (D. Good); *Infancy of Mary of Nazareth* (J. Schaberg); Luke (T. K. Seim); Acts (C. J. Martin); *Acts of Thecla* (S. E. McGinn); *Passion of Perpetua and Felicity* (M. A. Tilley); and *Book of Aseneth* (R. S.

Kraemer). Schüssler Fiorenza was assisted in the preparation of the volume by A. Brock and Matthews.

A. SCHWEITZER, *Gespräche über das Neue Testament,* ed. W. Döbertin, Beck'sche Reihe 1071 (2nd ed.; Munich: Beck, 1994, paper DM 19.80) 217 pp. ISBN: 3-406-37461-1.

The second edition of a work published in 1988, this volume contains thirty-three reflections on various biblical and theological issues that appeared in an Alsatian church paper between 1901 and 1904. The topics include God's word written through humans, ancient manuscripts, translations, Jesus' birth, Pharisees and Sadducees, the messianic hopes of Israel, the miracles of Jesus, the beatitudes, Jesus and the Law, the disciples' missionary journey, why Jesus had to suffer, and Jesus' last prophecies. Döbertin has provided a two-page foreword and a seventeen-page epilogue.

B. B. SCOTT, *Hollywood Dreams and Biblical Stories* (Minneapolis, MN: Fortress, 1994, paper $16) xii and 297 pp., 10 plates. Bibliographies. Indexed. LCN: 93-38943. ISBN: 0-8006-2753-9.

Scott, distinguished professor of NT at Phillips Graduate Seminary in Tulsa, OK, and author of *Hear Then the Parable* (1989), juxtaposes modern movies and NT themes to uncover the mythic dimensions of each, to explore the primary conflicts in American society, and to begin to lay a foundation for hermeneutics in an electronic age. The ten chapters appear under the following headings: a flickering light, from graven image to dream factory, the hero, the Duke, morally alone, the poor you have always with you, loss of innocence, from the destruction of the Temple to *Mad Max,* male and female, and I'm dreaming of a White Christmas.

R. A. SPIVEY AND D. M. SMITH, *Anatomy of the New Testament. A Guide to Its Structure and Meaning* (5th ed.; Englewood Cliffs, NJ: Prentice Hall, 1995, paper) xxviii and 513 pp., 6 maps, 2 charts. Illustrated. Bibliographies. Indexed. LCN: 93-46079. ISBN: 0-02-415322-2.

The four previous editions of this introduction to the NT were described in *NTA* 14, p. 105; 19, p. 262; 27, p. 204; and 34, p. 241, respectively. Its appearance for the first time in a soft-cover edition has afforded the authors an opportunity to reconsider, revise, and update their work. After a prologue on the nature of the NT, they treat the world of the NT, Mark (the Gospel of suffering), Matthew (the Gospel of obedience), Luke (the Gospel of witnessing), John (the Gospel of Jesus' glory), Jesus the Messiah, Acts (mission and witness), Paul (apostle to the Gentiles), Romans (the righteousness of God), Pauline letters (the emerging church), apostolic writings (faith, order, and vision), and the community of the NT. An epilogue on the anatomy of the NT, a glossary, and a general bibliography are included.

G. L. STEVENS, *New Testament Greek* (Lanham, MD—New York—London: University Press of America, 1994, $29.50) xxiv and 492 pp., 342 tables. Bibliography. Indexed. ISBN: 0-8191-9600-2.

Written as both a beginning and an intermediate grammar of NT Greek, this volume consists of thirty-four lessons: writing and pronouncing Greek; consonants, syllables, and accents; present active indicative; second declension; first declension; etc. The approach is traditional. The method is deductive, and the content grammatically and exegetically oriented. It features instructions on "what to learn," diagramming, grammatical analyses, biblical examples, vocabulary, discussions of NT Greek manuscripts, an appendix on the art of translation, a glossary, an annotated bibliography, paradigms, principal parts, and vocabulary lists. Stevens is associate professor of NT and Greek at New Orleans Baptist Theological Seminary.

G. L. STEVENS, *New Testament Greek Workbook* (Lanham, MD—New York—London: University Press of America, 1994, paper $29.50) x and 287 pp. ISBN: 0-8191-9599-5.

This workbook contains programmed learning material supplementing the information presented in Stevens's textbook, *New Testament Greek* [see preceding book notice]. It gives particular attention to vocabulary and paradigms, and provides exercises for each of the thirty-four lessons in the main text: writing and pronouncing Greek; consonants, syllables, and accents; present active indicative, second declension; first declension; etc.

F. VOUGA, *Geschichte des frühen Christentums,* Uni-Taschenbücher 1733 (Tübingen—Basel: Francke, 1994, paper DM 32.80) xiv and 287 pp. Bibliographies. ISBN: 3-7720-2223-5 (F), 3-8252-1733-7 (UTB).

After methodological considerations and a survey of pertinent sources, Vouga, professor of NT at the Kirchliche Hochschule Bethel in Bielefeld, divides the history of early Christianity into three main parts: the observable beginnings of early Christianity, the period from the Pauline Gentile-mission to the Jewish War (the time of the apostle), and the end of the apostolic period (the time of the apostolic literature). In each part he treats the persons and groups concerned, conflicts and trends, and persons and works.

Who's Who in Biblical Studies and Archaeology (2nd ed.; Washington, DC: Biblical Archaeology Society, 1993, $39.95) xiv and 360 pp. LCN: 93-073150. ISBN: 1-880317-06-0.

The first edition of this biographical guide to biblical scholars and archaeologists appeared in 1986. This revised and expanded edition contains almost 2,000 listings (compared to 1,500 in the 1986 edition). For each scholar it provides personal data, educational background, academic career, major publications, addresses, and other information. Also included are specialization and geographical indexes.

R. A. YOUNG, *Intermediate New Testament Greek. A Linguistic and Exegetical Approach* (Nashville, TN: Broadman & Holman, 1994, $21.99) xi and 308 pp. Bibliography. Indexed. LCN: 94-8694. ISBN: 0-8054-1059-7.

This exegetically based textbook for use in intermediate Greek classes augments traditional grammar with insights from modern linguistics. Its purpose is to train students to become exegetes, not merely grammarians. After a seven-page introduction to language study and the exegetical task, it treats the following topics: nominative, vocative, and accusative; genitive; dative; article; pronouns and adjectives; prepositional phrases; present, imperfect, and future; aorist, perfect, and pluperfect; voice and mood; participles; infinitives; conjunctions; abverbs and particles; sentence structure; special sentences and clauses; figurative language; discourse analysis; and diagramming. A two-page appendix provides a summary of semantic relations.

M. ZERWICK AND M. GROSVENOR, *A Grammatical Analysis of the Greek New Testament* (4th ed.; Rome: Pontificio Istituto Biblico, 1993, 35,000 L or $29) xxxvi and 778 and 15* pp. ISBN: 88-7653-588-8.

The two volumes in the first edition of the English adaptation of Zerwick's *Analysis philologica Novi Testamenti graeci* (3rd ed., 1966) were described in *NTA* 19, p. 268 and 24, p. 96, respectively. This fourth, revised edition presents both parts in one volume (as did the 1981 and 1988 editions). It contains a one-page memorial note by J. Swetnam on the late Miss Grosvenor (died 1991).

GOSPELS—ACTS

R. ATWOOD, *Mary Magdalene in the New Testament Gospels and Early Tradition,* European University Studies, Series 23: Theology 457 (Bern—Berlin—Frankfurt: Lang, 1993, paper $36.80) 235 pp. Bibliography. ISBN: 3-261-04519-1.

Prepared as a doctoral dissertation under the direction of B. Reicke and E. Stegemann and presented in 1990 to the theological faculty at the University of Basel, this volume provides an exegetical and historical investigation of the NT and patristic sources about Mary Magdalene. It deals with the place of Mary Magdalene among the ministering women (Lk 8:1-3), among the women witnesses of the crucifixion, in the burial narratives, in the resurrection narratives, and in patristic traditions (prior to A.D. 300, after 300, gnostic works). It closes with thoughts concerning Mary Magdalene in the light of recent feminist theology. Atwood, a pastor in the Swiss Reformed church, concludes that Mary Magdalene should be recognized in the role that the risen Christ gave her—*apostola apostolorum.*

B. CHILTON, *Judaic Approaches to the Gospels,* University of South Florida International Studies in Formative Christianity and Judaism 2 (Atlanta: Scholars Press, 1994, $79.95) xii and 321 pp. Indexed. LCN: 94-22119. ISBN: 0-7885-0001-5.

The twelve essays in this collection concern John the purifier; God as Father in the Targums, the noncanonical literatures of early Judaism and primitive Christianity, and Matthew's Gospel; the human and heavenly Son of Man (1992); forgiving at and swearing by the Temple [§ 38-156]; "do not do what you hate" in *Gospel of Thomas* 6; [ὥς] φραγέλλιον ἐκ σχοινίων in Jn 2:15 (1991); typologies of Memra and the Fourth Gospel (1992); Romans 9–11 as scriptural interpretation and dialogue with Judaism (1988); the epitaph of Himerus from the Jewish catacomb of the Appian Way [§ 34-1396]; prophecy in the Targums; recent and prospective discussion of *Mmr*ʾ (1989); and the use of Targums in interpreting the NT. An earlier collection of Chilton's articles appeared under the title *Targumic Approaches to the Gospels* (1986).

P. W. COMFORT, *I Am the Way. A Spiritual Journey Through the Gospel of John* (Grand Rapids: Baker, 1994, paper $15.99) 212 pp. Bibliography. Indexed. LCN: 94-18257. ISBN: 0-8010-2591-5.

Comfort, visiting professor of NT at Wheaton College and North Park College in Chicago, describes John's Gospel as the story of Jesus' journey from heaven to earth to heaven, from God to flesh to Spirit—and all that he experienced along the way, as well as the story of the disciples' journey with Jesus and of every believer's journey with Jesus who reveals the triune God. After a 22-page introduction to John's Gospel and to its journey motif, he presents an exposition of the entire Gospel: prologue to the journey (1:1-18), being the first followers in the journey (1:19–2:12), revealing the new temple and the kingdom (2:12–3:36), following the Savior of the world (4:1-54), hearing the life-giver and judge (5:1-47), and so forth.

J. D. CROSSAN, *The Essential Jesus. Original Sayings and Earliest Images* (San Francisco: HarperCollins, 1994, $18) vii and 199 pp., 25 plates. Bibliography. LCN: 94-1358. ISBN: 0-06-251044-4.

Crossan, author of *The Historical Jesus. The Life of a Mediterranean Jewish Peasant* (1991) and *Jesus. A Revolutionary Biography* (1994), seeks to present the "essential Jesus" (i.e. that Jesus you might have seen in Lower Galilee during his actual life) in the light of those sayings that are original with Jesus and illustrations from antiquity that illuminate the vision and program of the historical Jesus. After an introduction to the project ("contexts"), he provides fresh translations of ninety-three sayings and twenty-five illustrations, notes on the texts, and comments on the images.

J. DRANE, *Son of Man. A new life of Christ* (Grand Rapids: Eerdmans, 1993, $19.99) 160 pp. Illustrated. Indexed. ISBN: 0-8028-3710-7.

Drane, director of the Centre for the Study of Christianity and Contemporary Society at the University of Stirling in Scotland, presents an illustrated life of Jesus against the backdrop of his times under five major headings: in the beginning, acceptance in Galilee, increasing conflicts, Jesus and his message, and crucifixion and resurrection. The book was first published in the United Kingdom by Hunt & Thorpe in 1993.

A. Edersheim, *The Life and Times of Jesus the Messiah* (rev. ed.; Peabody, MA: Hendrickson, 1993, $29.95) xix and 1114 pp., 4 maps. Indexed. ISBN: 0-943575-83-4.

Edersheim (1825-99) was born in Vienna to Jewish parents and converted to Christianity as a young man while studying in England under the influence of a Scottish Presbyterian chaplain. His classic work on the life and times of Jesus is divided into five sections or "books": the preparation for the gospel, from Bethlehem to Jordan, from Jordan to the Mount of Transfiguration, the descent into the "valley of humiliation," and the cross and the crown. Nineteen appendixes have been included. This complete and unabridged one-volume edition has been reset and revised slightly.

C. A. Evans and W. R. Stegner (eds.), *The Gospels and the Scriptures of Israel,* JSNT Supplement Series 104, Studies in Scripture in Early Judaism and Christianity 3 (Sheffield, UK: JSOT Press, 1994, £35 or $52.50) 505 pp. Indexed. ISBN: 1-85075-497-7.

This volume contains papers by J. J. O'Rourke on possible uses of the OT in the Gospels; J. A. Trumbower on the role of Malachi in the career of John the Baptist; J. D. G. Dunn on John the Baptist's use of Scripture; A. E. Harvey on Genesis versus Deuteronomy—Jesus on marriage and divorce; J. B. DeYoung on the function of Mal 3:1 in Mt 11:10—kingdom reality as the hermeneutic of Jesus; F. W. Danker on Matthew as a patriot's Gospel; J. A. Sanders on Ναζωραῖος in Mt 2:23; R. Pesch on "he will be called a Nazorean"—messianic exegesis in Mt 1–2; D. A. Carson on whether the Prophets and the Law quit prophesying before John (Mt 11:13); J. Marcus on authority to forgive sins upon the earth—the Shema in Mark's Gospel; Stegner on Jesus' walking on the water (Mk 6:45-52); D. Krause on narrated prophecy in Mk 11:12-21—the divine authorization of judgment; G. W. Buchanan on withering fig trees and progression in midrash; D. C. Allison on Mk 12:28-31 and the Decalogue; D. L. Bock on proclamation from prophecy and pattern—Luke's use of the OT for Christology and mission; W. S. Kurz on intertextual use of Sir 48:1-16 in plotting Lk-Acts; A. Finkel on Jesus' preaching in the synagogue on the Sabbath (Lk 4:16-28); Evans on the Pharisee and the publican (Lk 18:9-14 and Deuteronomy 26); A. T. Hanson on John's use of Scripture; M. Hengel on the OT in the Fourth Gospel; S. E. Porter on the OT fulfillment motif and the Passover theme in John's Gospel; J. Painter on the quotation of Scripture and unbelief in Jn 12:36b-43; and J. R. Michaels on betrayal and betrayer—the uses of Scripture in Jn 13:18-19.

H. Frankemölle, *Matthäus. Kommentar,* Band 1 (Düsseldorf: Patmos, 1994, DM 54.80) 332 pp. Bibliographies. ISBN: 3-491-77948-0.

Frankemölle, professor of NT exegesis at the Universität-Gesamthochschule Paderborn and author of *Der Brief des Jakobus* (1994), seeks to interpret Matthew's Gospel in the light of "reception theory" and with particular attention to Matthew's use of the OT and the significance of his work for Christian-Jewish dialogue. After a German translation of Mt 1:1–9:35, he reflects on understanding what we read: exegesis from the reader's perspective, the interpreter as reader, Matthew's Gospel as text in a specific situation, the function of Holy Scripture for Mt, and how one reads "correctly." Then he discusses Matthew's Gospel as a "full score" (*Partitur*) with reference to sequences and chapters, narratives and speeches, etc. Finally he presents a continuous reading of Mt 1:1–9:35 according to the following general outline: the superscription (1:1), the pre-history (1:2–4:22), and the good news of the verbal and nonverbal activity of "Jesus" (4:23–9:35).

R. H. Gundry, *Matthew. A Commentary on His Handbook for a Mixed Church under Persecution* (2nd ed.; Grand Rapids: Eerdmans, 1994, paper $36.99) xlii and 685 pp. Bibliography. Indexed. LCN: 94-29519. ISBN: 0-8028-0735-6.

The first edition of this commentary on the Greek text of Matthew's Gospel was described in *NTA* 26, p. 318. This revised paperback edition features a change in the subtitle, a new twenty-page preface that situates the commentary in the context of recent scholarly discussion, a four-page bibliographical supplement, an appendix in dialogue with D. O. Via on hypocrisy in Matthew, and 225 endnotes.

P. L. HAMMER, *Interpreting Luke-Acts for the Local Church. Luke Speaks for Himself* (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen Biblical Press, 1994, $69.95) viii and 137 pp. Bibliography. Indexed. LCN: 93-40594. ISBN: 0-7734-2388-5.

Hammer, professor of NT interpretation at Colgate Rochester/Bexley Hall/Crozer Divinity School in Rochester, NY, has written this book in the first person singular as if he were Luke himself. After explaining why Luke wrote Lk-Acts, he discusses Luke's sources, construction of the materials, and interpretation of the Scriptures. Then he explains Luke's understandings of history, the Holy Spirit, God's reign in Jesus, other themes (salvation, joy, repentance and forgiveness, prayer, table), the church, and hopes for the world.

J. K. HANSON, *The Star of Bethlehem. The History, Mystery, and Beauty of the Christmas Star* (New York: Hearst Books, 1994, $14) 64 pp. Illustrated. Bibliography. LCN: 94-5509. ISBN: 0-688-13120-4.

Taking as its starting point the account about the "star of Bethlehem" in Mt 2:1-12, this booklet discusses early ideas about stars, the wise men, the appearance in the east, Herod the King, the nature of the phenomenon, and various solutions to its mystery. Hanson, a science writer, suggests that the "star of Bethlehem" should be associated with the conjunction of the planets Jupiter and Saturn (with Mars approaching) in 7-6 B.C.

E. HARRIS, *Prologue and Gospel. The Theology of the Fourth Evangelist,* JSNT Supplement Series 107 (Sheffield, UK: Sheffield Academic Press, 1994, £25 or $37.50) 215 pp. Bibliography. Indexed. ISBN: 1-85075-504-3.

Based on a doctoral dissertation directed by C. F. Evans and presented to the University of London, this volume first outlines various scholarly approaches to the relation of Jn 1:1-18 to the rest of the Fourth Gospel and focuses on two historical figures mentioned in the Prologue: John the Baptist and his witness, and Moses. Then after considering the difficulties faced by the translator of Jn 1:18, it considers three christological expressions in the Fourth Gospel: the Son of Man, ἐγώ εἰμι, and the Son (of God). Finally it deals with the last days of the Logos, Jesus Christ, in Jerusalem. Harris concludes that from the Prologue onward the Evangelist skillfully unveiled the full identity of the Logos μονογενὴς θεός, Jesus Christ.

C. W. HEDRICK, *Parables as Poetic Fictions. The Creative Voice of Jesus* (Peabody, MA: Hendrickson, 1994, $19.95) xxxix and 279 pp. Bibliography. Indexed. LCN: 94-34579. ISBN: 0-913573-90-6.

Hedrick, professor of religious studies and distinguished scholar at Southwest Missouri State University, analyzes Jesus' parables as literary narratives, in the context of the culture of 1st-century Palestine, and with the help of noncanonical early Christian sources. After chapters on assumptions and methods and on Jesus' parables and the kingdom of God, he considers the parables as fictions: realism and literary criticism, developing a poetics for Jesus' stories, and Jesus' parables and the clash of fictions. Then he presents readings of specific parables as poetic fictions: the Samaritan, the treasure parables in Mt and *Gospel of Thomas,* the rich man in *Thomas* and the rich fool in Lk, a sower, the unjust judge, and the Pharisee and the toll collector. Five appendixes are included.

W. HOWARD-BROOK, *Becoming Children of God. John's Gospel and Radical Discipleship,* Bible and Liberation (Maryknoll, NY: Orbis, 1994, paper $21.95) xviii and 510 pp. Bibliography. Indexed. LCN: 94-21927. ISBN: 0-88344-983-8.

Howard-Brook, program director for the Intercommunity Peace & Justice Center in Seattle, WA, seeks to stir up in readers the possibility of living out the radicality of the

Fourth Gospel in community and to explore how John's Gospel stands as a powerful invitation to resist the seductiveness of all death-dealing cultures (including our own). After introductory chapters on reading the Fourth Gospel (daring to encounter the Logos) and on the incarnation (the transformation of Jesus of Nazareth into the Fourth Gospel), he presents an exposition according to the following outline: the beginning (1:1-18), the first days of creation (1:19-51), the wedding at Cana (2:1-12), "zeal for your house will consume me" (2:13-25), to be born of water and spirit (3:1-21), and so forth. C. Myers has provided a three-page foreword.

I. H. JONES, *The Gospel of Matthew,* Epworth Commentaries (London: Epworth, 1994, paper £8.95) xxii and 175 pp. Bibliography. ISBN: 0-7162-0496-7.

After a six-page introduction to Matthew's Gospel, this volume presents an exposition of the text according to the following general outline: the opening of the Gospel (1:1–2:23); the proclamation begins (3:1–4:25); the Sermon on the Mount (5:1–7:29); miracles and teaching (8:1–9:36); mission (9:37–11:1); judgment and encouragement (11:2–12:50); parables (13:1-53); rejection and miracles (13:54–16:12); Son of God, Son of Man (16:13–17:27); life in the kingdom (18:1-35); questions in Judea (19:1–20:34); Jesus enters Jerusalem (21:1–22:46); the final address (23:1–25:45); the trial and crucifixion of Jesus (26:1–27:66); and his resurrection and universal authority (28:1-20). Jones, principal of Wesley House, Cambridge, and general editor of the series, approaches Matthew's Gospel as a sharing of traditions about Jesus with Christian communities of different backgrounds, encouraging them to see the truth of their religion against a multi-racial, multi-faith background.

J. L. KELLY, *Conscientious Objections. Toward a Reconstruction of the Social and Political Philosophy of Jesus of Nazareth,* Toronto Studies in Theology 68 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 1994, $109.95) x and 458 pp. Bibliography. Indexed. LCN: 93-30971. ISBN: 0-7734-1935-7.

With the help of the Sermon on the Mount, this volume seeks to recast Jesus of Nazareth as a social and political philosopher, the most radical one who ever lived as well as the one who most consistently lived by the revolutionary doctrine of perfect or ideal means. It takes the form not of a formal treatise but rather of a series of exploratory essays and aphorisms that addresss issues in Christian ethics, especially the use of state-sanctioned violence. Thus it treats pacifism and the state, the limits of legal obligation, militerrorism, the divine constitution, justice as forgiveness, the state as protection racket, a theological metaphysic of pacifism, the epistemology and moral psychology of pacifism, veiled violence, sexuality and the harmonious social order, and perfection.

W. G. KÜMMEL, *Vierzig Jahre Jesusforschung (1950-1990),* ed. H. Merklein, Bonner Biblische Beiträge 91 (Weinheim: Beltz Athenäum, 1994, DM 168) x and 706 pp. Bibliographies. Indexed. ISBN: 3-89547-011-2.

An earlier edition of this collection of Kümmel's surveys of Jesus-research published in *Theologische Rundschau* appeared under the title *Dreissig Jahre Jesusforschung (1950-1980)* [*NTA* 30, pp. 230-231]. This expanded and updated edition includes five surveys on Jesus research since 1981: history of research and methodology [§ 33-93], comprehensive treatments [§ 33-1081], Jesus' teaching [§ 34-1090], parables [§ 35-1120], and Jesus' personal claim as well as his trial and death [§ 36-674].

G. LÜDEMANN, *The Resurrection of Jesus. History, Experience, Theology* (Minneapolis, MN: Fortress, 1994, paper $17) viii and 263 pp. Indexed. ISBN: 0-8006-2722-6.

The English version of *Die Auferstehung Jesu. Historie, Erfahrung, Theologie* [*NTA* 38, p. 463], this volume poses as its main aim to investigate the historical truth of the resurrection—honestly and regardless of other factors. After discussing the need for further work on Jesus' resurrection, and surveying and classifying the resurrection texts in early Christianity, it provides individual analyses of the texts (1 Cor 15:1-11; Mk 16:1-8; Mt 27:62–28:20; Lk

24:1-53; Jn 20–21), considers the history and nature of early Christian belief in the resurrection, and reflects on the resurrection faith of the earliest community and ourselves (or, can we still be Christians?). Lüdemann is the author of *Early Christianity according to the Traditions in Acts* (1989) and *Opposition to Paul in Jewish Christianity* (1989).

F. MANNS, *Jésus fils de David. Les Évangiles, leur contexte juif, et les Pères de l'Église* (Paris—Montreal: Médiaspaul, 1994, paper 115 F) 194 pp. ISBN: 2-7122-0476-X (France), 2-89420-039-0 (Canada).

The meditations on Jesus' life in this volume are presented with particular attention to his Jewish context and with reference to the patristic exegesis of Scripture. They deal with the infancy Gospels (genealogies, annunciations, how the Messiah grew up), the Galilean spring-time (first indications, the messenger appears, a new message, more than a prophet, in a universe of signs, from the letter to the spirit), and the ascent to Jerusalem (a mystery beneath the signs, toward Golgotha, beyond death). Manns is professor at the Studium Biblicum Franciscanum in Jerusalem.

J. MATEOS AND F. CAMACHO, *Marcos. Texto y Comentario* (Córdoba: Ediciones El Almendro—Fundación Épsilon, 1994) 285 pp. ISBN: 84-8005-018-7.

After a four-page general introduction to Mark's Gospel, this volume presents a new Spanish translation of the entire Gospel and a brief commentary according to the following general outline: title (1:1), preparation (1:2-13), the proclamation of the kingdom (1:14-15), the first period of Jesus' activity (1:16–8:26), etc. The authors are also collaborating on a major commentary entitled *El evangelio de Marcos. Análisis lingüístico y comentario exegético.*

S. MCCORMICK, *Behold the Man. Re-reading Gospels, Re-humanizing Jesus* (New York: Continuum, 1994, $19.95) 216 pp. Bibliography. Indexed. LCN: 94-21308. ISBN: 0-8264-0680-7.

McCormick, professor of religious studies at Hastings College in Nebraska, seeks to set Jesus' verifiable humanity as the Gospels present it against popular notions of his divinity on the basis of knowledge now available through historical and literary scholarship. In particular, he examines five debatable ideas about Jesus that remove him from the rest of humankind: Jesus was conceived and born of a virgin; he had special, suprahuman knowledge; he thought of himself as sinless; he was able to perform miracles at will; and he was, like God, immortal.

J. P. MEIER, *A Marginal Jew. Rethinking the Historical Jesus.* Vol. 2, *Mentor, Message, and Miracles,* Anchor Bible Reference Library (New York—London: Doubleday, 1994, $35) xvi and 1118 pp., 2 maps, 2 charts. Indexed. LCN: 91-10538. ISBN: 0-385-46992-6.

The initial volume in this project was described in *NTA* 36, p. 266. This volume first deals with John the Baptist as Jesus' mentor: John without Jesus—the Baptist in his own rite, and Jesus with and without John. Then it treats Jesus' message concerning the kingdom of God: background, Jesus' proclamation of a future kingdom, and the kingdom already present. Finally it investigates Jesus' miracles: miracles and modern minds, miracles and ancient minds, the historicity of Jesus' miracles—the global question, Jesus' exorcisms, Jesus' healings, raising the dead, and the so-called nature miracles. Meier concludes that belief in Jesus as a prophet who was at the same time a miracle worker furnishes an important key to understanding who people thought Jesus was and perhaps even who he thought he was. A third volume is planned.

G. G. O'COLLINS, *The Resurrection of Jesus Christ: Some Contemporary Issues,* Père Marquette Lecture in Theology 24 (Milwaukee, WI: Marquette University Press, 1993, $10) v and 50 pp. ISBN: 0-87462-548-3.

Based on the 1993 Père Marquette Lecture at Marquette University, this booklet focuses on four issues related to the resurrection of Jesus: what the first Christians meant by their claim about Jesus' resurrection, how they came to know about and believe in him as risen from the dead, how the resurrection of the crucified Jesus brought the definitive revelation of the tripersonal God, and how we can legitimate Easter faith today. A twelve-page appendix discusses the resurrection as a divine act. O'Collins, professor of fundamental theology at the Gregorian University in Rome, is the author of *Jesus Risen* (1987) and *Interpreting the Resurrection* (1988).

W. L. PETERSEN, *Tatian's Diatessaron. Its Creation, Dissemination, Significance, and History in Scholarship,* Supplements to Vigiliae Christianae 25 (Leiden—New York—Cologne: Brill, 1994, 220 gld. or $125.75) xix and 555 pp. Bibliography. Indexed. LCN: 94-2883. ISBN: 90-04-09469-5.

After an examination of Gospel traditions in the 2nd century A.D., this volume introduces Tatian: witnesses concerning the Diatessaron and its attribution to Tatian, his biography, the effect of his theology on the Diatessaron, and his reasons for composing a Gospel harmony. Then it offers a description of the Diatessaronic witnesses along with a history of Diatessaronic studies from 546 to 1900, from 1900 to the 1930s, from the 1930s to 1951, and from 1951 to the present, respectively. It concludes with chapters on using the Diatessaron and on the present and future of Diatessaronic research. Also included are a catalogue of manuscripts of Diatessaronic witnesses and related works, and a stemma of the Diatessaronic tradition. Petersen is associate professor of NT and Christian origins at Pennsylvania State University.

R. A. PIPER (ED.), *The Gospel Behind the Gospels. Current Studies on Q,* Supplements to Novum Testamentum 75 (Leiden—New York—Cologne: Brill, 1995, 150 gld. or $85.75) xi and 411 pp. Indexed. LCN: 94-23349. ISBN: 90-04-09737-6.

The fifteen papers in this volume are by Piper on the direction of Q studies, C. M. Tuckett on the existence of Q, F. Neirynck on the minor agreements and Q, J. Lambrecht on the great commandment pericope and Q, D. Lührmann on Q as sayings of Jesus or logia, W. Cotter on a proposal for the apologetics of Q^2 (prestige, protection, and promise), M. Sato on wisdom statements in the sphere of prophecy, P. Hoffmann on the redaction of Q and the Son of Man, L. E. Vaage on Q and Cynicism (on comparison and social identity), R. Uro on what Q tells us about John the Baptist and the Jesus movement, J. M. Robinson on the Jesus of Q as liberation theologian, J. S. Kloppenborg on Jesus and the parables of Jesus in Q, B. H. McLean on *Gospel of Thomas* and Q, L. Schottroff on itinerant prophetesses (a feminist analysis of Q), and A. D. Jacobson on divided families and Christian origins.

S. PONGUTÁ H., *El Evangelio según San Juan. Cartas de San Juan. Una presentación,* Colección Cuadernos Bíblicos 7 (Caracas: Asociación Bíblica Salesiana, 1994, paper) xi and 200 pp. Bibliographies. ISBN: 980-345-027-1.

The first part of this volume (pp. 1-146) deals with the Fourth Gospel: the ancient tradition about John; the author; John and the Synoptics; historical tradition; unity and composition; possible influences on John's religious thought; motivations; latent problems; the date of its definitive composition; language, style, and text; and central points of Johannine theology. The second part (pp. 147-200) provides descriptions and observations on each of the Johannine epistles in turn. Pongutá is the author of *El es imagen de Dios invisible* (1992) and *El Evangelio de Dios* (1992).

J. E. POWELL, *The Evolution of the Gospel. A New Translation of the First Gospel with Commentary and Introductory Essay* (New Haven, CT—London: Yale University Press, 1994, $27.50) xxix and 224 pp. Indexed. LCN: 93-35985. ISBN: 0-300-05421-1.

Powell, a classical scholar and former British politician, contends that Matthew's Gospel in virtually the form we possess it was used by the writers of the Gospels of Mark and Luke, that an underlying text of Matthew's Gospel was severely reedited with theological and political intent, and that the resulting edition was afterwards recombined with the underlying text to produce the Gospel as it exists. After an eighteen-page introduction to these theses, he presents a fresh translation of Matthew's Gospel that seeks to represent typographically the process by which the book we possess came into existence. Then he presents a 171-page commentary on Matthew's Gospel that explains his translations and interpretations. He argues that Matthew's Gospel, though given the form of a consecutive narrative, is essentially a theological debate carried on by means of allegory on the question, Was Jesus the Son of God or a Davidic king?

B. Rapske, *The Book of Acts and Paul in Roman Custody,* The Book of Acts in Its First Century Setting 3 (Grand Rapids: Eerdmans, 1994, $37.50; Carlisle, UK: Paternoster) viii and 512 pp., 20 figs. Bibliography. Indexed. LCN: 94-34745. ISBN: 0-8028-2435-8 (E), 0-85364-565-5 (P).

The first two volumes in this project were described in *NTA* 38, p. 300 and 39, pp. 137-138. In this third volume, Rapske, senior pastor of Trinity Baptist Church in Vancouver, contends that Luke's descriptions of Paul's prison experiences in Acts can be placed in their 1st-century context of Roman custody, and that Luke was keenly aware of the practical and theological threat that imprisonment posed for Paul and addressed those difficulties. He first deals with the purposes and varieties of custody in the Roman world, the role of the magistrate in sending people into custody, and Paul's citizenship and status. Then he considers the Lukan accounts of Paul's trials at Philippi, Jerusalem, Caesarea, and Rome, respectively. Finally he treats various aspects of Paul's imprisonments according to Acts: the conditions of life in prison, Paul's custody in Rome, prison culture, the shame of bonds, the prisoner's life, Paul's helpers, the prisoner Paul's divine helper, and the ancient context and Luke's presentation of the missionary prisoner Paul.

J. E. Remsberg, *The Christ. A Critical Review and Analysis of the Evidence of His Existence* [1909] (Amherst, NY: Prometheus, 1994, $29.95) 437 pp. Indexed. LCN: 94-32833. ISBN: 0-87975-924-0.

Originally published in 1909, this volume argues that the divine, miracle-working Christ of traditional Christianity is a myth that was developed over many centuries by a community of believers and was heavily influenced by mythic elements of Greek, Roman, and Eastern religions. Remsburg, a free-thought lecturer of the late 19th and early 20th centuries, first treats the impossibility of Christ's real existence, the silence of contemporary writers, and the Christian evidence. Then he deals with Christ's infancy, ministry, crucifixion, resurrection, and character and teachings, respectively. Finally he discusses Christ as a myth and the sources of this myth.

C. Ricci, *Mary Magdalene and Many Others. Women who Followed Jesus,* trans. P. Burns (Minneapolis, MN: Fortress, 1994, paper $15) 237 pp., plate, table. Bibliography. Indexed. ISBN: 0-8006-2718-0.

After reflecting on the relative silence about women in the NT, this volume discusses a "text the exegetes forgot" (Lk 8:1-3), women and Jesus in the land of Galilee, a revealing trace (the group that traveled with Jesus according to Luke), Mary Magdalene and the women disciples, and women in the time of memory. The sixteen-page appendix provides a comparative table of references to women in the four Gospels in relation to physical presence, speeches by Jesus, and speeches by others. The Italian original appeared under the title *Maria di Magdala e le molte altre* (1991). Ricci, Italian president and co-president of St. Joan's International Alliance, contends that Jesus' relationship with women was truly radical in the context of his time, and that Mary Magdalene and "many others" were an essential component of the original Jesus movement and the early church.

W. H. Shepherd, *The Narrative Function of the Holy Spirit as a Character in Luke-Acts,* SBL Dissertation Series 147 (Atlanta: Scholars Press, 1994, cloth $34.95, paper $22.95) vii and 290 pp. Bibliography. LCN: 94-29596. ISBN: 0-7885-0019-8 (cloth), -0020-1 (paper).

Prepared as a doctoral dissertation under the direction of F. B. Craddock and presented to

Emory University in 1993, this volume applies contemporary literary-critical theories of character and characterization to the study of the Holy Spirit in Lk-Acts. After a 41-page introduction and a discussion of characterization in narrative theory, it examines the characterization of the Holy Spirit first in Luke's Gospel (1–2; 3:1-22; 4:1-15; 4:16-30; 10:1-24; 11:1-13; 12:1-12; 24:36-53) and then in Acts (1:1-11; 1:15-26; 2; 4:1-31; etc.). Shepherd concludes that the characterization of the Holy Spirit in Lk-Acts is an indirect characterization of God.

J. SUGGIT, *The Sign of Life. Studies in the fourth gospel and the liturgy of the church* (Pietermaritzburg: Cluster, 1993, paper R24) xii and 194 pp. Bibliography. Indexed. ISBN: 0-9583807-1-6.

Suggit attempts to show that the allusions to baptism and the Eucharist were in John's Gospel from the start and would have been appreciated by the community for which John wrote, just as they can be appreciated by today's reader or hearer. After a prologue entitled "the sign of life," he deals with the liturgical character of the Fourth Gospel, the sign of greater things to come (Jn 2:1-11) [see § 33-204], the new creation (3), Jesus as the bread of life (6), Jesus as the giver of sight and life (9 and 11), the night before the passion [see § 31-195], the passion narrative, and Jesus as the sign of life [see § 21-454]. Archbishop D. Tutu has supplied a three-page foreword.

M. M. THOMPSON, *The Incarnate Word. Perspectives on Jesus in the Fourth Gospel* (Peabody, MA: Hendrickson, 1993, paper $9.95) viii and 168 pp. Bibliography. Indexed. ISBN: 1-56563-025-4.

This work was originally entitled *The Humanity of Jesus in the Fourth Gospel* and was published in 1988 by Fortress Press [*NTA* 33, 114]. Its four major chapters concern the origins of Jesus; incarnation and flesh; signs, seeing, and faith; and the death of Jesus. Thompson is associate professor of NT interpretation at Fuller Theological Seminary in Pasadena, CA.

P. VAN LINDEN, *El Evangelio de San Marcos,* trans. R. M. Icaza, Comentario Bíblico de Collegeville, Nuevo Testamento 2 (Collegeville, MN: Liturgical Press, 1994, paper $3.95) 95 pp., map. Illustrated. LCN: 94-10643. ISBN: 0-8146-1761-1.

The Spanish version of the exposition of Mark's Gospel included in the Collegeville Bible Commentary fascicles [*NTA* 28, p. 77; see also 33, pp. 375-376].

J. WENHAM, *Christ and the Bible* (3rd ed.; Grand Rapids: Baker, 1994, paper $10.99) 222 pp. Indexed. LCN: 93-46090. ISBN: 0-8010-9733-9.

The third edition of a work described in *NTA* 18, p. 104, this volume tries to show what Christ's view of Scripture was, why we should regard his view as authoritative, and what books and texts should be regarded as Scripture. It deals with Jesus' view of the OT (with an additional note on radical criticism of the Gospels), the authority of Jesus as a teacher, objections to the claims of Jesus (with an additional note on extrabiblical traditions), the NT writers and the OT, Jesus and the NT, the extent of the canon, and the reliability of the Bible text. Wenham argues that Jesus regarded Scripture as historically accurate, authoritative, the standard for ethics, and the verbally inspired revelation of God.

G. WENZELMANN, *Nachfolge und Gemeinschaft. Eine theologische Grundlegung des kommunitären Lebens,* Calwer Theologische Monographien 21 (Stuttgart: Calwer, 1994, paper DM 78) 304 pp. Bibliography. ISBN: 3-7668-3286-7.

Part of a doctoral dissertation directed by A. Peters and M. Seitz and presented in 1991 to the theological faculty at the University of Erlangen-Nürnberg, this volume first investigates dimensions of discipleship in the situation of the earthly Jesus: Elijah's call of Elisha (1 Kgs 19:19-21) as an OT model, Jesus' call of his disciples, call and discipleship, conditions of discipleship, the mandate, local sympathizers and wandering charismatics, and discipleship after Easter. Then it explores the consequences of the NT concept of discipleship for communitarian life in the church: call, conditions, and mandate.

W. WEREN, *Matteüs, Belichting van het bijbelboek* (s'Hertogenbosch: Katholieke Bijbelstichting, 1994, paper; Bruges: Tabor) 255 pp. ISBN: 90-6173-841-5 (KB), 90-6597-070-3 (T).

After a ten-page introduction to Matthew's Gospel, this volume presents an exposition of the Gospel according to the following outline: prologue and program (1:1–4:11); Jesus' need to work in Galilee (4:12-17); the start of Jesus' activity in Galilee (4:18–11:1); taking stock in between times (11:2-30); the continuation of Jesus' activity in Galilee (12:1–16:12); Jesus' journey to Jerusalem (16:13–20:34); Jesus' activity in Jerusalem (21:1–25:46); and Jesus' suffering, death, and resurrection (26:1–28:20). Weren is the author of *Intertextualiteit en bijbel* (1993).

A. E. ZANNONI (ED.), *Jews & Christians speak of Jesus* (Minneapolis, MN: Fortress, 1994, paper $12) xiv and 191 pp. Indexed. LCN: 94-18410. ISBN: 0-8006-2804-7.

Prepared for conferences held in 1993 at the Center for Jewish-Christian Learning at the University of St. Thomas in St. Paul, MN, the eight papers in this volume are by S. J. D. Cohen on Judaism at the time of Jesus, A. J. Saldarini on pluralism of practice and belief in 1st-century Judaism, L. H. Schiffman on the Jewishness of Jesus and commandments concerning interpersonal relations, E. P. Sanders on Jesus and the "first table" of the Jewish Law, P. Fredriksen on Paul's contribution to the development of Christology, J. R. Donahue on the trial of Jesus (from crucified Messiah to risen Christ), A. F. Segal on the question of "from Christ to God" from a Jewish perspective, and M. K. Hellwig on this question from a Christian perspective.

J. ZMIJEWSKI, *Die Apostelgeschichte,* Regensburger Neues Testament (Regensburg: Pustet, 1994, DM 98) 971 pp. Bibliography. Indexed. ISBN: 3-7917-1421-X.

Replacing the commentary on Acts by A. Wikenhauser (1938; 4th ed., 1961) in the series, this volume first presents a twenty-one page introduction to Acts: author, time and place of composition, literary genre, unity with Luke's Gospel, tradition and reworking, framework and structure, history and preaching, and so forth. Then it provides for each pericope an analysis (literary, form, tradition, redaction, and historical criticisms), a verse-by-verse exegesis, and reflections on theological and paraenetic significance. After dealing with the constitution of the post-Easter circle of witnesses (1:1-26), it traces the path of witness to Christ in the apostolic period: Jerusalem and Judea (2:1–8:3), Samaria and the coastal area (8:4–11:18), and the formation of the first Hellenistic-Christian communities outside of Palestine with Antioch as the advance post (11:19–15:35). Then it traces the path of witness to Christ in the postapostolic period through the Gentile world to Rome: the spread of witness to Christ through Paul in Europe and Asia (15:36–19:20), and Paul's imprisonment in Rome (19:21–28:31). Also included are twenty-three excursuses interspersed throughout the commentary (on the ascension of Christ, apostolate and witness in Luke's perspective, speaking in tongues, etc.), and an appendix on the chronology of Paul's life and activity. Zmijewski teaches NT on the theological faculty at Fulda.

EPISTLES—REVELATION

J.-N. ALETTI, *Lettera ai Colossesi. Introduzione, versione, commento,* trans. R. Torti, Scritti delle origini cristiane 12 (Bologna: Dehoniane, 1994, paper 30,000 L) 266 pp., 2 tables. Bibliography. ISBN: 88-10-20612-6.

The Italian version of the introduction to, translation of, and commentary on the letter to the Colossians published in French as *Saint Paul: Épître aux Colossiens* [*NTA* 38, p. 126].

R. BANKS, *Paul's Idea of Community* (rev. ed.; Peabody, MA: Hendrickson, 1994, paper $9.95) xiii and 233 pp. Bibliography. Indexed. LCN: 94-30999. ISBN: 1-56563-050-5.

The first edition of this investigation of Paul's idea of community was described in *NTA* 25, p. 92. Banks, now professor of the ministry of the laity at Fuller Theological Seminary in Pasadena, CA, observes that this second edition is the result of a thoroughgoing revision in which only a few paragraphs remain untouched. He deals with the social and religious setting, the arrival of radical freedom, church as household gathering and as heavenly reality, the community as a loving family and as a functional body, intellectual elements in growth, physical expressions of fellowship, and so forth.

C. K. BARRETT, *Paul. An Introduction to His Thought* (Louisville, KY: Westminster/Knox, 1994, paper $12.99) xii and 180 pp. Bibliography. Indexed. LCN: 94-1153. ISBN: 0-664-25541-8.

Barrett, emeritus professor of divinity at Durham University and author of many books on Paul's writings, discusses the development and content of Paul's teaching in three chapters: Paul and his career, Paul's controversies, and Paul's theology (the reign of evil, law and covenant, grace and righteousness, Christ crucified, the church, the Holy Spirit and ethics). Then he treats the sequel to Pauline theology (the Deuteropaulines), and Pauline theology today. He concludes that *solus Christus* is the substance of Paul's theology and justification by faith is its cutting edge.

W. A. BEARDSLEE, *First Corinthians. A Commentary for Today* (St. Louis, MO: Chalice, 1994, paper $14.99) viii and 168 pp. Bibliography. Indexed. LCN: 94-27009. ISBN: 0-8272-1018-3.

After a seventeen-page introduction to 1 Corinthians, this volume presents an exposition according to the following general outline: introduction—greeting and thanksgiving (1:1-9); the "body" of the letter—divisions in the church and wisdom misunderstood (1:10–4:21); first main section of "specific issues"—questions of personal behavior in the community (5:1–11:1); second main section of "specific issues"—issues in the conduct of worship (11:2–14:40); third main section of "specific issues"—the resurrection (15:1-58); and the collection, travel plans, exhortations, and greetings (16:1-24). Beardslee is director of the Process and Faith Program in Claremont, CA, and professor of religion emeritus at Emory University.

H. D. BETZ, *Paulinische Studien. Gesammelte Aufsätze III* (Tübingen: Mohr-Siebeck, 1994, DM 148) ix and 327 pp. Indexed. ISBN: 3-16-146204-1.

The twelve papers in this collection concern a Christ-aretalogy in 2 Cor 12:7-10 [§ 14-943]; 2 Cor 6:14–7:1 as an anti-Pauline fragment [§ 17-1051]; Spirit, freedom, and Law—Paul's message to the Galatian churches [§§ 19-220, 670]; the literary composition and function of Paul's letter to the Galatians [§ 20-197]; Paul's letter to the Galatians as a document of early Christian apologetics (1976); Paul's concept of freedom in the context of Hellenistic discussions about possibilities of human freedom [§ 22-468]; the problem of rhetoric and theology according to Paul (1986); Paul in the Mani-biography (1986); the foundation of Christian ethics according to Rom 12:1-2 [§ 33-262]; Christianity as religion—Paul's attempt at definition in Romans [§ 36-277]; transferring a ritual—Paul's interpretation of baptism in Romans 6 (1994); and Paul's ideas about the origins of Christianity. Two other collections of Betz's papers are entitled *Hellenismus und Urchristentum* (1990) and *Synoptische Studien* (1992).

R. BIERINGER AND J. LAMBRECHT, *Studies on 2 Corinthians,* Bibliotheca Ephemeridum Theologicarum Lovaniensium 112 (Leuven: Leuven University Press—Peeters, 1994, paper 3,000 BFr) xix and 632 pp. Bibliography. Indexed. ISBN: 90-6186-612-X (LUP), 90-6831-612-5 (P).

After a 64-page bibliography of books and articles on 2 Corinthians, this volume presents five essays by Bieringer on 2 Corinthians: partition-hypotheses; the letter as an original unity; arguments for its unity from literary criticism and content; Paul's opponents; and Paul's divine jealousy—the apostle and his communities in relationship [§ 36-1394]. Then there are fourteen articles by Lambrecht and Bieringer on selected passages in 2 Corinthians. Lambrecht deals with structure and line of thought in 2:14–4:6 [§ 28-621]; transformation in 3:18 [§ 28-230]; the νέκρωσις of Jesus—ministry and suffering in 4:7-15 (1986); the eschatological outlook in 4:7-15 (1994); life swallowing up what is mortal according to 2 Cor 5:4c (1982); "reconcile yourselves . . ." according to 5:11-21 (1989); the favorable time—6:2a in its context (1989); a plea for the authenticity of 6:14–7:1 (1978); to die together and to live together according to 7:3 [§ 21-511]; and philological and exegetical matters in 13:4 [§ 30-734]. Bieringer treats Paul's understanding of διακονία in 5:18; 5:19a and the reconciliation of the world [§ 33-273]; sin and God's righteousness in 5:21; and 6:14–7:1 in the context of the whole letter.

H. Boers, *The Justification of the Gentiles. Paul's Letters to the Galatians and Romans* (Peabody, MA: Hendrickson, 1994, $24.95) xvii and 334 pp., frontispiece. Bibliography. Indexed. LCN: 93-47042. ISBN: 0-56563-011-4.

Boers, professor of NT at Candler School of Theology at Emory University in Atlanta, uses the methodological complex of text-linguistics, structuralism, and semiotics to grasp more fully what Paul meant in Galatians and Romans. After explaining his methodological perspective, he investigates the macrostructures of Galatians and Romans first separately and then together. Then he discusses the semantic deep-structure of Paul's thought with reference to Paul's system of values and Paul's micro-universe. Boers contends that Paul's fundamental concern in Galatians and Romans was the opposition between justification through works of the Law (signifying the limitation of salvation to the circumcised or the Jews) and justification by faith (signifying that salvation was for all, uncircumcised and circumcised). He also argues that at all levels of Paul's thought there is complete coherence between his negation of justification through works of the Law (Galatians, Rom 3:21–4:25) and his positive statements concerning justification through works of the Law in Romans 2. Four appendixes are included.

J. Botha, *Subject to Whose Authority? Multiple Readings of Romans 13,* Emory Studies in Early Christianity 4 (Atlanta: Scholars Press, 1994, $39.95) xiv and 261 pp. Bibliography. Indexed. LCN: 93-39944. ISBN: 1-55540-922-9.

Based on a doctoral dissertation directed by B. Lategan and presented in 1992 to the University of Stellenbosch in South Africa, this volume presents readings of the famous "church-state" text in Rom 13:1-7 from four different methodological perspectives: linguistics, literary criticism, rhetorical criticism, and social-scientific criticism. Each chapter follows the same basic outline: introduction to the methodological perspective, a historical overview of its impact on NT study, and a reading of Rom 13:1-7. Botha concludes that a responsible and serious reading of Rom 13:1-7 must take place before any study of the possible extrinsic relations (or ethical inferences drawn from this text) can be undertaken with confidence.

D. Boyarin, *A Radical Jew. Paul and the Politics of Identity,* Contraversions 1 (Berkeley—Los Angeles—London: University of California Press, 1994, $35) xi and 366 pp. Bibliography. Indexed. LCN: 93-36269. ISBN: 0-520-08592-2.

Boyarin, professor of talmudic culture at the University of California in Berkeley and author of *Intertextuality and the Reading of Midrash* (1990) and *Carnal Israel* (1993), describes his work as a cultural study of particular texts and issues in the Pauline corpus (especially Galatians) that concern gender and ethnicity. He regards Paul in his extremity and marginality as paradigmatic of "the Jew" and as representing the interface between "Jew" as a self-identical essence and "Jew" as a construction constantly being remade. The ten chapters in his presentation concern circumcision, allegory, and universal "man"; what was wrong with Judaism? (the cultural politics of Pauline scholarship); the spirit and the flesh (Paul's political anthropology); Moses' veil (or, the Jewish letter, the Christian spirit); circumcision and revelation (or, the politics of the spirit); whether Paul was an "anti-Semite"; brides of Christ (Jewishness and the Pauline origins of Christian sexual renunciation); "there is no male and female" (Galatians and gender trouble); Paul, the "Jewish problem," and the "woman question"; and answering the mail (toward a radical Jewishness).

A. CHESTER AND R. P. MARTIN, *The Theology of the Letters of James, Peter, and Jude,* New Testament Theology (Cambridge, UK—New York: Cambridge University Press, 1994, cloth $44.95, paper $15.95) xii and 189 pp. Bibliography. Indexed. LCN: 93-33910. ISBN: 0-521-35631-8 (cloth), -35659-8 (paper).

In the first part of this volume (pp. 1-62) Chester, lecturer in divinity at the University of Cambridge, deals with the letter of James: what kind of writing it is and the context in which it was written, its theological content and distinctiveness, relation to Paul's writings and other NT books, and continuing theological significance. In the second part (pp. 63-163) Martin, professor of biblical studies at the University of Sheffield, deals with the literary character, historical settings, and theologies of Jude, 1 Peter, and 2 Peter, respectively.

N. ELLIOTT, *Liberating Paul. The Justice of God and the Politics of the Apostle,* Bible and Liberation (Maryknoll, NY: Orbis, 1994, paper $18.95) xi and 308 pp. Indexed. LCN: 94-3540. ISBN: 0-88344-981-1.

Elliott, who teaches at the College of St. Catherine in St. Paul, MN, and is the author of *The Rhetoric of Romans* (1990), writes especially for those who have found Paul a stumbling block in their attempt to follow Jesus on the way of justice and peace. He first examines the many Pauline texts that have been interpreted to support oppression or maintain the status quo: Paul in the service of death, the canonical betrayal of Paul, and the mystification of the apostle Paul. Then he applies the "political key" of the cross to the interpretation of Paul: Paul and the violence of the cross, the apocalypse of the crucified Messiah, and apostolic praxis—living out the dying of Jesus. He concludes that once we understand the world of privilege in which Paul moved as the world to which he spoke on behalf of the poor, we may discover ourselves in his letters.

E. D. FREED, *The Apostle Paul, Christian Jew. Faithfulness and Law* (Lanham, MD—New York—London: University Press of America, 1994, cloth $49.50, paper $32.50) xv and 256 pp. Bibliography. Indexed. LCN: 93-43078. ISBN: 0-8191-9425-5 (cloth), -9426-3 (paper).

Freed, author of *The New Testament. A Critical Introduction* (1986; rev. ed., 1991), contends that Paul remained a Jew even after becoming a Christian, and seeks to present as clearly as possible Paul's ideas on justification by faithfulness, grace, the Law, and the relation of those ideas to his understanding of Christian life and ultimate salvation. After discussing Paul's letters as a whole and the relation between the Jesus movement and Paul's special religious experience, he considers Paul's basic ideas, the background of Paul's ideas, Paul and the Jewish people (according to 1 Thessalonians, 1–2 Corinthians, Galatians, and Romans), faithfulness and believing (according to Galatians, Romans, and Philippians), Christian converts as new creations, justification and salvation for converts, and Paul's understanding of the Law.

P. D. GARDNER, *The Gifts of God and the Authentication of a Christian. An Exegetical Study of 1 Corinthians 8-11:1* (Lanham, MD—New York—London: University Press of America, 1994, $36.50) xii and 217 pp. Bibliography. LCN: 94-17884. ISBN: 0-8191-9519-7.

Based on a doctoral dissertation directed by M. D. Hooker at Cambridge University, this investigation of 1 Corinthians 8–10 seeks to portray the logical progression of Paul's argument, to show how γνῶσις and ἀγάπη are linked to the discussion of meat, to establish the literary integrity of the passage, and to clarify the nature of the underlying religious problem that Paul faced in Corinth. The main part of the book provides exegetical analyses of 1 Corinthians 8–10 according to the following outline: the person who is loved by God (8), for the sake of the gospel (9), and let him who thinks he stands take heed (10). Gardner concludes that in this passage Paul was confronting a situation in the Corinthian church in which the gift of the Spirit called γνῶσις was regarded by the "strong" as an authenticator of their secure status in the covenant community and was demonstrated by their eating idol meat in an idol's temple.

T. W. GILLESPIE, *The First Theologians. A Study in Early Christian Prophecy* (Grand Rapids: Eerdmans, 1994, $24.99) xiv and 286 pp. Bibliography. Indexed. LCN: 94-34746. ISBN: 0-8028-3721-2.

The revision of a doctoral dissertation directed by J. M. Robinson and H. D. Betz and presented in 1971 to the Claremont Graduate School in California, this investigation of the relation between prophecy and kerygma in early Christianity argues that, according to Paul, the early Christian prophets were interpreting theologically the inherent implications of the kerygma when they were prophesying. After placing this study in the context of previous scholarship, the volume deals with prophecy and gospel (1 Thess 5:20 and Rom 12:6), prophecy and confession (1 Cor 12:1-3), prophecy and spirit (1 Cor 12:4-31a), prophecy and tongues (1 Cor 14:1-40), prophecy and wisdom (1 Cor 2:6-16), and prophecy and kerygma (1 Cor 15:1-51). Gillespie is professor of NT and president of Princeton Theological Seminary.

Gospel in Paul. Studies on Corinthians, Galatians and Romans for Richard N. Longenecker, ed. L. A. Jervis and P. Richardson, JSNT Supplement Series 108 (Sheffield, UK: Sheffield Academic Press, 1994, £40 or $60) 412 pp. Bibliography. Indexed. ISBN: 1-85075-505-1.

The sixteen articles in this volume have been prepared to honor Professor Longenecker on the occasion of his 65th birthday. After Jervis's essay on Longenecker's understanding of Paul's gospel, there are papers by J. C. Hurd on good news and the integrity of 1 Corinthians; M. M. Mitchell on rhetorical shorthand in Pauline argumentation (the functions of "the gospel" in the Corinthian correspondence); Richardson on temples, altars, and living from the gospel (1 Cor 9:12b-18); G. D. Fee on "another gospel which you did not embrace" (2 Cor 11:4 and the theology of 1 and 2 Corinthians); L. L. Belleville on gospel and kerygma in 2 Corinthians; T. L. Donaldson on "the gospel that I proclaim among the Gentiles" (Gal 2:2)—universalistic or Israel-centered; G. W. Hansen on Galatians as a paradigm of the apocalypse (the gospel in the light of epistolary analysis); F. W. Hughes on the gospel and its rhetoric in Galatians; N. T. Wright on gospel and theology in Galatians; R. Jewett on gospel and commensality (social and theological implications of Gal 2:14); S. Mason on "for I am not ashamed of the gospel" (Rom 1:16)—the gospel and the first readers of Romans; K. Snodgrass on the gospel in Romans (a theology of revelation); D. A. Campbell on determining the gospel through rhetorical analysis in Paul's letter to the Roman Christians; J. A. D. Weima on preaching the gospel in Rome (a study of the epistolary framework of Romans); and J. D. G. Dunn on how new Paul's gospel was (the problem of continuity and discontinuity). Also included are an open letter and a preface by the editors, as well as Longenecker's *curriculum vitae* and bibliography.

J. H. GREENLEE, *An Exegetical Summary of James* (Dallas: Summer Institute of Linguistics, 1993, paper $10) 235 pp. LCN: 93-85900. ISBN: 0-88312-622-2.

Designed to help translators to understand the NT text and to communicate its message, this volume presents for each verse in the letter of James a semi-literal translation, lexical information, and exegetical questions along with a summary of how various commentators (e.g. B. Reicke, M. Dibelius, S. Laws, J. H. Ropes, J. B. Mayor, C. L. Mitton, J. B. Adamson, P. H. Davids, D. J. Moo, R. P. Martin) have handled the exegetical problems. Greenlee is also the author of *An Exegetical Summary of Philippians* (1992).

W. Haubeck and H. von Siebenthal, *Neuer sprachlicher Schlüssel zum griechischen Neuen Testament.* Band 2, *Römer bis Offenbarung* (Giessen: Brunnen, 1994, DM 49) xxxiv and 507 pp. Bibliography. ISBN: 3-7655-9392-3.

Standing in the tradition of F. Rienecker's *Sprachliche Schlüssel* (first published in 1938), this volume seeks to help readers and translators to understand better the grammar and syntax of the text of the Greek NT (Nestle-Aland, 27th edition). In this new version von Siebenthal had primary responsibility for the Synoptic Gospels, Acts, Hebrews, and the Johannine letters, while Haubeck had primary responsibility for John's Gospel, the Pauline letters, the other catholic epistles, and Revelation. After an introduction and a list of Greek words that occur forty or more times in the NT, this volume provides philological analyses of all the NT books from Paul's letter to the Romans to the book of Revelation. Also included is a 92-page grammatical appendix. The volume on the Gospels and Acts will appear soon. Haubeck is Dozent for NT exegesis and Greek at the Theologische Seminar Ewersbach in Dietzhölztal/Hessen, and von Sibenthal is Dozent for biblical languages and textual research at the Freie Theologische Akademie in Giessen.

C. Heil, *Die Ablehnung der Speisegebote durch Paulus. Zur Frage nach der Stellung des Apostels zum Gesetz,* Bonner Biblische Beiträge 96 (Weinheim: Beltz Athenäum, 1994, DM 118) xv and 386 pp. Bibliography. Indexed. ISBN: 3-89547-062-7.

The revised version of a doctoral dissertation directed by H. Merklein and presented in 1993 to the Catholic theological faculty at the University of Bonn, this investigation of Paul's rejection of the Jewish food laws first delineates the issues to be studied and the methodology to be followed in the context of Pauline research. Next it considers what food laws existed in Judaism in Paul's time from an examination of the relevant OT and early Jewish texts (pre-Maccabean, Maccabean, Qumran, etc.) as well as NT texts about John the Baptist and Jesus. Then it focuses on the pertinent texts in Paul's letters (Gal 2:11-21; 1 Cor 5:11; 8:1–11:1; Rom 14:1–15:7; with excursuses on 2 Cor 6:14–7:1 and post-Pauline approaches to the issue) and places them in the context of Paul's overall approach to the Law. Heil concludes that Paul rejected the Jewish food laws out of the conviction that the purpose of the food laws (the purity and holiness of the individual and of the community) had been realized through the death of Christ.

O. Hofius, *Paulusstudien,* Wissenschaftliche Untersuchungen zum Neuen Testament 51 (2nd ed.; Tübingen: Mohr-Siebeck, 1994, paper DM 59) vii and 321 pp. Indexed. ISBN: 3-16-146265-3.

The revised edition of the collection of twelve articles by Hofius on central themes in Pauline theology and exegetical problems in Paul's letters that was described in *NTA* 34, pp. 392-393.

R. Kirchhoff, *Die Sünde gegen den eigenen Leib. Studien zu πόρνη und πορνεία in 1Kor 6,12-20 und dem sozio-kulturellen Kontext der paulinischen Adressaten,* Studien zur Umwelt des Neuen Testaments 18 (Göttingen: Vandenhoeck & Ruprecht, 1994, DM 74) 227 pp. Bibliography. Indexed. ISBN: 3-525-53372-1.

Prepared as a doctoral dissertation under the direction of C. Burchard and accepted in 1993 by the theological faculty of the University of Heidelberg, this investigation of Paul's advice in 1 Cor 6:12-20 first considers the semantic and social-historical background of the term πόρνη. Then it seeks to identify those whom Paul addressed, with particular attention to their social and theological profile and to their behavior. Finally it examines the arguments that Paul presented to the Christian men of Corinth in 1 Cor 6:12-20, with special attention to the terms πόρνη, πορνεία, and σῶμα. Kirchhoff concludes that in 1 Cor 6:12-20 Paul was instructing lower-class Christians about the illegality of non-marital sexual intercourse with prostitutes.

J. LAMBRECHT, *Pauline Studies,* Bibliotheca Ephemeridum Theologicarum Lovaniensium 115 (Leuven: Leuven University Press—Peeters, 1994, paper 2,500 BFr) xiv and 465 pp. Bibliographies. Indexed. ISBN: 90-6186-623-5 (LUP), 90-6831-622-2 (P).

The twenty-four Pauline studies included in this collection concern the figure of Abraham in Paul's writings (1979); why boasting is excluded according to Rom 3:27 and 4:2 [§ 30-1181]; Israel's future according to Romans 9–11 (1989); Paul's lack of logic in Rom 9:1-13; Paul's attitude toward the Jewish spiritual heritage [§ 25-952]; the most eminent way according to 1 Corinthians 13; the line of thought in 1 Cor 15:1-11 [§ 36-1428]; Paul's christological use of Scripture in 1 Cor 15:20-28 [§ 27-651]; structure and line of thought in 1 Cor 15:23-28 [§ 34-1292]; Christ the universal savior according to 1 and 2 Corinthians; unity and diversity in Galatians 1–2 (1989); the line of thought in Gal 2:14b-21 [§ 23-575]; once again Gal 2:17-18 and 3:21 [§ 32-268]; transgressor by nullifying God's grace according to Gal 2:18-21 [§ 36-312]; Paul's understanding of the Law (1986); curse and blessing in Gal 3:10-14 [§ 36-866]; the universalistic will of God and the true gospel in Galatians; our commonwealth in heaven according to Philippians [§ 30-1214]; thanksgiving in 1 Thessalonians 1–3 (1990); a call to witness by all—evangelization in 1 Thessalonians (1991); unreal conditions in Paul's letters [§ 32-224]; Paul's farewell-address at Miletus according to Acts 20:17-38 (1979); Christ as king [§ 28-1024]; and "to meet the Lord"—Scripture about life after death (1990). Some of the articles contain additional notes. Except for two essays in German and two in French all appear in English (some are translations from Dutch).

J. B. LIGHTFOOT, *Philippians* [1868], Crossway Classic Commentaries (rev. ed.; Wheaton, IL—Nottingham, UK: Crossway, 1994, paper $10.99) 192 pp. LCN: 94-18837. ISBN: 0-89107-800-2 (USA), 1-85684-113-8 (UK).

This edition of Lightfoot's commentary on Philippians (1868; rev. ed., 1913) consists of five introductory sections (Paul in Rome, the order of Paul's captivity letters, the church of Philippi, the character and content of the letter, its genuineness), commentary on individual verses in Paul's letter, revised text/translation of the letter, and seven extended notes on particularly important topics. In this edition the New International Version replaces the Greek text, and some minor changes have been made in the wording of the commentary to make it more up-to-date and accessible. In a two-page introduction A. E. McGrath observes that Lightfoot's commentary on Philippians is especially remembered because it illustrates his love for Paul, concern for issues of Christian living, and great clarity in exposition.

D. LITFIN, *St. Paul's Theology of Proclamation. 1 Corinthians 1–4 and Greco-Roman rhetoric,* Society for New Testament Studies Monograph Series 79 (Cambridge, UK—New York: Cambridge University Press, 1994, $59.95) xiii and 302 pp. Bibliography. Indexed. LCN: 93-10222. ISBN: 0-521-45178-7.

Prepared as a doctoral dissertation under the direction of A. Harvey and M. Winterbottom at Oxford University, this volume first explores the rhetorical background of 1 Corinthians 1–4: the beginnings of rhetoric (Athens, the handbooks, and the Sophists); the art comes of age (Plato, Isocrates, and Aristotle); rhetoric at its best (Cicero and Quintilian); and the state of the art (rhetoric during the 1st century). Then it uses the rhetorical material to illuminate the problems that Paul faced in Corinth and his responses to them as recorded in 1 Corinthians 1–4: Paul, rhetoric, and the city of Corinth; 1 Corinthians 1–4 (general considerations); Paul and his preaching in Corinth (the background of the text); the central passage (1:17–2:5); and the argument concluded (2:6–4:21). Litfin determines that the most appropriate backdrop against which to view Paul's statements about his *modus operandi* as a preacher in 1 Cor 1:17–2:5 is that broad and persuasive rhetorical tradition that played such an important role in 1st-century society. Litfin is the president of Wheaton College in Wheaton, IL.

H. Löhr, *Umkehr und Sünde im Hebräerbrief,* Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 73 (Berlin—New York: de Gruyter, 1994, DM 168) ix and 375 pp. Bibliography. Indexed. ISBN: 3-11-014202-3.

The slightly revised version of a doctoral dissertation directed by E. Grässer and presented in 1993 to the Evangelical theological faculty at Bonn, this volume first explores the understanding of "sin" in Hebrews with reference to the term ἁμαρτία (number, cultic framework, its removal, metaphorical representations, whether there are two kinds of sin) and to its place in the hortatory sections of Hebrews (2:1-4; 3:7–4:11; 6:9-12; etc.). Then it examines the theme of "repentance" with reference to the meaning of the term μετάνοια in Hebrews and to its relation to other themes and its place in the λόγος τῆς παρακλήσεως as a whole.

G. Marconi, *Omelie e catechesi cristiane nel I secolo,* La Bibbia nella storia 13 (Bologna: Dehoniane, 1994, paper 22,000 L) 189 pp. Bibliographies. Indexed. ISBN: 88-10-40259-6.

This volume examines five NT homilies that have been transmitted in epistolary form: Hebrews, James, 1 Peter, Jude, and 2 Peter. For each text there is a discussion of introductory matters (literary genre, author, date and place, addressees, etc.) as well as a theological analysis presented either according to the outline of the writing or in a thematic manner. Marconi is the author of *La lettera di Giacomo* (1990).

D. Neufeld, *Reconceiving Texts as Speech-Acts. An Analysis of 1 John,* Biblical Interpretation 7 (Leiden—New York—Cologne: Brill, 1994, 95 gld. or $54.50) xi and 152 pp. Bibliography. Indexed. LCN: 94-1367. ISBN: 90-04-09853-4.

This reading of the christological confessions and ethical exhortations in 1 John from the perspective of speech-act theory contends that the writer sought to bring about, not simply describe, the state of affairs that his kerygma represents. After discussing the views of the writer and his opponents in past research, the volume explains what it means to reconceive the text as speech-acts and then offers a speech-act analysis according to the following outline: what was from the beginning (1 Jn 1:1-4), the slogans of the opponents (1:6, 8, 10; 2:4, 6, 9; 4:20), the last hour and the antichrist (2:18-24), and the confessions and denials (4:1-4, 16; 5:6). Neufeld, lecturer in Christian origins at the University of British Columbia, describes 1 John as a communicative event that was written with dramatic sensitivity to reveal the author's religious and ethical stance, and his desire to bring about a change of worldview in the reader.

W. M. Ramsay, *The Letters to the Seven Churches* [1904], ed. M. W. Wilson (rev. ed.; Peabody, MA: Hendrickson, 1994, paper $19.95) xvi and 319 pp., 16 plates, 35 figs., 2 maps. LCN: 94-33869. ISBN: 1-56563-059-9.

This updated edition of Ramsay's classic work (1904) on the letters to the seven churches in Revelation 2–3 features stylistic changes to make the work more accessible to modern readers, the use of the New International Version, fuller bibliographical references, and corrections of errors. The first half of the work deals with matters of general background: writing, travel, and letters among the early Christians; transmission of letters in the 1st century A.D.; the Christian letters and their transmission; etc. The second half considers the historical situation of each of the seven cities addressed and shows how the letters in Revelation 2–3 respond to the situations.

Y. Redalié, *Paul après Paul. Le temps, le salut, la morale selon les épîtres à Timothée et à Tite,* Le Monde de la Bible 31 (Geneva: Labor et Fides, 1994, paper 60 SFr) 517 pp. Bibliography. Indexed. ISBN: 2-8309-0744-2.

The somewhat abbreviated version of doctoral dissertation directed by F. Bovon and presented in 1992 to the faculty of theology at the University of Geneva, this investigation of the understandings of time, salvation, and morality according to the Pastoral epistles first examines the three "overtures": the mandate and its basis (1 Tim 1:3-20); the disciple and his model (2 Tim 1:3-18); and the message and its messenger (Tit 1:1-4 and the salutations). Then it considers the theological discourse in the Pastorals: some words for salvation; a motivation for the exhortation (1 Tim 2:3-7 and 2 Tim 2:8-13); grace for all humans (Tit 2:11-14; 3:3-7); and time, salvation, and Paul—soteriology as the framework for paraenesis. Finally it focuses on the exhortations: "in the household of God"; to Timothy and Titus; for the ministers (1 Tim 3:1-13; Tit 1:6-9); against those who teach something else; Christian attitudes toward the authorities (1 Tim 2:1-2; Tit 3:1-2); and instructions for different categories of community members (Tit 2:1-10). F. Bovon has provided a two-page foreword.

D. SÄNGER, *Die Verkündigung des Gekreuzigten und Israel. Studien zum Verhältnis von Kirche und Israel bei Paulus und im frühen Christentum,* Wissenschaftliche Untersuchungen zum Neuen Testament 75 (Tübingen: Mohr-Siebeck, 1994, DM 228) xi and 395 pp. Bibliography. Indexed. ISBN: 3-16-146220-3.

After a four-page introduction, this volume deals with historical and methodological matters, biblical interpretation in the horizon of Christian-Jewish dialogue, and the NT and anti-Judaism. Then it considers the one electing and justifying God as the Pauline foundation of the Christian and Jewish hope for salvation by discussing first the limiting of promise and justification according to Romans 1–4, and then promise and justification according to Romans 9–11. Finally it treats the crucified Christ as scandal and hope of salvation with reference to Acts and Galatians 3. Sänger concludes that Paul understood the gospel not exclusively against Israel but rather inclusively and universalistically with regard to the chosen people of God.

J. SCHRÖTER, *Der versöhnte Versöhner. Paulus als unentbehrlicher Mittler im Heilsvorgang zwischen Gott und Gemeinde nach 2Kor 2,14-7,4,* Texte und Arbeiten zum neutestamentlichen Zeitalter 10 (Tübingen—Basel: Francke, 1993, paper DM 86) xiv and 378 pp. Bibliography. Indexed. ISBN: 3-7720-1889-0.

The slightly revised version of a doctoral dissertation directed by K. Berger and accepted in 1992 by the theological faculty of the University of Heidelberg, this volume argues that in 2 Cor 2:14–7:4 Paul recommends himself as the messenger of God uniquely qualified to serve as a mediator in the process of salvation. This thesis is developed according to the following outline: self-recommendation, polemic, and the relation of apostle and community—the introduction to the "apology" in 2:14–3:3; the ministry of the new covenant as illumination through the gospel—the argument in 3:4–4:6; the Pauline περιστάσεις as proof of the genuine servant of God—the function of 4:7-12 and 6:4-10 within the "apology"; the fear of judgment and the certainty of eschatological "clothing" as the legitimation of the apostle—eschatology in 4:13–5:10; Christ's death as an act of love and Paul as God's emissary of peace (5:11-21); and apostolate and paraenesis—the function of 6:11–7:4 within the argument. It concludes with reflections on 2 Cor 2:14–7:4 as an entry into Pauline theology.

T. SÖDING, *Das Liebesgebot bei Paulus. Die Mahnung zur Agape im Rahmen der paulinischen Ethik,* Neutestamentliche Abhandlungen, Neue Folge 26 (Münster: Aschendorff, 1995, DM 90) x and 330 pp. Bibliography. Indexed. ISBN: 3-402-04774-8.

The abbreviated and revised form of a *Habilitationsschrift* accepted in 1991 by the Catholic theological faculty at the University of Münster, this investigation of the command to love one's neighbor in Paul's writings (see Lev 19:18; Gal 5:14; Rom 13:9) first outlines the scope and purpose of the study, and considers the love commandment in the OT (Lev 19:18, 34; Deut 10:19) and in early Judaism. Then it examines Paul's exhortations to love in his various letters: 1 Thessalonians (3:11-13; 4:9-12; 1:3; 5:8; 5:13), the Corinthian correspondence (1 Cor 8; 12–14; 2 Cor 8), Philemon and Philippians (1:9-11; 2:1-4), Galatians (5–6), and Romans (12–15). It concludes with observations on the shape and value of the love commandment according to Paul, and on the theological relevance of the Pauline agape-paraclesis. Söding concludes that for Paul love is the authentic response of believers to the gospel in their relationships with other persons, and that it is inextricably bound to the theocentric soteriology of the gospel.

C. D. Stanley, *Paul and the language of Scripture. Citation technique in the Pauline Epistles and contemporary literature,* Society for New Testament Studies Monograph Series 74 (Cambridge, UK—New York: Cambridge University Press, 1992) xii and 396 pp. Bibliography. Indexed. LCN: 91-39844. ISBN: 0-521-41925-5.

The slightly revised version of a doctoral dissertation directed by D. M. Smith and submitted to Duke University in 1990, this investigation of Paul's use of Scripture argues (1) that Paul actively adapted the wording of his biblical quotations to communicate his own understanding of the passage in question and to obviate other possible readings of the same text, and (2) that in offering such "interpretive renderings" Paul was working consciously but unreflectively within the accepted literary conventions of his day. After surveying past approaches to the topic, it considers questions of methodology and examines the citation techniques in Paul's letters: sources, the evidence of Romans, the evidence of 1 and 2 Corinthians and Galatians, and Paul and the text of Scripture. Then it compares Paul's citation techniques with those in Greco-Roman and early Jewish writings.

W. Strack, *Kultische Terminologie in ekklesiologischen Kontexten in den Briefen des Paulus,* Bonner Biblische Beiträge 92 (Weinheim: Beltz Athenäum, 1994, DM 128) v and 441 pp. Bibliography. ISBN: 3-89547-012-0.

The slightly revised version of a doctoral dissertation directed by H. Merklein and accepted in 1993 by the Catholic theological faculty at Bonn, this investigation of Paul's use of cultic terminology in ecclesiological contexts takes Rom 15:14-21 as its starting point. Then it relates that text to other Pauline statements about preaching the gospel, the term ἐκκλησία and other designations for the community, the "holiness" of the community, the community as temple, other cultic terms to designate ecclesiological matters, and the Pauline tradition (Eph 2:11-22; 1 Pet 2:4-10). Finally it questions the adequacy of "spiritualizing" as a description of what Paul did with this cultic terminology, and concludes that he used the cultic terminology in the service of his ecclesiology.

C. H. Talbert, *The Apocalypse. A Reading of the Revelation of John* (Louisville, KY: Westminster/Knox, 1994, paper $12.99) ix and 123 pp. Bibliography. LCN: 94-8681. ISBN: 0-664-25363-6.

Talbert, professor of religion at Wake Forest University in Winston-Salem, NC, aims to offer aid to those who are scarred by harmful readings of Revelation and to encourage mainstream Christians to deal with the book in ways other than ignoring it. After a twelve-page general introduction, he provides an exposition according to the following general outline: the seven letters to the seven churches (1:1-8; 1:9–3:22), the seven visions of the end times (4:1–22:5), and epilogue (22:6-21). He concludes that when taken alone Revelation functions as an antidote to Christian assimilation into a culture with an alien ethos, and that when read as part of the larger canon of Christian Scripture it functions to give assurance about the ultimate outcome of all things.

F. Thielman, *Paul & the Law. A Contextual Approach* (Downers Grove, IL: InterVarsity, 1994, paper $19.99) 336 pp. Bibliography. Indexed. LCN: 94-31571. ISBN: 0-8308-1854-5.

Thielman, associate professor of divinity at Beeson Divinity School, Samford University, Birmingham, Alabama, and author of *From Plight to Solution* (1989), examines Paul's view of the Law in the contexts of Judaism, of the circumstances of Paul's letters, and of each letter's language and argumentation. After chapters on Paul, the Law, and Judaism (the creation and collapse of a theological consensus) and on oppression, election, and salvation (the Law of Moses and the hope of Israel in Paul's time), he deals with sanctified Gentiles in Thessalonica (a paradox in the Thessalonian letters), sanctified Gentiles in Corinth (the paradox intensifies), old covenant and new in the Corinthian letters (the paradox explained), the Law of Moses and the law of Christ in Galatians, rubbish and resource (the Law of Moses in Philippians), the Law of Moses in relation to the human plight and the law of faith in Romans 1–4, old covenant sin and new covenant sanctity in Romans 5–15, old convictions in new settings (the Law of Moses in Paul's later letters), and Paul and the Law in context. He concludes that Paul's position on the Law was a complex development of his conviction that the Mosiac Law is the authoritative word of God which the Spirit has nevertheless interpreted in unforeseen ways. The Mosaic Law is absorbed by the gospel, but only under the transforming influence of the eschatological Spirit.

M. E. THRALL, *A Critical and Exegetical Commentary on the Second Epistle to the Corinthians.* Vol. 1, *Introduction and Commentary on II Corinthians I–VII,* International Critical Commentary (Edinburgh: T. & T. Clark, 1994, $54.95) xxxvi and 501 pp. Bibliography. ISBN: 0-567-09655-6.

In her 77-page introduction to 2 Corinthians, Thrall, former reader in biblical studies in the University of Wales at Bangor, deals with authenticity, unity, interim events, and chronology. She suggests that the canonical 2 Corinthians is a compilation of three separate letters (chaps. 1–8, 9, and 10–13), written in the order in which these sections now occur. Then she presents her commentary on 2 Cor 1:1–7:16 according to the following general outline: prescript and introductory blessing-period (1:1-11), self-defense (1:12–2:13), defense of the apostolic ministry (2:14–7:4), and self-defense concluded (7:5-16). Seven excursuses (on ἐκκλησία τοῦ θεοῦ in 1:1, literary plurals, etc.) are interspersed throughout the commentary.

D. TROBISCH, *Die Paulusbriefe und die Anfänge der christlichen Publizistik,* Kaiser Taschenbücher 135 (Gütersloh: Kaiser, 1994, paper DM 26.80) 160 pp., 7 figs., 7 tables. Bibliography. Indexed. ISBN: 3-579-05135-0.

The English version of this work appeared under the title *Paul's Letter Collection. Tracing the Origins* [*NTA* 39, pp. 155-156], which in turn drew on the author's doctoral dissertation entitled *Die Entstehung der Paulusbriefsammlung* [*NTA* 34, p. 122]. This German edition deals with the oldest extant editions of Paul's letters, the characteristic features of Paul's letters, Paul's letters in the light of ancient editions of letters, and Paul's own recensions of his letters to the Romans, Corinthians, and Galatians.

N. WATSON, *The Second Epistle to the Corinthians,* Epworth Commentaries (London: Epworth, 1993, paper £7.95) xl and 152 pp. Bibliography. ISBN: 0-7162-0487-8.

In his twenty-four page introduction to 2 Corinthians, Watson, professor of NT at Ormond College in Melbourne and author of the volume on 1 Corinthians in the series [*NTA* 37, pp. 451-452], deals with the various components of the letter, the sequence of events behind them, Paul's opponents, and Paul the man and the message. His exposition of the text appears under three general headings: the letter of reconciliation (1:1–7:16), the collection for the church in Jerusalem (8:1–9:15), and the letter of four chapters (10:1–13:14). He gives particular attention to the letter's contributions to our understanding of genuine discipleship and authentic ministry.

J. A. D. WEIMA, *Neglected Endings. The Significance of the Pauline Letter Closings,* JSNT Supplement Series 101 (Sheffield, UK: JSOT Press, 1994, £37.50 or $55) 270 pp., 6 tables. Bibliography. Indexed. ISBN: 1-85075-488-8.

Prepared as a doctoral dissertation under the direction of R. N. Longenecker at Wycliffe College, University of Toronto, this volume seeks to determine the extent to which the closing conventions in Paul's letters echo and recapitulate the main points taken up in their respective bodies, and to demonstrate how the letter closings provide interpretive clues for a richer understanding of their respective letters. After demonstrating the need for and the value of a comprehensive treatment of the Pauline letter closings, it examines the closing conventions in ancient Hellenistic letters (farewell wish, health wish, greeting, autograph, etc.) and in ancient Semitic letters. Then it considers the forms and variations of the closing conventions in the Pauline letters, and discusses their hermeneutical significance. Weima concludes that the Pauline closings serve as a hermeneutical spotlight, highlighting the central concerns of the apostle in his letters and illuminating our understanding of their key themes and issues.

P. WICK, *Der Philipperbrief. Der formale Aufbau des Briefs als Schlüssel zum Verständnis seines Inhalts,* Beiträge zur Wissenschaft vom Alten und Neuen Testament 135 (Stuttgart—Berlin—Cologne: Kohlhammer, 1994, paper DM 79) 209 pp. Bibliography. Indexed. ISBN: 3-17-012706-3.

The slightly revised version of a doctoral dissertation directed by E. Stegemann and accepted in 1993 by the theological faculty at the University of Basel, this volume argues that the key to understanding the content of Paul's letter to the Philippians lies in the recognition of its literary structure consisting of two parallel five-member parts: 1:12-26/3:1-16; 1:27-30/3:17-21; 2:1-11/4:1-3; 2:12-18/4:4-9; and 2:19-30/4:10-20. After examining various proposals about the structure of Philippians, it discusses the two-part parallel five-member structure, the themes of the letter (joy in the Lord, Paul as imitator of Christ, political life in Christ, etc.), the overarching theme of the letter (community), its style (epistolographic, rhetorical, and OT elements), and its composition.

B. WITHERINGTON, *Friendship and Finances in Philippi. The Letter of Paul to the Philippians,* New Testament in Context (Valley Forge, PA: Trinity Press International, 1994, paper $15) x and 180 pp., 2 figs., map. Indexed. LCN: 94-38399. ISBN: 1-56338-102-8.

After a 29-page introduction to the background and foreground of Paul and the Philippian letter, this volume presents an exposition of Paul's letter: epistolary prescript (1:1-2); *exordium* and thanksgiving prayer (1:3-11); *narratio*—arrested development (1:12-26); *propositio*—solid citizens on firm footing (1:27-30); *probatio* (2:1–4:3)—the example of Christ (2:1-18), the paradigmatic partners (2:19-30), Paul versus the appalling dogs (3:1–4:1), women at odds (4:2-3); *peroratio* (4:4-20)—virtue as a necessity (4:4-9), giving and receiving (4:10-20); and epistolary closing/subscription (4:21-23). Witherington is the author of *Jesus the Sage* (1994).

BIBLICAL THEOLOGY

J. ALDREDGE-CLANTON, *In Search of the Christ-Sophia. An Inclusive Christology for Liberating Christians* (Mystic, CT: Twenty-Third Publications, 1995, paper $14.95) vii and 189 pp. Indexed. LCN: 94-61249. ISBN: 0-89622-629-8.

Convinced that the future of Christianity depends on a Christology that includes female, male, and all creation in new and empowering ways, Aldredge-Clanton, an ordained Baptist pastor and chaplain in Texas, seeks to balance a theological rationale for an inclusive Christology centered on Christ-Sophia with practical implications for Christian communities. She first treats the identity of Christ-Sophia, Christ-Sophia from the beginning, Christ-Sophia in the flesh of Jesus, and the risen Christ-Sophia. Then she considers claiming the power of the resurrected Christ-Sophia for personal spirituality, social justice, and Christian community. She concludes with reflections on experiencing the resurrected Christ-Sophia through worship.

W. BRUEGGEMANN, *Biblical Perspectives on Evangelism. Living in a Three-Storied Universe* (Nashville, TN: Abingdon, 1993, paper $12.95) 139 pp. LCN: 93-10804. ISBN: 0-687-41233-1.

Although the phrase "three-storied universe" alludes to R. Bultmann's description of the worldview assumed in the Bible, here it means to suggest that the Bible revolves around three narratives that are focal and normative, which drive the imagination of Israel and generate many derivative claims. These three narratives are the promise made to the ancestors, the deliverance from slavery, and the gift of the land. After proposing a taxonomy of evangelism (i.e. the recurring elements and sequence of the enactment of the "good news" in the biblical texts), the volume considers the news of promise to the ancestors in Genesis, liberation in the book of Exodus, and land in the book of Joshua. Brueggemann's argument is that outsiders, jaded insiders, and children-becoming-adults are primary constituencies for evangelism, that in each case there is a powerful and poignant interface between text and folk, and that folk are brought to wondrous "news" when the text is well said and well heard.

D. A. Carson, *Divine Sovereignty and Human Responsibility. Biblical perspectives in tension* (2nd ed.; London: Marshall Pickering, 1994; Grand Rapids: Baker, paper $19.99) xii and 271 pp. Indexed. LCN: 93-40945. ISBN: 0-551-02869-6 (MP), 0-8010-2587-7 (B).

The reprint of a work first published in 1981 [*NTA* 26, p. 81], this investigation of the tension between divine sovereignty and human responsibility first considers the issue in the Hebrew canon and in intertestamental Jewish literature, then focuses on the Fourth Gospel, and concludes with theological reflections. Carson, research professor of NT at Trinity Evangelical Divinity School in Deerfield, IL, contends that the sovereignty-responsibility tension in John serves to magnify human sin and God's grace. He has provided a two-page preface to the second edition.

O. Cullmann, *Das Gebet im Neuen Testament. Zugleich Versuch einer vom Neuen Testament aus zu erteilenden Antwort auf heutige Fragen* (Tübingen: Mohr-Siebeck, 1994, paper DM 54) ix and 194 pp. Indexed. ISBN: 3-16-146278-5 (cloth), -146266-1 (paper).

After a brief survey of past scholarship and some reflections on the difficulties associated with prayer and on objections against prayer, this volume examines the texts that most pertain to prayer in the Synoptic Gospels, the Pauline corpus, John's Gospel and the Johannine letters, and other NT writings (Acts, 1 Peter, James, Hebrews, Revelation), respectively. Then it seeks to respond to modern questions about prayer in light of the NT teachings: the difficulty of prayer, human weakness and prayer, the concept of God and prayer, God's foreknowledge and will, the immutability of the divine plan and the divine freedom to hear prayers, and prayer and the question of God's omnipotence over evil.

J. Dear, *The God of Peace. Toward a Theology of Nonviolence* (Maryknoll, NY: Orbis, 1994, paper $16.95) xi and 212 pp. Indexed. LCN: 94-13049. ISBN: 0-88344-980-3.

Dear, a Jesuit priest and peace activist, suggests that nonviolence may be regarded as a hermeneutical lens that brings all the traditional topics of theology into a new focus for our age of global violence. The topics treated from this perspective include the nonviolence of Jesus and of God, the sin of violence, human suffering, soteriology, eschatology, anthropology, ecclesiology, Catholic social teaching, feminism, spirituality, sacraments, liturgy, and praxis.

P. E. Dinter, *Beyond Naive Belief. The Bible and Adult Catholic Faith* (New York: Crossroad, 1994, $29.95) xi and 348 pp. Indexed. LCN: 94-1498. ISBN: 0-8245-1421-1.

Dinter, who served fifteen years as Catholic chaplain at Columbia University in New York City, explores the historical clash between biblical faith and its antagonist reason, and reflects on how mythopoetic thinking and critical rationality can encounter one another afresh. The ten chapters appear under the following headings: in the beginning was the image, growth in thinking and acting, the crisis of criticism, the onset of maturity, Freud and the crisis of modernity, reweaving *mythos* and *logos,* mourning lost innocence, primal faith and its misshaping, believing and critical negation, and beyond the needle's eye—mature believing.

W. J. DUMBRELL, *The Search for Order. Biblical Eschatology in Focus* (Grand Rapids: Baker, 1994, paper $22.99) 381 pp. Bibliography. Indexed. LCN: 91-44121. ISBN: 0-8010-3011-0.

In his biblical theology of the last things, Dumbrell, dean of graduate studies at Moore Theological College in Sydney and author of *Covenant and Creation* (1984), attempts to trace the manner in which the biblical orientation toward the future is worked out in the course of salvation history. He first treats eschatology in the OT: creation, fall, and covenant; exodus, covenant, and promised land; kingship; Zion theology and pre-exilic eschatology; exilic eschatology; and post-exilic and apocalyptic eschatology. Then he examines the various approaches to eschatology in the NT: Matthew, Mark, Luke-Acts, John, Paul, other voices, and apocalyptic eschatology. He concludes that the movement in the Bible from creation to the new creation was made possible only by the fact that God was in Christ, in the historical factor of the cross outside the city of Jerusalem, in the midpoint of salvation history, reconciling the world unto himself.

J. A. FISCHER, *Looking for Moral Guidance. Dilemma and the Bible* (New York—Mahwah, NJ: Paulist, 1992, paper $9.95) iii and 152 pp. LCN: 92-35933. ISBN: 0-8091-3170-6.

Fischer, professor of OT at St. Thomas Seminary in Denver, CO, offers a proposal for bringing Scripture to bear on our ethical decision making that searches for biblical stories that throw light on our present stories. Beginning from "the nurse's story," he considers how Christians apply the Bible to their moral lives, images, conflict, faith, the person, the relation between scientific ethics and the biblical approach, and eschatology and apocalyptic, and returns to the story with which he began.

M. D. GUINAN, *To Be Human Before God. Insights from Biblical Spirituality* (Collegeville, MN: Liturgical Press, 1994, paper $7.95) ix and 92 pp., 4 figs. LCN: 94-1900. ISBN: 0-8146-2207-0.

Guinan, professor of OT at the Franciscan School of Theology in Berkeley, CA, explores the challenges that the biblical blessing tradition (i.e. that humans are images of God, created and blessed to share God's dominion over all creation) poses for spirituality. After discussing spirituality and spiritualities, he deals with being human before God, whether I am saved or blessed, the goal (life, peace, justice), letting our prayer come to God, keeping holy the Sabbath, and the Eucharist as an act of memory. He concludes that as humans we have been called to the high and awesome dignity of being images and servants in the likeness of Jesus.

D. A. HELMINIAK, *What the Bible* Really *Says about Homosexuality* (San Francisco: Alamo Square, 1994, paper $9.95) 119 pp. Bibliography. Indexed. LCN: 94-070336. ISBN: 0-9624751-9-X.

After explaining the different ways of reading the Bible, this volume considers biblical texts that supposedly talk about homosexuality: the sin of Sodom, the abomination of Leviticus (uncleanness), purity concerns in the NT, the unnatural in Romans (socially unacceptable), 1 Corinthians and 1 Timothy (abusive male-male sex), and other supposed references. Helminiak, a pastoral counselor in private practice in Austin, TX, concludes that only five biblical texts refer to male-male sex (Lev 18:22; 20:13; Rom 1:27; 1 Cor 6:9; 1 Tim 1:10), that all these texts are concerned with something other than homogenital activity, and that the Bible does not condemn gay sex as we understand it today. J. S. Spong has provided a two-page foreword.

M. P. HOGAN, *The biblical vision of the human person. Implications for a philosophical anthropology,* European University Studies, Series 23: Theology 504 (Frankfurt—Bern—New York: Lang, 1994, paper $61.95) xx and 394 pp. Bibliography. ISBN: 3-631-47072-X.

Hogan, who lectures in biblical studies at St. Patrick's College in Maynooth, Ireland, seeks to provide the germ of a philosophy of language and human consciousness that can serve as a basis for a proper exegesis of the biblical text. He first establishes the historical, philosophical, and hermeneutical framework by examining the link between experience, symbolization, and the structures of human consciousness as elaborated in myth and philosophy. Then he applies this framework to anthropological texts from the OT and NT in order to forge a link between the biblical symbolism and the fundamental problems of human existence. Finally he draws attention to the implications of this study for a philosophical anthropology and a more comprehensive hermeneutical framework.

A. JAUBERT, *Les femmes dans l'Écriture,* Foi Vivante 302 (Paris: Vie Chrétienne, 1992, paper) 137 pp. Distributed by Cerf. ISBN: 2-204-04640-X.

This analysis of the biblical texts that pertain especially to relations between men and women seeks not only to place them in their historical settings but also to situate them within the great dynamisms of Scripture. The reflections appear under five headings: Eve and Mary, the OT, the conduct of Jesus, the Pauline writings, and clarifications for today. The topics treated include Jewish women in NT times, Jesus and his mother, the Samaritan woman, the women who accompanied Jesus, women and the resurrection, "neither male nor female," "women, be subject to your husbands," the liturgical assemblies, and the work of women for the gospel.

D. C. JONES, *Biblical Christian Ethics* (Grand Rapids: Baker, 1994, paper $14.99) 216 pp. Indexed. LCN: 94-1888. ISBN: 0-8010-5228-9.

Taking as his starting point Rom 12:1-2 and its call to believers to be living sacrifices, Jones, associate professor of systematic theology at Covenant Theological Seminary in St. Louis, defines biblical Christian ethics as the study of the way of life that conforms to the will of God as revealed in Christ and the Holy Scriptures and illuminated by the Holy Spirit. The nine chapters in his presentation concern the questions of ethics, the goal of the Christian life, the motive of the Christian life, the direction of the Christian life, the primary forms of love, the universal norms of love, the resolution of moral conflicts, marriage and the family, and divorce and remarriage.

F.-W. MARQUARDT, *Was dürfen wir hoffen, wenn wir hoffen dürften? Eine Eschatologie,* Band 2 (Gütersloh: Kaiser—Gütersloher Verlagshaus, 1994, DM 118) 415 pp. Indexed. ISBN: 3-579-01945-7.

The first volume [*NTA* 38, p. 313] in this three-volume project dealt with the question "May we hope?" This volume considers the question "What will happen to us?" After a thirteen-page introduction, it deals with the future and death: eschatology and reality, and how God's witnesses proclaim death to us. Then it considers the road to the goal: the unreckonable time of God and the signs of the coming one, the restless communities of God, the restless Israel, the restless church, and the kingdom for Israel. The third volume will treat the question "What may we hope?" Marquardt is professor of Evangelical theology at the Free University of Berlin.

T. MARSH, *The Triune God. A Biblical, Historical, and Theological Study* (Mystic, CT: Twenty-Third Publications, 1994, paper $14.95) 201 pp. Bibliography. LCN: 94-78128. ISBN: 0-89622-631-X.

This outline of the origin and development of the doctrine and theology of the Trinity first reviews the background, origin, and emergence of this understanding of God in biblical history and revelation in both the OT ("the God of Israel") and the NT ("the God of early Christianity"). Then it traces the history of the doctrine of the Trinity from the pre-Nicene period, through the debates of the 4th-century controversy and the development of the later Latin tradition, to the scholastic tract of modern times. Finally it reviews the theology of the Trinity today and considers some of the issues with which this theology is now concerned. Marsh was professor of dogmatic theology at St. Patrick's College in Maynooth, Ireland.

F. MARTIN, *The Feminist Question. Feminist Theology in the Light of Christian Tradition* (Grand Rapids: Eerdmans, 1994, paper $29.99) xviii and 461 pp. Bibliography. Indexed. LCN: 94-32318. ISBN: 0-8028-0794-1.

Martin, associate professor of NT at the Dominican House of Studies and adjunct professor of biblical studies at the John Paul II Institute for Studies on Marriage and Family in Washington, DC, first seeks to establish the view of theology operative in his study and to set the correct historical framework for understanding the significance of feminism. Then he considers the underlying presuppositions of much feminist thought (foundationalism and representationalism in epistemology, and individualism in anthropology) and critiques them in light of the biblical tradition. The chapter on Christian origins and the roles of women (pp. 75-115) treats methodological issues and surveys the position and roles of women in early Christianity. Martin concludes that a biblical understanding of revelation listens to the question being posed by feminist thought in the church and advances that question by freeing it from what is incompatible with revealed truth. He proposes the idea of ἀνακεφαλαίωσις (see Eph 1:10) as providing a positive way forward on this issue.

J. I. H. MCDONALD, *Biblical Interpretation and Christian Ethics,* New Studies in Christian Ethics (Cambridge, UK—New York: Cambridge University Press, 1993, $59.95) xiv and 305 pp. Bibliography. Indexed. LCN: 93-16555. ISBN: 0-521-43059-3.

This examination of the interaction between biblical interpretation and Christian ethics over the past hundred years first considers liberal principles and practice: the quest for eternal values, and the principles of social ethics. Then it deals with efforts at relating eschatology and ethics: interim ethics, existential ethics, the ethics of covenant and command, and the problem of Christian social ethics. Finally it treats radically participative (postmodern) paradigms: the ethics of historical reading and its consequences for ethics, and the ethics of contemporary reading (which holds interpreters accountable for the use they make of texts). McDonald, reader in Christian ethics and NT studies at the University of Edinburgh, is the author of *Kerygma and Didache* (1980), *The Quest for Christian Ethics* (1984), and *The Resurrection. Narrative and Belief* (1989).

B. MCGINN, *Antichrist. Two Thousand Years of the Human Fascination with Evil* (San Francisco: HarperCollins, 1994, $35) xiii and 369 pp., 30 figs. Indexed. LCN: 94-14396. ISBN: 0-06-065543-7.

McGinn, professor of historical theology and the history of Christianity at the University of Chicago, regards the figure of the Antichrist as the epitome of human evil, and explores what changing images of Antichrist as the totally wicked human can tell us about the understanding of evil in the history of Christianity. The ten chapters in his historical account appear under the following headings: perversion, blasphemy, and abomination—Jewish visions of God's enemies and the last days (ca. 200 B.C.-A.D. 50); Christ's alter ego—the second Adam and his opposite (A.D. 50-100); persecution, heresy, and self-deceit—Antichrist in developing Christianity (100-500); Antichrist established—the final enemy in the early Middle Ages (500-1100); church reform and Antichrist's imminence (1100-1200); counterfeit holiness—the papal Antichrist (1200-1335); Antichrist on the eve of the Reformation (1335-1500); Antichrist divided—Reformers, Catholics, and Puritans debate Antichrist (1500-1660); Antichrist in decline (1660-1900); and Antichrist our contemporary.

P. S. MINEAR, *Christians and the New Creation. Genesis Motifs in the New Testament* (Louisville, KY: Westminster/Knox, 1994, paper $14.99) xvi and 142 pp. Bibliography. Indexed. LCN: 93-42167. ISBN: 0-664-25531-0.

Minear, professor emeritus of biblical theology at Yale Divinity School, explores the influence of Genesis 1–4 on various NT writings in five chapters: peace on earth (the promise of the covenant in Luke), Jesus and Satan (the sealing of the covenant in Luke), Adam and Christ (death and life in 1 Corinthians 15), works of God (the two families in John's Gospel), and from one covenant to another (metaphors of transition). Also included is a selected bibliography (from 1937 to 1993) of Minear's books, essays in symposia, and essays in periodicals (compiled by R. H. Minear).

J. M. PERRY, *Exploring the Evolution of the Lord's Supper in the New Testament,* Exploring Scripture (Kansas City, MO: Sheed & Ward, 1994, paper $9.95) viii and 138 pp. LCN: 94-31385. ISBN: 1-55612-721-9.

After discussing sacred table fellowship in the OT and in the mission of Jesus, this volume considers the special character of the Last Supper, the origin of the resurrection memorial, the addition of the passion material, the Lord's Supper in the Synoptic Gospels, the evolution of the Johannine Eucharist, and the marriage feast at Cana and the Lord's Supper. In addition to the questions for review and discussion at the end of each chapter, there is a 27-page section devoted to "remaining questions" and their answers. Perry, professor of religious studies at Stritch College in Milwaukee, WI, is also the author of *Exploring the Transfiguration Story* (1993) and *Exploring the Resurrection of Jesus* (1993).

C. PINNOCK ET AL., *The Openness of God. A Biblical Challenge to the Traditional Understanding of God* (Downers Grove, IL: InterVarsity, 1994, paper $14.99; Carlisle, UK: Paternoster) 202 pp. LCN: 94-3575. ISBN: 0-8308-1852-9 (IVP), 0-85364-635-X (P).

The five chapters in this book present an understanding of God's nature and relationship with his creatures that is termed the "openness of God": God, in grace, grants humans significant freedom to cooperate with or work against God's will for their lives, and enters into dynamic, give-and-take relationships with us. The Christian life involves a genuine interaction between God and human beings. We respond to God's gracious initiatives and God responds to our responses. This perspective is explained from various disciplines: R. Rice on biblical support for it, J. Sanders on historical considerations, Pinnock on systematic theology, W. Hasker on philosophy, and D. Basinger on practical theology.

A. SALAS (ED.), *El hechizo de la ley,* Biblia y Fe, Revista de Teología Bíblica, vol. 20, no. 60 (Madrid: Escuela Bíblica, 1994, paper) 171 pp. ISSN: 0210-5209.

The six essays in this fascicle [see *NTA* 39, p. 162] are by G. del Estal on law and system in nature and in society, D. Aleixandre on prophetism—the two sides of the Law, D. Muñoz León on rabbinic Judaism—sublimation of the Law, X. Pikaza on love "versus" law—the messianic newness of Jesus, Salas on liberty "versus" law—the new Pauline option, and B. Forcano on law and conscience today.

E. SAUERBIER (ED.), *Auf der Suche nach einer neuen Christologie: Von Jesus, dem Juden, erzählen* (Bendorf: Hedwig-Dransfeld-Haus, 1994, paper) 99 pp. Available from HDH, Postfach 1264, 56157 Bendorf, Germany.

Prepared for a conference held in 1993 in Bendorf, this volume presents six papers on the Jewishness of Jesus and its significance for Christology: K.-H. Minz on how Jesus lived, taught, and interpreted the Torah; P. Fiedler on the origin of the Jesus movement; M. Stöhr on how the original communities came to believe in Jesus the Messiah; H. Ucko on looking at Christ through the spectacles of others; K. Wolff on overcoming anti-Judaism as the duty of the churches; and W. Bruners on how Christian women and men today can celebrate Jesus the Jew.

T. SCHMELLER, *Das Recht der Anderen. Befreiungstheologische Lektüre des Neuen Testaments in Lateinamerika,* Neutestamentliche Abhandlungen, Neue Folge 27 (Münster: Aschendorff, 1994, DM 92) x and 301 pp. Bibliography. Indexed. ISBN: 3-402-04775-6.

The slightly revised version of a *Habilitationsschrift* accepted in 1993 by the Catholic theological faculty at Munich, this volume seeks to describe and evaluate the reading of the NT in Latin American liberation theology from the perspectives of history and hermeneutics, with special attention to the concepts of distance and nearness. It first reviews research on the topic, introduces some major figures, and delineates the hermeneutical perspective used in the investigation. Next it considers biblical interpretation at the time of the colonization of Latin America. Then it examines the approaches to the NT taken by professional liberation theologians and by popular liberation-theology movements, respectively, according to the following outline: framework; texts, themes, and tendencies; and selected individual themes. Finally it summarizes the investigation and presents a Middle European perspective on it.

E. SCHÜSSLER FIORENZA, *Jesus. Miriam's Child, Sophia's Prophet. Critical Issues in Feminist Christology* (New York: Continuum, 1994, $22.95) x and 262 pp. Bibliography. LCN: 94-35571. ISBN: 0-8264-0671-8.

Intended as a sequel to *In Memory of Her. A Feminist Reconstruction of Christian Origins* (1983), this volume seeks critically to engage biblical and feminist discourses on Jesus, Miriam's child and Sophia's prophet, and to position them symbolically on the "road to Galilee." It first considers the invitation of Wisdom: the oratory of euphemia and the ekklesia of wo/men, and Mary went into the hill country (issues in feminist Christology). Then it deals with the children of Wisdom: the power of naming (Jesus, women, and Christian anti-Judaism), and the execution of Jesus and the theology of the cross. Finally it treats the power of Wisdom: prophets of Sophia (searching for divine Wisdom), and in her image and likeness (women of Wisdom). Schüssler Fiorenza is professor of Scripture and interpretation at Harvard Divinity School.

B. WITHERINGTON, *Jesus the Sage. The Pilgrimage of Wisdom* (Minneapolis, MN: Fortress, 1994, $35) xi and 436 pp. Bibliography. Indexed. LCN: 93-28174. ISBN: 0-8006-2711-3.

Witherington, professor of biblical and Wesleyan studies at Ashland Theological Seminary in Ohio and author of *The Christology of Jesus* (1990), traces the path of wisdom from its earliest manifestations in the OT, through its importance in the work of Jesus, to its apparent influence on the Christology of Paul and other NT writings. He first treats the path of wisdom from Solomon to Jesus: beginning the journey (drinking from the fount), wisdom at a turning point (from Ben Sira to the Wisdom of Solomon), Hokmah meets Sophia (Jesus the Cynic?), and wisdom in person (Jesus the sage). Then he traces the path from Jesus to the church: wisdom's legacy (from Q to James), singing wisdom's praise (Phil 2:6-11; Col 1:15-20; 1 Tim 3:16; etc.), Paul the apostle (sage or sophist?), and the Gospels of wisdom (Matthew and John).

THE WORLD OF THE NEW TESTAMENT

R. ALBERTZ, *A History of Israelite Religion in the Old Testament Period.* Vol. 2, *From the Exile to the Maccabees,* trans. J. Bowden, Old Testament Library (Louisville, KY: Westminster/Knox, 1994, $32) vii and 372 pp. Indexed. LCN: 94-7424. ISBN: 0-664-21847-4.

The first volume in this two-volume history of Israelite religion treated the period from the beginnings to the end of the monarchy. This volume first treats Israelite religion in the exilic period: sociological developments during the exile, the struggle over a theological interpretation of the political catastrophe, the support for Yahweh religion from family piety, and towards a new beginning. Then it deals with the post-exilic period: political and sociological developments in the Persian period, the key experience of the failed restoration, the struggle over the identity of the community, the social and religious split in the community, the convergence of the religious strata and the split in personal piety, and the Samaritans (a political and cultic split). Finally it considers some elements that set the scene for the Hellenistic period: sociological developments, the scribal ideal of a theocracy (Chronicles), Torah piety, and late prophetic and apocalyptic theology of resistance. Albertz is professor of biblical exegesis and biblical theology at the University of Siegen. The German original was entitled *Religionsgeschichte Israels in alttestamentlicher Zeit* (1992).

J.-J. AUBERT, *Business Managers in Ancient Rome. A Social and Economic Study of Institores, 200 B.C. - A.D. 250,* Columbia Studies in the Classical Tradition 21 (Leiden—New York—Cologne: Brill, 1994, 220 gld. or $125.75) xv and 520 pp. Bibliography. Indexed. LCN: 94-17201. ISBN: 90-04-10038-5.

The revised and expanded version of a doctoral dissertation directed by W. V. Harris and presented in 1991 to Columbia University in New York, this volume collects and discusses the primary evidence (literary, legal, epigraphical, archaeological, numismatic) that illustrates the activities of business managers (*institores*) in the Roman economy from the beginning of the 2nd century B.C. until the middle of the 3rd century A.D. The five chapters concern business agents and business managers, indirect agency in Roman law, managers of agricultural estates, production and distribution of clay artifacts, and direct management and public administration (four case studies). The three appendixes discuss *institores, vilici,* and *actores,* respectively, in Latin inscriptions. Aubert concludes that the overwhelming majority of business managers were slaves (i.e. dependent people).

T. BAARDA, *Essays on the Diatessaron,* Contributions to Biblical Exegesis and Theology 11 (Kampen: Kok Pharos, 1994, paper 79.90 gld.) 320 pp. Indexed. ISBN: 90-390-0113-8.

The fifteen essays in this collection concern Tatian's Diatessaron and its influence on the vernacular versions in the case of Jn 19:30; διαφωνία and συμφωνία—factors in the harmonization of the Gospels, especially in Tatian's Diatessaron (1989); ἀνοίξας and ἀναπτύξας—the text of Lk 4:17 in the Diatessaron [§ 31-164]; the flying Jesus—Lk 4:29-30 in the Syriac Diatessaron [§ 31-1115]; Jesus and Mary (Jn 20:16-17) in the Second Epistle on Virginity ascribed to Clement (1989); the roots of the Syriac Diatessaron tradition (Arabic Diatessaron 25:1-3) [§ 30-1078]; the Sabbath in the parable of the Shepherd in *Gospel of Truth* 32:18-34 [§ 31-1416]; the Sabbath as God or world in gnostic understanding in *Gospel of Thomas* 27 (1988); "a staff only, not a stick"—disharmony of the Gospels and Tatian's harmony of Mt 10:9-10 parr. (1989); "he holds the fan in his hand . . ." (Mt 3:12; Lk 3:17) and Philoxenus, or how to reconstruct the original Diatessaron text of the saying of John the Baptist [§ 37-130]; Philoxenus and the parable of the fisherman—the Diatessaron text of Mt 13:47-50 (1992); "chose" or "collected"—an Aramaism in *Gospel of Thomas* 8 and the question of independence [§ 37-1095]; the parable of the fisherman in the Heliand—the Old Saxon version of Mt 13:47-50 (1992); Clement of Alexandria and the parable of the fisherman—Mt 13:47-48 or independent tradition (1993); Jn 1:5 in the Oration and Diatessaron of Tatian—the reading of καταλαμβάνει [§ 38-855]. An earlier collection of Baarda's articles appeared under the title *Early Transmission of Words of Jesus* (1983).

H. W. BASSER (ED.), *Pseudo-Rabad. Commentary to Sifre Deuteronomy,* South Florida Studies in the History of Judaism 92 (Atlanta: Scholars Press, 1994, $109.95) xliv and 342 pp. LCN: 93-38731. ISBN: 1-55540-925-3.

This volume provides an edited, annotated, and restored edition of the early commentary on *Sifre* to Deuteronomy attributed to Rabbenu Hillel and later to Rabad. The 32-page English introduction discusses diverse sources and unified conceptions, composition (diverse sources and ancient materials in *Sifre*), how early the *Sifre* teachings are, the ps.-Rabad commentary and its sources, the manuscripts, and this edition. The main text of the edition uses L. Finkelstein's edition of *Sifre,* as well as MSS Oxford 425, JTS New York Boesky 5, and additional source materials. Basser, the author of *Midrashic Interpretations of the Song of Moses* (1984) and *In the Margins of the Midrash* (1990), contends that the ps.-Rabad commentary is very important for establishing the text and meaning of *Sifre.*

M. Bohrmann, *Flavius Josephus, the Zealots and Yavne. Towards a Rereading of* The War of the Jews, trans. J. Lloyd (Bern—Berlin—Frankfurt: Lang, 1994, paper $40.95) 392 pp., 3 maps, 4 figs., folding table. Bibliography. ISBN: 3-906752-10-0.

The English version of *Flavius Josèphe, les Zélotes et Yavné* (1989), this volume contends that the key to interpreting Josephus' *Jewish War* is to recognize the Jewishness of his discourse. It argues that a literal reading of Josephus' discourse in his *Jewish War* reveals that certain of his choices (e.g. rejection of the war against Rome, hatred of the Zealots) fall directly in line with the Jewish tradition represented by Rabbi Yohanan ben Zakkai and his Yavneh school. It first defines Josephus' Jewish discourse with reference to how the Jew perceives himself (historical monotheism) and how the Jew perceives others (idolatry). Then it focuses on the war: war in the Jewish ethic, the conflict of A.D. 70 (the disturbances leading up to the outbreak of hostilities), and the Jewish factions.

A. B. Bosworth, *Conquest and Empire. The reign of Alexander the Great* (Cambridge, UK—New York: Cambridge University Press, 1993, paper) xv and 330 pp., 11 maps. Bibliography. Indexed. LCN: 87-35499. ISBN: 0-521-40679-X.

The paperback edition of a work first published in 1988, this volume focuses on the impact of Alexander the Great in its widest sense—the effect of his conquests upon Macedon, the Greek world, and what was formerly the Persian empire. The nucleus of the book is the campaign narrative, which charts the progress of Alexander and the process of his conquests, and deals in passing with events elsewhere. There are also four thematic studies: mainland Greece in Alexander's reign, Alexander and his empire, Alexander and the army, and the divinity of Alexander. Two appendixes and a bibliographic essay are included. Bosworth is professor of classics and ancient history at the University of Western Australia.

L. L. Bronner, *From Eve to Esther. Rabbinic Reconstructions of Biblical Women,* Gender and the Biblical Tradition (Louisville, KY: Westminster/Knox, 1994, paper $18.99) xxiii and 214 pp. Bibliography. Indexed. LCN: 93-48941. ISBN: 0-664-25542-6.

This volume focuses on female characters of the Bible as perceived through the haggadic traditions of the Talmuds and Midrashim. After an eleven-page introduction and a general survey of haggadic attitudes toward women, it treats the following topics: Eve's estate (temptation, modesty, and the valorization of matrimony), Serah bat Asher (the transformative power of haggadic invention), the regime of modesty (Ruth and the rabbinic construction of the feminine ideal), "remember thy handmaid" (on Hannah and prayer), "the king's daughter is all glorious within" (the estate of daughterhood), hope for the harlot (the estate of the marginalized woman), and "Deborah, say your song" (female prophecy in the talmudic tradition). Bronner, who teaches at the Institute of Jewish Studies in Los Angeles, concludes that the rabbinic presentation of women is complex and contradictory.

N. Brox, *A History of the Early Church,* trans. J. Bowden (London: SCM, 1994, paper £9.95) viii and 184 pp. Bibliography. Indexed. ISBN: 0-334-02576-1.

The English version of *Kirchengeschichte des Altertums* [*NTA* 29, p. 108; 2nd ed., 1992], this volume deals with the beginnings of the church; the history of mission and conversion; society, state, and Christianity; church life and organization; conflicts, heresies, and schisms; theological orientations; the theological literature of the early church; and the first four ecumenical councils. Brox is professor of early church history and patrology at the University of Regensburg.

A. Bulloch et al. (eds.), *Images and Ideologies. Self-definition in the Hellenistic World,* Hellenistic Culture and Society 12 (Berkeley—Los Angeles—London: University of California Press, 1993, $55) viii and 414 pp. Illustrated. Bibliography. Indexed. LCN: 92-10371. ISBN: 0-520-07526-9.

Prepared for a conference held in 1988 at the University of California in Berkeley, the ten major papers in this volume are by K. Bringmann on the king as benefactor (ideal kingship in the age of Hellenism), L. Koenen on the Ptolemaic king as a religious figure, T. Gelzer on transformations in Hellenistic literature, P. Parsons on identities in diversity in Hellenistic literature, R. R. R. Smith on kings and philosophers in Hellenistic art, P. Zanker on the Hellenistic grave stelai from Smyrna (identity and self-image in the polis), F. van Straten on images of gods and men in a changing society (self-identity in Hellenistic religion), A. Giovannini on Greek cities and Greek commonwealth, F. D. Caizzi on the porch and the garden (early Hellenistic images of the philosophical life), and C. Gill on Panaetius on the virtue of being yourself. Also included are introductions to the five sections (by E. S. Gruen, Bulloch [two], A. Stewart, and A. A. Long) and five responses (by F. Walbank, A. Henrichs, B. S. Ridgway, A. Dihle, and J. Annas).

J. H. CHARLESWORTH (ED.), *The Dead Sea Scrolls. Hebrew, Aramaic, and Greek Texts with English Translations.* Vol. 1, *Rule of the Community and Related Documents,* Princeton Theological Seminary Dead Sea Scrolls Project (Tübingen: Mohr-Siebeck, 1994; Louisville, KY: Westminster/Knox, $99) xxiii and 185 pp. Bibliographies. LCN: 93-34036. ISBN: 3-16-146199-1 (M-S), 0-664-21994-2 (W/K).

The first in a projected ten-volume series designed to make available all the Dead Sea scrolls that are not part of the Hebrew Bible, this volume provides introductions, Hebrew texts (with critical apparatus), and new English translations (with notes below) for the following texts: Charlesworth and E. Qimron on *Rule of the Community* (1QS, 4Q255-264 [with an appendix by F. M. Cross], and 5Q11); Charlesworth and L. T. Stuckenbruck on *Rule of the Congregation* (1QS^a) and on *Blessings* (1QS^b); L. H. Schiffman on *Sectarian Rule* (5Q13), *Ordinances* (4Q159), and *Rules* (4Q513); and J. Milgrom on *Purification Rule* (4Q514). The project is based at Princeton Theological Seminary; the volumes are distributed by Westminster/Knox in the USA and Canada and by Mohr-Siebeck in Europe, with all other countries being served by both publishers.

D. COHN-SHERBOK AND L. COHN-SHERBOK, *Jewish & Christian Mysticism. An Introduction* (New York: Continuum, 1994, $22.50) viii and 186 pp. Bibliography. Indexed. LCN: 94-079113. ISBN: 0-8264-0695-5.

This survey of Jewish and Christian mysticism seeks to introduce some of the major thinkers and ideas contained in these two different faiths in the hope that readers will continue the exploration on their own. After a fourteen-page introduction, it deals with mysticism in the early rabbinic period (Philo, Metatron, Wisdom; divine presence; Merkabah mysticism; etc.), as well as medieval, post-medieval, early modern, and modern Jewish mystics. Then it treats early Christian mysticism (Origen, the Desert Fathers, Evagrius Ponticus and John Cassian, etc.), along with medieval, post-medieval, early modern, and modern Christian mystics. The final section explores the convergence and divergence between the two mystical traditions.

D. DAUBE, *The New Testament and Rabbinic Judaism* (Peabody, MA: Hendrickson, 1994, paper $19.95) xviii and 460 pp. Indexed. ISBN: 1-56563-141-2.

The paperback edition of a work published in 1956, this volume first treats messianic types: Joseph, Moses, Samuel, Saul, Elijah, and Ruth and Boaz. Then it deals with legislative and narrative forms: "ye have heard . . . but I say to you," principle and cases, precept and example, *Haustafeln,* a baptismal catechism, public retort and private explanation, Socratic interrogation, four types of question, two tripartite forms, and the last beatitude. Finally it considers twenty-one concepts and conventions: rabbinic authority, the laying on of hands, basic commandments, eye for eye, the offices of a disciple, redemption, violence to the kingdom, disgrace, the "I am" of the messianic presence, two incidents after the Last Supper, missionary maxims in Paul, a missionary term, terms for divorce, Samaritan women, two Aramaisms, Amen, "I speak after the manner of men," two symbols, chronology, the abomination of desolation, and the interpretation of a generic singular. Daube was formerly Regius professor of civil law at the University of Oxford and is currently professor emeritus at the University of California in Berkeley.

J. DEN BOEFT AND A. HILHORST (EDS.), *Early Christian Poetry. A Collection of Essays,* Supplements to Vigiliae Christianae 22 (Leiden—New York—Cologne: Brill, 1993, 180 gld. or $103) xi and 319 pp. Indexed. LCN: 93-42730. ISBN: 90-04-09939-5.

Prepared for a conference held in Nijmegen in 1991, the sixteen papers in this volume deal with poetry from the early period of the Christian era (three), from the Latin-speaking regions of the Roman empire (six), and from the eastern half of the Roman empire (seven). The articles most pertinent to the NT period are by P. W. van der Horst on Jewish metrical epitaphs, G. P. Luttikhuizen on the poetic character of Revelation 4–5, and G. J. M. Bartelink on the *Sibylline Oracles* in early Christian Greek writings from Justin to Origen. The other contributors include W. Evenepoel, Hilhorst, den Boeft, M. J. Mans, A. A. R. Bastiaensen, P. van der Laan, A. Palmer, K. Demoen, J. N. Bremmer, J. H. Barkhuizen, P. Van Deun, L. Van Rompay, and W. J. van Bekkum.

D. DIMANT AND L. H. SCHIFFMAN (EDS.), *Time to Prepare the Way in the Wilderness. Papers on the Qumran Scrolls by Fellows of the Institute for Advanced Studies of the Hebrew University, Jerusalem, 1989-1990,* Studies on the Texts of the Desert of Judah 16 (Leiden—New York—Cologne: Brill, 1995) viii and 157 pp., plate, 2 figs., 4 tables. Bibliography. Indexed. LCN: 94-38809. ISBN: 90-04-10225-6.

The eight papers in this volume are by J. M. Baumgarten on the law about fluxes in 4QTohora^a (4Q274), M. Broshi on visionary architecture and town planning in the Dead Sea scrolls, Dimant on the contents and significance of the Qumran manuscripts, J. Milgrom on 4QTohora^a—an unpublished Qumran text on purities, Schiffman on sacral and non-sacral slaughter according to *Temple Scroll,* E. Tov on groups of biblical texts found at Qumran, E. Ulrich on the palaeo-Hebrew biblical manuscripts from Qumran Cave 4, and M. Weinfeld on the angelic song over the luminaries in the Qumran texts. The authors were fellows of the Institute for Advanced Studies of the Hebrew University in Jerusalem in 1989-90.

A. EDERSHEIM, *Sketches of Jewish Social Life* (rev. ed.; Peabody, MA: Hendrickson, 1994, cloth $19.95, paper $12.95) viii and 307 pp. Illustrated. Indexed. ISBN: 1-56563-138-2 (cloth), -005-X (paper).

The reset and slightly revised version of Edersheim's classic study of the cultural and social world of Jesus and his apostles contains eighteen chapters: Palestine in the 1st century; Jews and Gentiles in "the land"; in Galilee at the time of Jesus; traveling in Palestine; in Judea; Jewish homes; the upbringing of Jewish children; education; mothers, daughters, and wives; in death and after death; trade, tradesmen, and trade guilds; commerce; among the people and with the Pharisees; the "fraternity" of Pharisees; the relation of the Pharisees to the Sadducees and Essenes, and to the gospel of Christ; synagogues; the worship of the synagogue; and ancient Jewish theological literature. Two appendixes provide translations of rabbinic texts.

C. EDWARDS, *The Politics of Immorality in ancient Rome* (Cambridge, UK—New York: Cambridge University Press, 1993) xi and 229 pp. Bibliography. Indexed. LCN: 92-12933. ISBN: 0-521-40083-X.

Based on a doctoral dissertation directed by K. Hopkins, this volume explores why the literature that the ancient Romans produced was so preoccupied with immorality. After a 33-page introduction to the topic, it looks at adultery (a moral revolution?—the law against adultery), *mollitia* ("effeminacy"—reading the body), the association of the theater with sexual immorality and luxury (playing Romans—representations of actors and the theater), Roman attacks on luxurious building (structures of immorality—rhetoric, building, and social hierarchy), and the association that Romans perceived between prodigality and pleasure (prodigal pleasures). Edwards, lecturer in classics and ancient history at the University of Bristol, observes that all these vices can be seen as manifestations of what Roman moralists termed *incontinentia* ("self-indulgence, lack of self-control").

P. C. FINNEY, *The Invisible God. The Earliest Christians on Art* (New York—Oxford: Oxford University Press, 1994, $45) xxviii and 319 pp. Illustrated. Bibliography. Indexed. LCN: 93-10129. ISBN: 0-19-508252-4.

This study of early Christian attitudes toward art up to the late 3rd century A.D. contends that the scholarly assumption about early Christianity as a fundamentally and irrevocably aniconic form of religiosity has little or no basis in the literary, artistic, and archaeological sources that have come down to us. After sketching the history of interpretation regarding this matter, it considers the Apologists' attack on Greek art (history and literature), the content of the attack on Greek art, the emperor's image [see § 38-1392], Christianity before A.D. 200 (invisibility and adaptation), the earliest Christian art, and the invisible divinity and visible religion. Finney is associate professor of ancient history at the University of Missouri in St. Louis.

F. GARCÍA MARTÍNEZ, *The Dead Sea Scrolls Translated. The Qumran Texts in English,* trans. W. G. E. Watson (Leiden—New York: Brill, 1994, cloth 140 gld. or $80, paper 52.50 gld. or $30) lxvii and 513 pp. Bibliography. LCN: 94-17429. ISBN: 90-04-10088-1 (cloth), -10048-2 (paper).

The revised and expanded English version of *Textos de Qumrán* [*NTA* 37, p. 464], this volume presents a brief introduction to the Dead Sea scrolls and translations of the 270 most important manuscripts from Qumran under the following general headings: rules; halakhic texts; literature with eschatological content; exegetical literature; parabiblical literature; poetic texts; liturgical texts; astronomical texts, calendars, and horoscopes; and *Copper Scroll.* Also included is a revised and updated list of manuscripts from Qumran. García Martínez, professor at the University of Groningen and head of the Qumran Institute there, intends his forthcoming *Introduction to the Literature from Qumran* as a companion to this volume.

S. GIBSON AND J. E. TAYLOR, *Beneath the Church of the Holy Sepulchre, Jerusalem. The Archaeology and Early History of Traditional Golgotha,* Palestine Exploration Fund Monographs, Series Maior 1 (London: Palestine Exploration Fund, 1994, paper £19.50) xx and 102 pp., 46 figs. Bibliography. Indexed. ISBN: 0-903526-53-0.

After sketching the history and critical study of the Church of the Holy Sepulchre in Jerusalem, the authors first report on the excavations in the Chapel of St. Vartan between 1970 and 1980 and discuss the 2nd century A.D. "Jerusalem ship drawing." Then they consider the area of the church from the Iron Age to the early Roman period and during the late Roman period, as well as the Byzantine church complex and its vicinity. Gibson has a specialist interest in the archaeology of Jerusalem and its vicinity, and Taylor is the author of *Christians and the Holy Places* (1993).

N. GOLB, *Who Wrote the Dead Sea Scrolls? The Search for the Secret of Qumran* (New York—London: Scribner, 1995, $25) xvi and 446 pp., 14 figs., 7 maps. Bibliography. Indexed. LCN: 94-23295. ISBN: 0-02-544395-X.

Golb, professor of Jewish history and civilization at the University of Chicago, contends that Qumran was a Jewish fortress rather than an Essene monastery, and that the scrolls came to Qumran when in defense of the impending siege of Jerusalem in A.D. 70 Jews took or copied the manuscripts from Jerusalem's libraries, smuggled them out of the city, and hid them at various sites in the Judean wilderness. He first proposes his new theory of scroll origins according to the following outline: the Qumran plateau; the manuscripts of the Jews; the first scroll discoveries in 1947; the Qumran-Essene theory—a paradigm reconsidered; the *Copper Scroll,* the Masada manuscripts, and the siege of Jerusalem; and scroll origins—

K. H. Rengstorf's theory and E. Wilson's response. Then he deals with science, politics, and the Dead Sea scrolls: the *Temple Scroll,* the *Acts of Torah,* and the Qumranologists' dilemma; power politics and the collapse of the scrolls monopoly; myth and science in the world of Qumranology; the deepening scrolls controversy; the New York conference and some academic intrigues; and the importance of the Dead Sea scrolls.

F. W. GOLKA, *Die Flecken des Leoparden. Biblische und afrikanische Weisheit im Sprichwort,* Arbeiten zur Theologie 78 (Stuttgart: Calwer, 1994, paper DM 58) 176 pp. Bibliography. Indexed. ISBN: 3-7668-3275-1.

After chapters on the hypothesis of wisdom schools in ancient Israel and on the royal- and court-sayings and the origin of Israelite wisdom, this volume compares biblical and African wisdom teachings that are expressed in proverb form on the following topics: rich and poor; law, crime, and righteousness; family and kinship; and creation and wisdom. The appendix treats the OT story of Joseph and T. Mann's novel on Joseph.

J. M. HARRIS, *How Do We Know This? Midrash and the Fragmentation of Modern Judaism,* SUNY Series in Judaica: Hermeneutics, Mysticism and Religion (Albany, NY: State University of New York Press, 1995, cloth $74.50, paper $24.95) xiii and 379 pp. Bibliography. Indexed. ISBN: 0-7914-2143-0 (cloth), -2144-9 (paper).

Harris, professor of Jewish studies at Harvard University, focuses on the reaction to the existence of rabbinic exegesis of the Bible and the claim advanced by its practitioners that it serves as a source of law. After an introduction to the problem, he discusses the topic according to the following outline: midrash halakah and the Bavli, midrash and the Yerushalmi, midrash in the Middle Ages, at the dawn of a new age, midrash and Reform, the traditionalists strike back, and midrash and Orthodoxy. He concludes that the reasons for the differing reactions to the exegetical activities of the rabbis of antiquity are tied to the very nature of midrash itself.

J.-B. HUMBERT AND A. CHAMBON (EDS.), *Fouilles de Khirbet Qumrân et de Aïn Feshkha.* Vol. 1, *Album de photographies, répertoire du fonds photographique, synthèse des notes de chantier du Père Roland de Vaux OP,* Novum Testamentum et Orbis Antiquus, Series Archaeologica 1 (Fribourg: Éditions Universitaires, 1994, 220 SFr; Göttingen: Vandenhoeck & Ruprecht) xv and 411 pp., 538 photographs, 48 figs. ISBN: 3-7278-0940-X (ÉU), 3-525-53970-3 (V&R).

This volume inaugurates the final publication of the archaeological excavations conducted at Qumran from 1951 to 1957 under the main directorship of R. de Vaux. It features 538 photographs from the excavations at the site itself, in the cemetery, and in the immediate surroundings, as well as forty-eight general and detailed plans that supply a new presentation of the architecture. Also included are a synthesis of de Vaux's field notes according to loci, a complete list of objects registered during the excavations (including the analysis of the coins by A. Spijkerman), and a list of fourteen lots of photographs of the Qumran excavations. A photograph of de Vaux (1904-71) is provided. Four more volumes are planned. Humbert and Chambon are archaeologists at the École biblique et archéologique française de Jérusalem.

P. W. JACOBS, *A Guide to the Study of Greco-Roman and Jewish and Christian History and Literature* (Lanham, MD—New York—London: University Press of America, 1994, paper $23.50) xi and 118 pp. Bibliography. Indexed. LCN: 94-9218. ISBN: 0-8191-9517-0.

The purpose of this guide is to provide students of ancient history, literature, and religion with a reference tool to help them understand better the broad context of social and religious development in the Hellenistic world between 200 B.C. and A.D. 260. The main part of the volume (pp. 1-87) presents on facing pages data about Jewish and Christian history and literature (left-hand pages) and Greco-Roman history and literature (right-hand pages). The focus is on persons, groups, movements, events, and literature that influenced political, social, religious, literary, and philosophical developments in the Hellenistic world. Also included are a general bibliography of references and a bibliography of English translations of Greco-Roman and Jewish and Christian literature.

R. KALMIN, *Sages, Stories, Authors, and Editors in Rabbinic Babylonia,* Brown Judaic Studies 300 (Atlanta: Scholars Press, 1994, $59.95) xvi and 340 pp. Bibliography. Indexed. LCN: 94-33649. ISBN: 0-7885-0045-7.

Kalmin, author of *The Redaction of the Babylonian Talmud: Amoraic or Saboraic?* (1989), argues that the Talmud preserves identifiable sources that were not fully homogenized by later editors, and contains usable historical information regarding the centuries prior to its final editing. Under the heading "literary studies" he treats stories about the rabbis as evidence for the composite nature of the Babylonian Talmud [§ 35-942], changing Amoraic attitudes toward the authority and statements of Rav and Shmuel [§ 38-552], dreams and dream interpreters, the judicial and academic hierarchies [§ 37-1042], Palestinian materials preserved in the Bavli, unique formal characteristics of later Amoraic discourse, and quotation forms in the Babylonian Talmud [§ 34-454]. Then under "historical studies" he deals with rabbinic attitudes toward rabbis [§§ 37-1598; 39-554], middle-generation Amoraim as among the editors of the Talmud, relationships between fourth-generation teachers in the Babylonian Talmud [§ 36-482], and collegial interaction in the Babylonian Talmud [§ 37-1042]. Also included on pp. 219-304 are appendixes to many of the essays.

D. KRAEMER, *Responses to Suffering in Classical Rabbinic Literature* (New York—Oxford: Oxford University Press, 1995, $49.95) xv and 261 pp. Bibliography. Indexed. LCN: 93-47291. ISBN: 0-19-508900-6.

Kraemer, associate professor of Talmud and rabbinics at the Jewish Theological Seminary in New York and the author of *The Mind of the Talmud* (1990), traces the history of Jewish attitudes toward suffering according to the following outline: the canonical foundation; other Jews, other responses; early rabbinic responses (Mishnah and *ʾAbot,* the Tosefta, the halakic Midrashim); later Palestinian documents (the Yerushalmi, the haggadic Midrashim); the Bavli (canonical echoes, intimations of dissent); and the Bavli rebels. He concludes that the Bavli characteristically gives voice to the fullest range of explanations and responses regarding suffering, and allows for even the most radical expression of questioning or doubt.

K.-S. KRIEGER, *Geschichtsschreibung als Apologetik bei Flavius Josephus,* Texte und Arbeiten zum neutestamentlichen Zeitalter 9 (Tübingen—Basel: Francke, 1994, paper DM 120) ix and 366 pp. Bibliography. ISBN: 3-7720-1888-2.

The revised version of a doctoral dissertation directed by P. Hoffmann and accepted in 1991 by the Catholic theological faculty at Regensburg, this volume argues that Josephus wrote the history of his people to defend them (i.e. apologetic historiography). After remarks on Josephus' works and research on them, it examines the narrative parts of *War* 2–7, *Antiquities* 18–20, and *Life* that describe the Roman use of force and Jewish reactions to it: from the census of Quirinius to the accession of Gessius Florus; Philip and Herod Antipas, Coponius, M. Ambibulus and Valerius Gratus; Pontius Pilate; L. Vitellius; Josephus' assessment of Tiberius' provincial policy; P. Petronius; and so forth. Next it discusses the uprising against Rome in *War* and *Life:* the outbreak of the war, the pogroms, the defeat of Cestius, Josephus in Galilee, the situation before Vespasian's arrival, and so forth. Then it deals with Josephus' presentation of the war under the field-generals Vespasian and Titus. Finally it offers a brief treatment of Josephus' use of Torah exposition as a means of apologetics.

A. D. LEE, *Information and Frontiers. Roman Foreign Relations in Late Antiquity* (Cambridge, UK—New York: Cambridge University Press, 1993) xxii and 213 pp., 4 maps. Bibliography. Indexed. LCN: 92-34199. ISBN: 0-521-39256-X.

This examination of the foreign relations of the Roman empire from the early 3rd to the early 7th century A.D. focuses on the role of information with particular attention to two regions: Sasanian Persia in the East, and the areas adjacent to the empire's northern continental frontier occupied by peoples of Germanic and central Asiatic origin. It first provides essential background details about the protagonists and the frontier regions. Then it assesses the reliability of background knowledge and the availability of strategic intelligence. Finally it investigates the formal and informal means by which information was diffused and gathered. Lee, lecturer in classics and ancient history at St. David's University College, University of Wales, Lampeter, concludes that the availability (or otherwise) of information is a factor in accounting for the difference between the eastern and northern frontiers of the late Roman empire, and hence for the divergent fates of the two halves of the empire.

D. M. LEWIS ET AL. (EDS.), *The Cambridge Ancient History.* Vol. 6, *The Fourth Century B.C.* (2nd ed.; Cambridge, UK—New York: Cambridge University Press, 1994, $150) xix and 1077 pp., 39 figs., 24 maps, table. Bibliography. Indexed. ISBN: 0-521-23348-8.

More than sixty-five years have passed since the first edition of volume 6, which was entitled *Macedon, 401-301 B.C.* After S. Hornblower's discussion of sources and their uses, this volume presents chapters by Lewis on Sparta as victor, Hornblower on Persia, R. Seager on the Corinthian war, Lewis on Sicily between 413 and 368 B.C., Seager on the King's Peace and the second Athenian confederacy, and J. Roy on Thebes in the 360s B.C. Next it gives regional surveys: Asia Minor (Hornblower), Mesopotamia between 482 and 330 B.C. (M. W. Stolper), Judah (H. Tadmor), Cyprus and Phoenicia (F. G. Maier), Egypt between 404 and 332 B.C. (A. B. Lloyd), Carthage between 480 and 308 B.C. (G. C. Picard), southern Italy (N. Purcell), Celtic Europe (D. W. Harding), Illyrians and north-west Greeks (N. G. L. Hammond), Thracians and Scythians (Z. H. Archibald), the Bosporan kingdom (J. Hind), and Mediterranean communications (L. Casson). Then after M. M. Austin's treatment of society and economy and P. J. Rhodes's chapter on the polis and the alternatives, it treats Greek culture and science: M. Ostwald and J. P. Lynch on the growth of schools and the advance of knowledge; G. E. R. Lloyd on medicine; J. J. Pollitt on Greek art—classical to Hellenistic; A. Burford on Greek agriculture in the classical period; and Y. Garlan on warfare. Finally there are chapters by H. D. Westlake on Dion and Timoleon; J. R. Ellis on Macedon and north-west Greece; Ellis on the creation of Macedonian hegemony; and A. B. Bosworth on Alexander the Great—the events of the reign, and Greece and the conquered territories. An epilogue by Hornblower, a chronological table, and a comprehensive bibliography (pp. 902-1026) are also included. Lewis edited the volume in collaboration with J. Boardman, Hornblower, and Ostwald.

M. MARCOVICH, *Patristic Textual Criticism,* part 1, Illinois Classical Studies, Supplement 6 (Atlanta: Scholars Press, 1994, paper $24.95) x and 171 pp. Indexed. LCN: 94-24542. ISBN: 1-7885-0046-5.

This volume identifies textual problems and suggests solutions for passages in the following early Christian works: Justin Martyr, *Apologia Maior* and *Apologia Minor;* Tatian, *Oratio ad Graecos;* Athenagoras, *Legatio pro Christianis;* Theophilus of Antioch, *Ad Autolycum;* Hippolytus, *Refutatio omnium haeresium; Letter to Diognetus;* the pseudo-Justin corpus (*Cohortatio ad Graecos, De monarchia, Oratio ad Graecos*); and Prosper of Aquitaine, *De providentia Dei* and *De ingratis.* The appendix treats ps.-Justin's *De resurrectione.* A second volume is planned. Marcovich is also the author of *Studies in Greek Poetry* (1991).

M. MCNAMARA, R. HAYWARD, AND M. MAHER, *Targum Neofiti 1: Leviticus. Translated, with Apparatus, Introduction and Notes. Targum Pseudo-Jonathan: Leviticus. Translated, with Notes,* The Aramaic Bible 3 (Collegeville, MN: Liturgical Press, 1994, $79.95) xiv and 250 pp. Bibliography. Indexed. LCN: 94-22522. ISBN: 0-8146-5478-9.

This volume continues the project devoted to the Palestinian Targums of the Pentateuch described in *NTA* 37, pp. 149-150, and 39, p. 173. After an eleven-page introduction to the

Palestinian Targums of Leviticus and to *Targum Neofiti* of Leviticus, it presents for *Targum Neofiti* of Leviticus (pp. 14-113) McNamara's translation and textual notes (marginal variants and other significant targumic variants), along with Hayward's notes on the features and peculiarities of the text of *Neofiti.* Then it provides Maher's introduction to *Targum ps.-Jonathan* of Leviticus (pp. 115-119), and his translation and accompanying notes (pp. 122-211), with particular attention to the influence of *Sifra* on the targumic text.

R. MERKELBACH, *Mithras. Ein persisch-römischer Mysterienkult* (2nd ed.; Weinheim: Beltz Athenäum, 1994, DM 98) xvi and 412 pp., 4 figs., 2 maps. Illustrated. Indexed. ISBN: 3-89547-045-7.

The second edition of a work first published in 1984 [*NTA* 29, p. 348], this volume considers Mithras as the god of the hunt, covenant, and sacrifice; Mithras in the religion of the Persians; the Mithras cult in the Hellenistic period; and the Roman Mithraic mysteries. A large part of the work (pp. 261-395) is devoted to illustrations and explanations of them. Merkelbach teaches classical philology at the University of Köln.

T. MURAOKA, *A Greek-English Lexicon of the Septuagint (Twelve Prophets)* (Leuven: Peeters, 1993, 2,100 BFr) xxii and 257 pp. ISBN: 90-6831-495-5.

Originally conceived as a pilot project for exploring the possibilities and problems associated with Septuagintal lexicography, this lexicon of the Twelve Prophets takes as its base text J. Ziegler's 1967 edition in the Göttingen Septuagint project. The typical entry consists of four main sections: the headword and morphological information, definition(s) of the headword and its usage in context, words or groups of words semantically associated with the headword, and the relation between the Septuagint and its Hebrew original. For an abstract of J. Lust's recent discussion of the work, see § 39-41.

H.-D. NEEF, *Gottes himmlischer Thronrat. Hintergrund und Bedeutung von* sôd *JHWH im Alten Testament,* Arbeiten zur Theologie 79 (Stuttgart: Calwer, 1994, paper DM 28) 96 pp. Bibliography. Indexed. ISBN: 3-7668-3288-3.

After considering the OT terminology associated with God's heavenly council, this volume discusses assemblies of the gods in the world of the OT (Ugaritic, Phoenician, Aramaic), the semantics of the Hebrew word *sôd* in the OT, how *sôd* was treated in the Septuagint and the Targums, the meanings of *sôd* at Qumran, the background and significance of the *sôd Yhwh* in the OT, and the imagery of God's heavenly throne council in Rev 4:1-11. Neff observes that the biblical notion of *sôd* has anthropological, theological, and ecclesiological aspects.

J. NEUSNER, *Åbo Addresses and Other Recent Essays on Judaism in Time and Eternity,* South Florida Studies in the History of Judaism 22 (Atlanta: Scholars Press, 1993, $77.95) xi and 273 pp. Indexed. LCN: 93-39349. ISBN: 1-55540-933-4.

Many of the sixteen papers collected in this volume were delivered or prepared at the Institutum Judaicum Åboense. They concern what we do and don't know; dating the documents of formative Judaism and their contents; why the rabbinic authors cite sayings in the name of particular sages; form analysis and rabbinic literature; the feminization of Judaism—systemic reversals and their meaning in the formation of the rabbinic system; the foundations of Jewish existence; the spirituality of the Talmud—how Holy Israel knows God; what we should want to know from the Gospels; Judaism beyond the texts, or Judaism behind the texts; the debate about Judaism beyond or behind the texts; from text to historical context; the Christian half of the Judaeo-Christian dialogue through history; M. Niehoff's *The Figure of Joseph in Post-Biblical Jewish Literature* (1992); D. Stern's *Parables in Midrash* (1991); watching Judaism die in Åbo; and thinking about Judaism in Stockholm.

J. NEUSNER, *From Text to Historical Context in Rabbinic Judaism. Historical Facts in Systemic Documents,* South Florida Studies in the History of Judaism 93, 103-104 (3 vols.;

Atlanta: Scholars Press, 1993-94, $89.95, $74.95, $74.95) xxvii and 325 pp., xxi and 233 pp., xx and 257 pp. Indexed. LCN: 93-38730. ISBN: 1-55540-927-X (vol. 1), -955-5 (vol. 2), -956-3 (vol. 3).

Part of a project on the concept of time in rabbinic Judaism, these three volumes explore how the sages conceived past, present, and future, and how historical "facts" were understood and used in the writings of formative Judaism. The first volume discusses events (other than legal precedents) that allegedly took place, the lives of persons, and fragments serviceable in conventionally historical narratives in the tractates that constitute the six divisions of the Mishnah and the Tosefta, as well as tractate *ʾAbot, Sifra,* and *Sifre* to Numbers and Deuteronomy. The second volume takes up the same issues in *Genesis Rabbah, Leviticus Rabbah,* and *Peskita deRab Kahana.* The third volume deals with those questions in the latest midrash compilations: *Songs of Songs Rabbah, Ruth Rabbah, Esther Rabbah I, Lamentations Rabbati,* and *ʾAbot de Rabbi Nathan.* The third volume also contains appendixes on Judaic uses of history in talmudic times, and on what rabbinic Judaism meant precisely by a "historical event." Neusner concludes that the rabbinic sages possessed no conception of history, and that they set forth a completely ahistorical, unhistorical religious system.

J. NEUSNER, *The Judaism the Rabbis Take for Granted,* South Florida Studies in the History of Judaism 102 (Atlanta: Scholars Press, 1994, $74.95) xviii and 247 pp. Indexed. LCN: 93-49771. ISBN: 1-55540-954-7.

After delineating the problem of "Judaism" and asking whether the rabbis took for granted any particular Judaism, this volume examines in four kinds of rabbinic writings (Mishnah; Tosefta, *ʾAbot,* and earlier midrash compilations; later midrash compilations; latest midrash compilations) their religious and theological premises, philosophical premises, and legal premises, respectively. Finally it considers whether we find "Judaism" when we press behind the contents of the Mishnah and attempt to discover what the contents of the Mishnah presuppose. Neusner argues that on the basis of the evidence in hand we cannot describe the "Judaism" that the rabbis of the dual Torah took for granted, that we find only shards and fragments of this and that rather than a complete and coherent Judaism, and that propositions in the form of premises or presuppositions do not circulate from document to document.

J. NEUSNER, *Rabbinic Judaism. Disputes and Debates. First Series,* South Florida Studies in the History of Judaism 107 (Atlanta: Scholars Press, 1994, $79.95) xvi and 284 pp. Indexed. LCN: 94-27844. ISBN: 0-7885-0006-6.

After a 111-page survey of the American contribution to scholarship on rabbinic Judaism in the context of the history of Judaism in the ancient world, this volume presents essays on the three stages in the formation of rabbinic writings, describing the Tosefta (a systematic account), the hermeneutics of the Law in rabbinic Judaism (Mishnah, Midrash, Talmuds), and organizing the past. Also included are reviews of D. Stern, *Parables in Midrash* (1991); H. Shanks (ed.), *Christianity and Rabbinic Judaism* (1992); L. H. Feldman, *Jews and Gentiles in the Ancient World* (1993); and Y. Yerushalmi, *Zakhor. Jewish History and Jewish Memory* (1982).

J. NEUSNER, *Rabbinic Judaism. The Documentary History of its Formative Age, 70-600 C.E.* (Bethesda, MD: CDL Press, 1994, $42) xiv and 408 pp. Indexed. LCN: 94-12317. ISBN: 1-883053-06-4.

This volume discerns three stages in the formative history of rabbinic Judaism: a philosophical thesis (the Mishnah), generating a religious antithesis (the Talmud of the Land of Israel), resolved in a theological synthesis (the Babylonian Talmud). After outlining the formative history, it first considers philosophical beginnings and the Mishnah: ethos (a philosophy of hierarchical classification), ethics (an economics for "enlandised" Israel), ethnos (a politics for empowered Israel), and philosophical Judaism (transcending chaos). Then it traces the development from philosophy to religion in the Talmud of the Land of Israel: from philosophy to religion, ethos (a gnostic Torah), ethics (the enchanted Torah), ethnos (the transvalued Torah), and transformed Judaism (original virtue and responsive grace). Finally it deals with the theological re-presentation of the religion of the Torah by the Talmud of Babylonia: the theological medium (hermeneutical discourse, theological program, symbolic discourse), and the theological message (propositional discourse—the harvest of hermeneutics and the matter of responsibility).

J. NEUSNER, *Rabbinic Literature & the New Testament. What We Cannot Show, We Do Not Know* (Valley Forge, PA: Trinity Press International, 1994, paper $17) xii and 195 pp. Indexed. LCN: 94-15415. ISBN: 1-56338-074-9.

After a seventeen-page preface on what we have to know about rabbinic literature to study the NT, this volume presents nine essays on the following topics: the Gospels and the Mishnah, the Church Fathers and the Talmud; documents matter—the case of comparative midrash; sayings and stories made up by the sages; pseudo-orthodoxy and pseudo-criticism in using rabbinic literature for historical purposes; citing sayings and identifying *ecce homo;* the "Judaism" of E. P. Sanders; what we ask exposes how we conceive our sources; the Mishnah and the smudgepots; and who needs the "historical Jesus." The appendix considers the alleged Jewish roots of Jesus' parables. Neusner contends that what we cannot show, we do not know; that is, unless we can show that a rabbinic story or saying reflects facts about the 1st century, we cannot use it to interpret the NT.

J. NEUSNER, *Scripture and Midrash in Judaism,* vol. 1, Realms of Judaism 47 (Frankfurt—Berlin—Bern: Lang, 1994, $59.95) 387 pp. ISBN: 3-631-46461-4.

The first in a three-volume anthology that exemplifies the various forms of rabbinic exegesis of Scripture, this volume illustrates how in the earlier midrashic compilations (3rd-4th centuries A.D.) we find exegeses of passages in sequence. Thus it presents examples of sequential exegesis from *Sifra* to Leviticus, *Sifre* to Numbers, and *Sifre* to Deuteronomy. Comments highlight traits of form and documentary continuity, thus helping the translations to speak for themselves. A ten-page preface and a 49-page appendix on the four logics of *Sifre* to Deuteronomy are included.

J. NEUSNER, *The Talmud of Babylonia. An Academic Commentary.* Vol. 17, *Sotah,* South Florida Academic Commentary 3 (Atlanta: Scholars Press, 1994, $79.95) xxiv and 319 pp. LCN: 94-8120. ISBN: 1-55540-978-4.

Neusner's "academic commentary" on the Babylonian Talmud seeks to re-present the text in a highly graphic form so as to reveal its rationality, its sense for the orderly and the explicable. It uses various type-faces (bold, plain, italic), numeral (Roman and Arabic) and letter designations, and notes to bring out the structure of the text. This volume provides a revised translation of tractate *Soṭa* along with comments, as well as a 61-page concluding essay on the structure and system of Babylonian Talmud tractate *Soṭa.*

J. NEUSNER, *What is Midrash? and A Midrash Reader,* South Florida Studies in the History of Judaism 106 (Atlanta: Scholars Press, 1994, $74.95) x and 276 pp. LCN: 94-12046. ISBN: 1-55540-982-2.

This volume combines reprintings of two books first published by Fortress Press: *What Is Midrash?* [*NTA* 32, p. 271], and *A Midrash Reader* [*NTA* 35, p. 130].

J. NEUSNER, *Why There Never Was a "Talmud of Caesarea." Saul Lieberman's Mistakes,* South Florida Studies in the History of Judaism 108 (Atlanta: Scholars Press, 1994, $69.95) xii and 178 pp. Indexed. LCN: 94-35372. ISBN: 0-7885-0047-3.

This volume is mainly a reassessment of Lieberman's "The Talmud of Caesarea," *Supplement to Tarbiz* 4 (Jerusalem, 1931). After Neusner's introduction to Lieberman's life and scholarship, it presents H. J. Blumberg's summary of Lieberman's thesis about the Talmud of Caesarea. Then it provides Neusner's critical evaluation of Lieberman's argument and its premises, along with his testing of Lieberman's theory with reference to pertinent talmudic tractates in the Yerushalmi and Bavli. Neusner observes that what Lieberman proved in his "Talmud of Caesarea" is that he had no capacities as a historian or a historian of literature. Also included as appendixes are S. Mandell's essay on whether Lieberman knew Latin or Greek, and Neusner's critique of M. Smith's *Tannaitic Parallels to the Gospels* (1953).

J. C. PAGET, *The Epistle of Barnabas. Outlook and Background,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 64 (Tübingen: Mohr-Siebeck, 1994, paper DM 88) xi and 319 pp. Bibliography. Indexed. ISBN: 3-16-146161-4.

The revised version of a doctoral dissertation directed by W. Horbury and accepted in 1992 by the University of Cambridge, this volume aims to survey the secondary literature about *Epistle of Barnabas,* to reconstruct a believable context out of which the epistle has emerged, to offer a critique of the source-critical approach, and to place the work in the context of early Christian debates about Scripture and Judaism. After considering introductory questions (authorship, date, provenance, genre, purpose), it examines the grounds on which scholars have justified a source-critical approach, examines chapters 2–16 against the backdrop of source-critical studies, and addresses the letter's theological outlook and place within early Christianity. Paget concludes that the author of *Barnabas* forged his theology in a context in which the Jewish community was perceived as in some sense threatening and in which there existed the fear that those he was addressing would assimilate to Jewish praxis.

P. W. PESTMAN, *The New Papyrological Primer* (2nd ed.; Leiden—New York—Cologne: Brill, 1994, paper 70 gld. or $40) xxii and 318 pp., 5 maps. Illustrated. Bibliography. Indexed. ISBN: 90-04-10019-9.

The revised edition of the work described in *NTA* 35, p. 409, this volume consists of a 65-page introduction to papyrology, eighty-one Greek texts arranged in chronological order (Ptolemaic, Roman, Byzantine, Arab), a glossary of Greek words, and other information. Pestman's work is the revision of the papyrological primer by M. David and B. van Groningen published first in Dutch (1940) and then in English (1946, 1952, 1965).

M. POINTON (ED.), *The Image in the Ancient and Early Christian Worlds,* Art History, vol. 17, no. 1 (Oxford, UK—Cambridge, MA: Blackwell, 1994, paper $19.95) viii and 142 pp. Illustrated. ISBN: 0-631-19474-6.

Published as a special issue of the journal *Art History,* this volume features five articles on the image in the ancient and early Christian worlds: A. J. Wharton on good and bad images from the synagogue of Dura Europos—contexts, subtexts, intertexts [§ 39-1113]; B. A. Kellum on what we see and don't see—narrative structure and the Ara Pacis Augustae [§ 39-1106]; J. Curran on moving statues in late antique Rome—problems of perspective; R. W. Sullivan on some ironic aspects of the imaging of Peter and Paul; and J. Elsner on the viewer and the vision—the case of the Sinai apse. Three review articles and eight shorter reviews are included.

G. G. PORTON, *The Stranger within Your Gates. Converts and Conversion in Rabbinic Literature,* Chicago Studies in the History of Judaism (Chicago—London: University of Chicago Press, 1994, $29.95) xiii and 410 pp. Bibliography. Indexed. LCN: 94-1096. ISBN: 0-226-67586-6.

Porton, professor in the program for the study of religion at the University of Illinois at Urbana-Champaign, seeks to clarify the rabbis' ideas about the non-Israelites who joined the Israelite community by examining the references to converts and conversion found in rabbinic documents from late antiquity. After delineating the problem and method, he discusses converts and conversion in the Mishnah, Tosefta, early midrashic texts, the

Palestinian Talmud, and the Babylonian Talmud, respectively. Then he considers the conversion ritual, marriages between converts and Israelites, converts as newborn children, converts and the Israelite way of life, and "the stranger within your gates." He concludes that the rabbinic views on converts and conversion illustrate the dual focus of rabbinic Judaism as both an ethnic system designed for native-born Israelites and a religious system open to all who accepted its beliefs and practices. He notes that converts occupied a middle ground in that they could never fully become part of ethnic Israel but could almost fully participate in religious Israel.

E. QIMRON AND J. STRUGNELL, *Qumran Cave 4*. Vol. 5, *Miqṣat Maᶜaśe Ha-Torah*, Discoveries in the Judean Desert 10 (Oxford: Oxford University Press, Clarendon Press, 1994, $60) xiv and 235 pp. and 8 plates. Bibliography. Indexed. ISBN: 0-19-826344-9.

Miqṣat Maᶜaśe Ha-Torah (MMT) is a sectarian polemical text found in six Qumran Cave 4 manuscripts (4Q394-399), which when taken together form a text of about 130 lines consisting of (1) an exposition of a calendar of 364 days, (2) a list of more than twenty halakot, most of which are peculiar to the sect, and (3) an epilogue that discusses the separation of the sect from the multitude of the people and attempts to persuade the addressees to adopt their legal views. After analyzing the six manuscripts (script, orthography, text, notes on the reading), the volume provides on facing pages the composite text of the whole work and an English translation (with notes below). Then it deals with the language of the text, the literary character and the historical setting, and the halakha. The three appendixes concern the history of the halakha and the Dead Sea scrolls (by Y. Sussmann), textual observations (by Qimron), and other matters (by Strugnell). Also included are a concordance and a reverse index to MMT. The volume was prepared in consultation with Sussmann and with contributions by him and A. Yardeni. Qimron is professor of linguistics at Ben Gurion University of the Negev, and Strugnell is professor of Christian origins at Harvard Divinity School.

S. A. REED, *The Dead Sea Scrolls Catalogue. Documents, Photographs and Museum Inventory Numbers*, rev. and ed. M. J. Lundberg, SBL Resources for Biblical Study 32 (Atlanta: Scholars Press, 1994, cloth $89.95, paper $64.95) xlvi and 558 pp. Bibliography. LCN: 94-29939. ISBN: 0-7885-0017-1 (cloth), -0018-X (paper).

Six fascicles that were part of the first edition of the catalogue of documents, photographs, and inventory numbers of the Qumran texts were described in *NTA* 35, p. 269 and 36, p. 451. This revised and expanded version includes manuscripts not only from Qumran but also from Masada, Khirbet Mird, Wadi Murabbaᶜat, Wadi ed-Daliyeh, Wadi Seiyal/Naḥal Ḥever, and other collections. The lists compiled by Reed have been revised and edited by Lundberg, with the collaboration of M. B. Phelps. J. A. Sanders has provided a three-page foreword.

J. C. REEVES (ED.), *Tracing the Threads. Studies in the Vitality of Jewish Pseudepigrapha*, SBL Early Judaism and Its Literature 6 (Atlanta: Scholars Press, 1994, cloth $29.95, paper $19.95) xiii and 296 pp. Indexed. LCN: 94-25032. ISBN: 1-55540-994-6 (cloth), -995-4 (paper).

The ten essays in this volume seek to advance and stimulate the study of the "afterlife" of Jewish Pseudepigrapha by presenting some considerations of their employment in a variety of temporally subsequent texts and contexts: M. Kister on aspects of exegesis, tradition, and theology in Midrash, Pseudepigrapha, and other Jewish writings; A. Urowitz-Freudenstein on pseudepigraphic support of pseudepigraphical sources in *Pirqe de Rabbi Eliezer;* R. A. Kraft on the Pseudepigrapha in Christianity; S. M. Wasserstrom on Jewish Pseudepigrapha in Muslim literature; M. Himmelfarb on echoes of *Jubilees* in medieval Hebrew literature; W. Adler on Jacob of Edessa and the Jewish Pseudepigrapha in Syriac chronography; Reeves on Jewish Pseudepigrapha in Manichaean literature (the influence of the Enochic library); B. L. Visotzky on the conversation of palm trees in stories from Semitic religious communities; J. E. Bowley on the compositions of Abraham; and S. Dalley on the tale of Bulūqiyā and the *Alexander Romance* in Jewish and Sufi mystical circles.

A. SÁENZ-BADILLOS, *A History of the Hebrew Language,* trans. J. Elwolde (Cambridge, UK—New York: Cambridge University Press, 1993) xii and 371 pp. Bibliography. Indexed. LCN: 93-20367. ISBN: 0-521-43157-3.

After discussing Hebrew in the context of the Semitic languages and as a Northwest Semitic language, this volume traces the history of the Hebrew language in six chapters: pre-exilic Hebrew, biblical Hebrew in its various traditions, Hebrew in the period of the Second Temple, rabbinic Hebrew, medieval Hebrew, and modern Hebrew. A section on the language of the Dead Sea scrolls is included (pp. 130-146). S. Morag has provided a two-page foreword. Sáenz-Badillos is professor of Hebrew language and literature at the Universidad Complutense in Madrid.

P. SCHÄFER, *Le Dieu caché et révélé. Introduction à la mystique juive ancienne,* trans. C. Aslanoff, Patrimoines: Judaïsme (Paris: Cerf, 1993, paper 160 F) 181 pp. Bibliography. ISBN: 2-204-04466-0.

The French version of *Der verborgene und offenbare Gott. Hauptthemen der frühen jüdischen Mystik* [*NTA* 36, p. 452], this volume discusses the teachings about God, angels, and human beings in the major sources for Jewish mysticism.

E. SEGAL, *The Babylonian Esther Midrash. A Critical Commentary,* Brown Judaic Studies 291-293 (3 vols.; Atlanta: Scholars Press, 1994, $49.95, $56.95, $49.95) xi and 330 pp., xx and 360 pp., xx and 308 pp. Bibliography. Indexed. LCN: 94-25966. ISBN: 1-55540-996-2 (vol. 1), -997-0 (vol. 2), -998-9 (vol. 3).

These three volumes consist of a translation and critical commentary to folios 10b–17a of the Babylonian Talmud tractate *Megilla,* the only full midrashic exposition of an entire biblical book to have been incorporated into the Babylonian Talmud. After a thirty-page introduction, the first volume treats the following topics in the material corresponding to Esther 1: the prologue, the proems, Ahasuerus, Ahasuerus' calculations, the feast, and Vashti. The second volume deals with topics that correspond to Esther 2–5: Mordecai, Esther, Haman, prophets and prophetesses, and fighting back. The third volume finishes the biblical book (the tide turns, the sleepless night, Joseph and his brothers, Purim, great is the study of Torah) and provides an overview of the Babylonian Esther midrash (literary structure, literary characteristics, comparative perspectives, narrative and exegetical themes, images of women). Segal teaches in the department of religious studies at the University of Calgary.

C. J. SETZER, *Jewish Responses to Early Christians. History and Polemics, 30–150 C.E.* (Minneapolis, MN: Fortress, 1994, paper $17) viii and 254 pp., 25 charts. Bibliography. Indexed. LCN: 94-564. ISBN: 0-8006-2680-X.

Setzer, assistant professor of religious studies at Manhattan College in New York City, explores the ways in which Jews who did not share the belief that Jesus was the long awaited Messiah of Israel reacted to people who did hold this belief from ca. A.D. 30 to 150. She first considers materials that report Jewish reactions to Christians: Pauline and Deuteropauline letters, the Synoptic Gospels, Acts, John's Gospel, Revelation, Josephus' writings, *Martyrdom of Polycarp, Gospel of Peter,* the Christian Apologists, and Jewish and Christian writings after A.D. 150. Then she notes some major trends (tolerance, physical attacks, verbal reactions) and concludes that Jews viewed the early followers of Jesus as Jews for some time after the Christians viewed themselves as separate from the larger Jewish communities.

S. SHERWIN-WHITE AND A. KUHRT, *From Samarkhand to Sardis. A new approach to the Seleucid empire,* Hellenistic Culture and Society 13 (Berkeley—Los Angeles: University of California Press, 1993, $40) x and 261 pp., 12 plates, 5 figs., 6 maps, table. Bibliography. Indexed. LCN: 92-25624. ISBN: 0-520-08183-8.

The title of this book expresses the conviction that the Seleucid empire was an eastern empire centered in the Middle East, particularly Mesopotamia, north Syria, and western Iran. The eight chapters concern building the empire, the Seleucid empire in the 3rd century B.C., the Seleucid empire in Iran and south-west central Asia, the eastern frontiers and beyond, kings and kingship, colonialism and imperialism (aspects of the problem of "Hellenization" and Greek interactions with non-Greek civilizations in the Seleucid empire), Antiochus III as imperialist and warrior, and the disintegration of the Seleucid empire. The authors previously collaborated in editing *Hellenism in the East* (1987).

N. A. SILBERMAN, *The Hidden Scrolls. Christianity, Judaism, & the War for the Dead Sea Scrolls* (New York: Grosset/Putnam, 1994, $24.95) xii and 306 pp. Bibliography. Indexed. LCN: 94-18417. ISBN: 0-399-13982-6.

Silberman, author of *A Prophet from Amongst You: The Life of Yigael Yadin* (1993), contends that the essential message of the Dead Sea scrolls reflects one of the most widespread of all the politico-religious movements of 1st century Judea—the revolutionary, messianic faith of the elect of Israel with its call to holy war against foreign conquerors and collaborators. His account of the discovery, interpretation, and struggle for control of the Dead Sea scrolls appears under the following headings: a way in the wilderness, discovery at Qumran, the inner circle, secret messiah, the treasure, sons of light and sons of darkness, the final battle, and judgment day.

A. STEWART, *Faces of Power. Alexander's Image and Hellenistic Politics,* Hellenistic Culture and Society 11 (Berkeley—Los Angeles—Oxford: University of California Press, 1993, $80) xxxvii and 507 pp. and 76 plates, frontispiece, 11 figs., 3 maps, table. Bibliography. Indexed. LCN: 92-10205. ISBN: 0-520-06851-3.

Stewart, professor of Greek and Roman art at the University of California at Berkeley, analyzes the various literary and artistic portrayals of Alexander the Great within the context of Hellenistic political culture and as studies in power. The analysis appears according to the following outline: approaching Alexander (texts, images, an encounter), king and conqueror (masks of youth, charges to remember, spear-won land, on loan from Olympus), and survivors and successors (imperial Egypt, images of insecurity, Asian figurehead). An epilogue deals with the artistic "resurrections" of Alexander. Seven appendixes are included.

M. E. STONE (ED.), *Rock Inscriptions and Graffiti Project. Catalogue of Inscriptions.* Vol. 1, *Inscriptions 1-3000;* vol. 2, *Inscriptions 3001-6000,* SBL Resources for Biblical Study 28-29 (Atlanta: Scholars Press, 1992, cloth $29.95, paper $19.95 each) 282 pp., 244 pp., map. Bibliography. Indexed. LCN: 92-33418. ISBN: 1-55540-790-0 (vol. 1, cloth), -791-9 (vol. 1, paper), -792-7 (vol. 2, cloth), -793-5 (vol. 2, paper).

The third volume in this project was described in *NTA* 38, pp. 499-500. The first aim of the project is to assemble, catalogue, and process rock inscriptions and graffiti from the Sinai, the Negev Desert, the Christian holy places, and the Judean Desert. Its ultimate purpose is to create an integrated instrument for scholars, combining on-line data files, photographic documentation of the inscriptions, maps, and printed bibliography. The first two volumes cover nos. 1-3000 and 3001-6000, respectively. For most items there is information about the site, date, technique, condition, dimensions, content, access, and corpus. L. Avital Kobayashi served as editorial assistant for the project. The catalogue does not include publication of the inscriptions but rather serves as an initial indication of the project's holdings.

Studies in Deuteronomy. In Honour of C. J. Labuschagne on the Occasion of His 65th Birthday, ed. F. García Martínez et al., Supplements to Vetus Testamentum 53 (Leiden—New York—Cologne: Brill, 1994, cloth 160 gld. or $91.50) xii and 305 pp., frontispiece. Bibliography. Indexed. LCN: 94-4098. ISBN: 90-04-10052-0.

Of the eighteen papers prepared to honor Professor Labuschagne on his 65th birthday, those most pertinent to the NT field are by García Martínez on the manuscripts from the

Judean Desert and Deuteronomy, A. Hilhorst on Deuteronomy's monotheism and the Christians—the case of Deut 6:13 and 10:20, A. van der Kooij on the pre-Masoretic version of Deut 32:43, J. van Ruiten on the use of Deuteronomy 32:39 in monotheistic controversies in rabbinic literature, and J. W. Wevers on Yahweh and its appositives in the Septuagint version of Deuteronomy. The other contributors are C. T. Begg, F. E. Deist, K. A. Deurloo, F. García López, F. Langlamet, J. A. Loader, N. Lohfink, J. Lust, A. D. H. Mayes, J. C. de Moor, E. Noort, M. Vervenne, and A. S. van der Woude. Also included are a photograph of the honoree, a preface by the editors, and a bibliography of Labuschagne's publications.

D. D. SWANSON, *The Temple Scroll and the Bible. The Methodology of 11QT,* Studies on the Texts of the Desert of Judah 14 (Leiden—New York—Cologne: Brill, 1995, 125 gld. or $71.50) xi and 268 pp. Bibliography. Indexed. LCN: 94-41341. ISBN: 90-04-09849-6.

The revision of a doctoral dissertation directed by G. J. Brooke and accepted in 1990 by the University of Manchester, this volume attempts to lay a groundwork for understanding the exegetical methodology of *Temple Scroll* by examining in turn the festival law (18:1–23:1), the king's law (57:2–59:21), the purity law (48:1–51:5), and the temple law (4:1–7:15). At each point it seeks to establish which biblical texts are used and how they are placed in relation to one another. Swanson concludes that the use of biblical terminology in *Temple Scroll* is intentional, that in the overwhelming majority of cases the allusions are to biblical sources, and that in the final analysis the work is commentary on Scripture.

B. A. TAYLOR, *The Analytical Lexicon to the Septuagint. A Complete Parsing Guide* (Grand Rapids: Zondervan, 1994, $39.99) xxix and 460 pp. LCN: 94-11720. ISBN: 0-310-53540-9.

After an eight-page introduction, this volume presents in double-column format all the words in the Rahlfs edition of the Septuagint (1935) in their Greek alphabetical sequence with full parsing and their dictionary forms. Thus for εἰσβαλεῖν it gives a grammatical analysis (vb 2nd aor act inf, fut act inf) and the dictionary form (εἰσβάλλω). And for φιλίαν it gives the parsing (noun fem acc sg) and the dictionary form (φιλία). Taylor is pastor of the University Church in Loma Linda, CA.

J. C. THOM, *The Pythagorean* Golden Verses. *With Introduction and Commentary,* Religions in the Graeco-Roman World 123 (Leiden—New York—Cologne: Brill, 1995, 125 gld. or $71.50) xv and 277 pp. Bibliography. Indexed. LCN: 94-35319. ISBN: 90-04-10105-5.

A once popular poem of the Hellenistic period, *Golden Verses* sought to introduce its readers to the basic moral, religious, and philosophical doctrines of the Pythagorean sect and to guide them to spiritual maturity. The first part of this volume (pp. 3-92) treats the history of modern research; the history of reception in antiquity; history of transmission; title and authorship; date; composition and content; genre, function, and setting; and historical locus and value. Then after presenting the Greek text and English translation on facing pages (pp. 94-99), there is an extensive commentary (pp. 102-229), a bibliography, a concordance, and various indexes. The commentary gives particular attention to comparative materials from the Greco-Roman period, including Jewish and early Christian texts. The work is a completely revised version of a doctoral dissertation directed by H. D. Betz and presented to the University of Chicago in 1990.

R. ULMER, *The Evil Eye in the Bible and in Rabbinic Literature* (Hoboken, NJ: Ktav, 1994, $29.50) x and 213 pp. Bibliography. Indexed. LCN: 94-25717. ISBN: 0-88125-463-0.

Based on the idea that an individual can influence other individuals or objects by merely gazing on them, the evil eye was a powerful folk-belief during the period of formative Judaism. After a chapter on the evil eye in the Hebrew Bible, this volume explores the manifestations of the evil eye in rabbinic literature: evil eye and evil inclination, the eye in relation to death and sickness, the good versus the evil eye, the eyes and sin, God's eye of justice, the sages' powerful eyes, biblical figures and the evil eye, the relation of the evil eye to magic and witchcraft, protection against the evil eye, and the evolution of a diseased eye into an evil eye. Ulmer concludes that the rabbis used the concept of the evil eye to help answer questions of theodicy: The evil eye inflicts punishment on the wicked, while the good eye helps people to fulfill the commandments.

E. ULRICH AND J. VANDERKAM (EDS.), *The Community of the Renewed Covenant. The Notre Dame Symposium on the Dead Sea Scrolls,* Christianity and Judaism in Antiquity 10 (Notre Dame, IN: University of Notre Dame Press, 1994, $29.95) xviii and 290 pp. Indexed. LCN: 94-29484. ISBN: 0-268-00802-7.

Prepared for a 1993 conference at the University of Notre Dame, the thirteen papers in this volume are by S. Talmon on the community of the renewed covenant—between Judaism and Christianity; J. M. Baumgarten on Sadducean elements in Qumran law; L. H. Schiffman on *Temple Scroll* and the nature of its law (the status of the question); J. Strugnell on 4QMMT; Ulrich on the Bible in the making—the Scriptures at Qumran; J. Trebolle Barrera on the authoritative functions of scriptural works at Qumran; E. Tov on biblical texts as reworked in some Qumran manuscripts (with special attention to 4QRP and 4QParaGen-Exod); D. J. Harrington on wisdom at Qumran; E. M. Schuller on prayer, hymnic, and liturgical texts from Qumran; D. Dimant on apocalyptic texts at Qumran; J. J. Collins on teacher and messiah—the one who will teach righteousness at the end of days; VanderKam on messianism in the scrolls; and É. Puech on messianism, resurrection, and eschatology at Qumran and in the NT. The editors have provided a six-page introduction.

P. W. VAN DER HORST, *Hellenism—Judaism—Christianity. Essays on Their Interaction,* Contributions to Biblical Exegesis and Theology 8 (Kampen: Kok Pharos, 1994, paper 69.90 gld.) 300 pp. Indexed. ISBN: 90-390-0106-5.

The sixteen articles in this collection concern Hellenistic lore in early rabbinic literature (1993-94); Jewish tomb inscriptions in verse (1994); Samaritans and Hellenism (1994); Josephus (1992); a new altar of a God-fearer [§ 37-448]; conflicting images of women in ancient Judaism [§ 38-569]; the *birkat hā-mînîm* in recent research [§ 39-1218]; the Septuagint translation of Exod 22:28 (27) [§ 38-1145]; Ezek 20:25 in ancient Judaism and early Christianity (1992); the Judas curse in early Christian inscriptions [§ 38-596]; Jesus and the Jews according to the *Suda* [§ 38-1194]; the altar of the "unknown god" in Athens (Acts 17:23) and the cult of "unknown gods" in the Greco-Roman world (1989); Sarah's seminal emission—Heb 11:11 in the light of ancient embryology [see § 36-1468]; the idea of cosmic conflagration in Hellenism, ancient Judaism, and early Christianity; silent prayer in antiquity [§ 38-1664]; and the secret hieroglyphs in ancient literature (1982). Other collections of van der Horst's essays have appeared under the titles *Essays on the Jewish World of Early Christianity* (1990) and (with G. Mussies) *Studies on the Hellenistic Background of the New Testament* (1990).

B. Z. WACHOLDER AND M. G. ABEGG (EDS.), *A Preliminary Edition of the Unpublished Dead Sea Scrolls. The Hebrew and Aramaic Texts from Cave Four,* vol. 2 (Washington, DC: Biblical Archaeology Society, 1992, $67.50) xix and 309 pp. LCN: 91-73446. ISBN: 0-880317-04-4.

The first volume in this series of reconstructed versions of unpublished Hebrew and Aramaic writings from Qumran Cave 4 was described in *NTA* 36, p. 304. The second volume consists of 44 manuscripts comprising 3,467 lines from 718 fragments, many of which combine several pieces of leather. The first part of the volume provides wisdom texts: Book of Mysteries (4Q299-301), God the Creator of Light and Darkness (4Q392), Sapiential Works (4Q410-426), and Beatitudes (4Q525). The second part contains "sectarian scriptures": ps.-Jubilees (4Q225-227), Pesher Genesis (4Q252-254), War Rule (4Q285), papPraise of God and Parable of the Tree (4Q302), etc. The editors plan three further volumes in the project.

W. T. Wilson, *The Mysteries of Righteousness. The Literary Composition and Genre of the* Sentences *of Pseudo-Phocylides,* Texte und Studien zum Antiken Judentum 40 (Tübingen: Mohr-Siebeck, 1994, DM 158) xiv and 247 pp. Bibliography. Indexed. ISBN: 3-16-146211-4.

Wilson, the author of *Love without Pretense. Romans 12.9-21 and Hellenistic-Jewish Wisdom Literature* (1991), argues that *Sentences of ps.-Phocylides* is best understood generically as a gnomic poem that epitomizes the ethical teachings of the Torah, incorporating certain nonbiblical materials considered to be consistent with these teachings and of value for Hellenized Jews. After considering the ancient genres of gnomic wisdom and the canon of cardinal virtues in antiquity, he analyzes the poem according to the following outline: summary rendition of the Decalogue (vv. 3-8); exhortation structured according to the canon of cardinal virtues (vv. 9-131); exhortation structured according to the relationships in which one lives (vv. 132-227); and title, prologue (vv. 1-2), and epilogue (vv. 228-230). He concludes that the function of *Sentences of ps.-Phocylides* should be understood against the background of the Greek ideal of παιδεία.

T. Zahavy, *The Talmud of Babylonia. An American Translation.* Vol. 30C, *Tractate Ḥullin Chapters 7-12,* Brown Judaic Studies 255 (Atlanta: Scholars Press, 1994, $74.95) xiii and 352 pp. Bibliography. Indexed. LCN: 92-18378. ISBN: 1-55540-730-7.

The first two volumes in Zahavy's translation of and comments on the Babylonian Talmud's tractate *Ḥullin* were described in *NTA* 37, p. 318, and 38, p. 161, respectively. After a nineteen-page introduction, this volume covers folios 89b to 142a (which correspond to chapters 7–12 in the Mishnah tractate). In his preface, Zahavy suggests that Bavli *Ḥullin* serves as the statement of the "algebra" of the conceptualization of the law of rabbinic rules for foods and that later documents apply these ideas in "engineering" the rules for application to a rabbinic culture.

ADDITIONAL BOOKS RECEIVED

J. Asurmendi et al., *Prophéties et oracles. II: en Égypte et en Grèce,* Suppléments aux Cahiers Evangile (Paris: Cerf, 1994, paper 50 F) 116 pp., 2 figs., map. Bibliography. Indexed. ISSN: 0222-9706.

H. Biener, *Christliche Rundfunksender weltweit. Rundfunkarbeit im Klima der Konkurrenz,* Calwer Theologische Monographien 22 (Stuttgart: Calwer, 1994, paper DM 98) 336 pp. Bibliography. Indexed. ISBN: 3-7668-3287-5.

R. J. Clifford, *Creation Accounts in the Ancient Near East and in the Bible,* CBQ Monograph Series 26 (Washington, DC: Catholic Biblical Association, 1994, paper $9) xiii and 217 pp. Bibliography. Indexed. LCN: 94-26565. ISBN: 0-915170-25-6.

M. A. Harbin, *To Serve Other Gods. An Evangelical History of Religion* (Lanham, MD—New York—London: University Press of America, 1994, cloth $54, paper $36.50) xvi and 340 pp. Bibliography. Indexed. LCN: 94-29677. ISBN: 0-8191-9717-3 (cloth), -9718-1 (paper).

Jahrbuch für Religionswissenschaft und Theologie der Religionen 2 (Freiburg—Basel—Vienna: Herder, 1994, paper DM 49.80) 184 pp. ISBN: 3-451-23147-6.

H. Kerner, *Reform des Gottesdienstes. Von der Neubildung der Gottesdienstordnung und Agende in der evangelisch-lutherischen Kirche in Bayern im 19. Jahrhundert bis zur Erneuerten Agende,* Calwer Theologische Monographien 23 (Stuttgart: Calwer, 1994, paper) 286 pp. Bibliography. Indexed. ISBN: 3-7668-3318-9.

P. M. Lederach, *Daniel,* Believers Church Bible Commentary (Scottdale, PA—Waterloo, Ont.: Herald, 1994, paper $17.95 or $25.75 Can.) 326 pp., 2 maps. Bibliography. Indexed. LCN: 94-19516. ISBN: 0-8361-3663-2.

P. MOJZES, *Yugoslavian Inferno. Ethnoreligious Warfare in the Balkans* (New York: Continuum, 1994, $24.95) xxi and 248 pp., 4 maps. Bibliography. Indexed. LCN: 94-3737. ISBN: 0-8264-0683-1.

K. A. D. SMELIK, *1 Koningen,* Belichting van het bijbelboek ('s-Hertogenbosch: Katholieke Bijbelstichting, 1993, paper; Brugge: Tabor) 159 pp. ISBN: 90-6173-479-7 (KBS), 90-6597-315-X (T).

K. A. D. SMELIK, *2 Koningen,* Belichting van het bijbelboek ('s-Hertogenbosch: Katholieke Bijbelstichting, 1994, paper; Brugge: Tabor) 160 pp. ISBN: 90-6173-921-7 (KBS), 90-6597-069-X (T).

P. THALÉN, *Den profana kulturens Gud. Perspektiv på Ingemar Hedenius uppgörelse med den kristna traditionen* (Nora: Nya Doxa, 1994, paper) 191 pp. Bibliography. Indexed. ISBN: 91-88248-60-7.

J. TIBUSEK, *Ein Glaube, viele Kirchen. Die christlichen Religionsgemeinschaften—Wer sie sind und was sie glauben* (Giessen: Brunnen, 1994, paper DM 49.80) 614 pp. Bibliographies. Indexed. ISBN: 3-7655-1008-4.

A. WÉNIN, *Samuel, juge et prophète. Lecture narrative,* Cahiers Evangile 89 (Paris: Cerf, 1994, paper 30 F) 76 pp. Bibliography. ISSN: 0222-9714.

PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

Canon

1276. F. Bovon, "La structure canonique de l'Évangile et de l'Apôtre," *CristStor* 15 (3, '94) 559-576.

The creation of a NT canon in the 2nd century consisting of Gospels and Epistles is the logical consequence and concretization of a revelation that articulates the event and its proclamation, which implies Jesus and his disciples. Marcion was responsible neither for the idea of a collection nor for its bipolar structure. The conception of a NT and its dialectical configuration (Gospel/Apostle) are inscribed in the very nature of the Christian faith. [See § 38-1599; *NTA* 38, p. 473.]—C.R.M.

1277. F. Bovon and E. Norelli, "Dal Kerygma al canone. Lo statuto degli scritti neotestamentari nel secondo secolo," *CristStor* 15 (3, '94) 525-540.

Taking as its starting point the positions of T. Zahn and A. von Harnack, the article surveys scholarly approaches to the problem of the formation of the NT canon, and concludes that even if the NT canon had developed in a polemical (against Marcion, the gnostics, the Montanists, etc.) context, it succeeded because of its roots in the kerygma of Christian origins.—D.J.H.

1278. M. J. Broyde, "Defilement of the Hands, Canonization of the Bible, and the Special Status of Esther, Ecclesiastes, and Song of Songs," *Judaism* 44 (1, '95) 65-79.

The article considers the rabbinic dispute as to whether Esther, Ecclesiastes, and Song of Songs defile the hands; how that issue is resolved in Jewish law; and why these books had a unique status. The crucial characteristic of these books is the absence of the Tetragrammaton. This fact led some talmudic sages to rule that they do not defile the hands (even though they are books of the Bible).—D.J.H.

1279. J.-D. Kaestli, "La place du *Fragment de Muratori* dans l'histoire du canon. À propos de la thèse de Sundberg et Hahneman," *CristStor* 15 (3, '94) 609-634.

This study examines the principal arguments in favor of a late dating of the Muratori Fragment advanced by A. C. Sundberg and G. M. Hahneman and finds them to be weak or without foundation. The critique focuses on the definition of the fragment as a canonical list and its facile assimilation to 4th-century catalogues of the NT books. The structure of the document and the distinctions that it makes between various categories of books reflect an era in which the NT was not yet a closed collection. The attempt to establish, by appeal to Epiphanius, that it was possible to include Wisdom among the books of the NT canon in the 4th century is misguided; such an inclusion is not attested in any case by the fragment. The Muratori Fragment most likely originated at the end of the 2nd century or in the first half of the 3rd century. An appendix discusses the reception of the Muratori Canon by Chromatius of Aquileia.—C.R.M.

1280. E. Schnabel, "History, theology and the biblical canon: an introduction to basic issues," *Themelios* 20 (2, '95) 16-24.

The article highlights the main phases and problems of canon history and indicates some areas of the current debate: history and the OT canon, history and the NT canon, and critical theological issues (apostolicity, orthodoxy, normativity, etc.). Answers given to questions related to the canon have consequences for the hermeneutical, theological, pastoral, and evangelistic tasks. The canon of Scripture is the outcome of human appreciation and evaluation of foundational documents and at the same time the result of God's sovereign will.—C.R.M.

1281. B. K. Waltke, "How We Got the Old Testament," *Crux* 30 (4, '94) 12-19.

The OT canon was formed in four stages: inspired utterances, inspired books, the collection of books, and a fixed canon. The Holy Scriptures of our Lord and his apostles were the twenty-four books of the Hebrew Scriptures, the thirty-nine books in Protestant Bibles. The Christian church was born with this canon in hand.—D.J.H.

Interpretation

1282. J. J. Alemany, "Must There be Tension Between Exegesis and Dogmatic Theology?" *Concilium* (6, '94) 93-100.

At the level of principle there is no reason for the division of responsibilities between biblical exegesis and dogmatic theology to have negative consequences for work in theology. Theological work, responsibly performed in different functions, working in harmony in mutual critical collaboration, can cover the range of tasks that runs from the establishment of the "objective" meaning of biblical texts to the interpretation of the logical nexus that unifies the words uttered by God through human history in a systematic synthesis around a central core.—D.J.H.

1283. A. Amaladass, "Dhvani Method of Interpretation and Biblical Hermeneutics," *IndTheolStud* 31 (3, '94) 199-217.

After explaining the meaning and nature of *dhvani* (i.e. evocation or a poem that evokes), the article discusses *dhvani* as a hermeneutical principle from Anandavardhana interpretation of the *Mahābhārata,* and illustrates *dhvani* interpretation of the Bible with reference to Jn 21:1-19. The *dhvani* way of interpreting a biblical text presupposes the use of the normal exegetical procedures. But it emphasizes the evocative process that is at work through all the factors of language, and the special role of the sensitive reader. It leads the interpreter through the semantic level to the realm of significance or meaningfulness.—D.J.H.

1284. G. Bahnsen, "Comment lire la Bible? Affirmation Réformée sur l'interprétation de la Parole de Dieu," *RevRéf* 46 (1, '95) 35-42.

The article presents theses on the nature of the Bible with reference to thirteen general topics: whether God wishes to reveal himself, whether God can reveal himself, the revelation of God in creation, God's self-revelation in the Bible, the contribution of the sciences to biblical study, the historical and literary method of interpreting the Scripture, the authors (God and humans), Scripture as its own interpreter, the clarity of Scripture, the development of the covenant of redemption, the permanence of Scripture's ethical teaching, the objectivity of the biblical text, and the role of the Holy Spirit.—D.J.H.

1285. S. C. BARTON, "Is the Bible Good News for Human Sexuality? Reflections on Method in Biblical Interpretation," *Theology & Sexuality* [Sheffield, UK] 1 (1, '94) 42-54.

Instead of asking whether the Bible is good news for human sexuality, we ought to ask, What sort of people ought we to be and become so that we can read the Bible in ways that are life-giving in the area of gender and sexuality? The Bible should not be the main bone of contention. The focus ought to be on the readers. Those who are transformed and are being transformed according to the image of Christ will be best able to perform the Scriptures in ways that bring life and Christ-like transformation to human sexuality.—D.J.H.

1286. P. BEENTJES, "Pauselijke Bijbelcommissie Doet van zich Spreken" [The Pontifical Biblical Commission Speaks for Itself], *Collationes* 24 (4, '94) 401-409.

After surveying the context and content of official Catholic statements about the Bible from 1893 onward, the article presents an overview of the Pontifical Biblical Commission's recent statement on the interpretation of the Bible in the church [§ 38-1205]. Then it considers what the document says on exegetical methods and related disciplines, hermeneutical questions, Catholic biblical interpretation, and exegesis in the church, respectively.—D.J.H.

1287. S. BENOÎT, "L'esegesi è teologia?" *SacDoc* 39 (6, '94) 73-87.

With reference to classical theological sources, official Catholic documents, and the statements of Catholic biblical scholars (F. Dreyfus, I. de la Potterie, A. Feuillet), the article reflects on the nature of exegesis and of theology, and offers suggestions about how biblical exegesis can be construed and conducted as a theological discipline under the rubric of *fides quaerens intellectum.*—D.J.H.

1288. K. BERGER, "Exegesis and Systematic Theology—The Exegete's Perspective," *Concilium* (6, '94) 83-92.

The relation between exegesis and systematic theology often involves a dispute between contemporary positions in systematic theology, the content of which is different. A healthier relationship between the two disciplines might develop if exegesis (a reconstruction of the view and purpose of a particular biblical author) and application (the text's relevance for the present) are kept separate in terms of both method and content.—D.J.H.

1289r. P.-A. BETTEX AND H. MOTTU (EDS.), *Le défi homilétique. L'exégèse au service de la prédication,* Pratiques 13 (Geneva: Labor et Fides, 1994).

L. WALTER, "Réflexions sur l'homélie," *EspVie* 105 (3, '95) 39-44.—The eleven papers in this volume on the "homiletical challenge" consider how to place biblical exegesis at the service of preaching. After describing the articles by J.-M. Poffet and E. Junod on exegesis and preaching in the patristic period, the article gives a summary of G. Theissen's lengthy (pp. 15-118) essay under four headings: actualizing the biblical world of signs, giving occasion to enter into dialogue with God, appealing to live in eternal life, and communicating. Then it reflects briefly on Mottu's paper on preaching on an OT text and on the other contributions.—D.J.H.

1290r. Ibid.

J.-F. Zorn, “L’homilétique dans tous ses états. À propos d’un livre récent,” *ÉtudThéolRel* 70 (1, ’95) 105-110.—The article discusses the various contributions to the volume under four headings: redefining the relations between exegesis and preaching; preaching under the control of linguistics, rhetoric, and pragmatics; the relations between content and form—toward a reflection at once systematic and practical on preaching; and new tools in the service of preaching.—D.J.H.

1291. S. Blanco, “Sola scriptura o hermenéutica bíblica,” *EphMar* 44 (3, ’94) 393-411.

The post-Tridentine confrontation between biblicist Protestant theology and speculative Catholic theology has given way to better mutual understanding. Protestant theology admits tradition as a hermeneutical domain of the sacred text, and Catholic theology recognizes (even with nuances) the sufficiency of Scripture. Interdenominational dialogue on Mariology must accept the cooperation and the corrective that both churches can offer.—D.J.H.

1292. P. J. J. Botha, “Rethinking progress in New Testament scholarship,” *Neotestamentica* 28 (3, ’94) 93-120.

The late W. S. Vorster contended that NT scholarship was failing miserably to establish communication between the ancient texts and modern readers because it was caught in an inappropriate paradigm, historical criticism, which focuses on all but the texts themselves. But interpretation (i.e. explanation and understanding) should be seen as a form of communication. When NT scholarship is conceptualized as one of the discourses of the world, the value of the enterprise stands in relation to its achievement of meaningful conversation which takes context seriously.—D.J.H.

1293. J. J. Burkhard, “The Use of Scripture in Theology and Preaching: Experience, Interpretation, and Ecclesial Identity,” *NewTheolRev* 8 (1, ’95) 30-44.

Theology aims at the understanding that emerges from the interplay of the formal text of Scripture and the material text of life. The actualization that occurs in preaching must take account of method, biblical authority, and the experience of the community. The article concludes by describing how ideas relating to the hermeneutics of textual interpretation have been integrated into theories of preaching by D. Buttrick, F. B. Craddock, and M. C. Hilkert, respectively.—D.J.H.

1294. F. L. Canale, “Revelation and Inspiration: The Liberal Model,” *AndUnivSemStud* 32 (3, ’94) 169-195.

This description of the liberal model of revelation-inspiration as it relates to the epistemological origin of Holy Scripture considers its presuppositional structure, its approach to revelation (divine activity, human activity, the essence or nature of revelation, content), its approach to inspiration, implications for theology, and relation to the classical model [see § 39-633]. In their departure from the *sola Scriptura* principle, both the classical and the liberal models follow a procedure that is essentially unscientific. A truly scientific approach should be built on a total commitment to the *sola Scriptura* principle from which both the presuppositional structure and the data for a new model of revelation and inspiration must flow.—D.J.H.

1295. E. A. CASTELLI, "Heteroglossia, Hermeneutics, and History: A Review Essay of Recent Feminist Studies of Early Christianity," *JournFemStudRel* 10 (2, '94) 73-98.

This survey of recent feminist studies of early Christianity discusses the works of E. Schüssler Fiorenza, A. C. Wire, L. Schottroff, B. J. Brooten, C. J. Martin, J. Schaberg, G. P. Corrington, R. S. Kraemer, K. E. Corley, K. J. Torjesen, and others. It also reflects on methodological issues: the role of theology and theological discourse, the centrality of historical reconstruction, and the value of insights from literary, cultural, and ideological criticisms. The multiplicity of methods, disciplinary tools, and readings should be regarded as testimony to the ongoing vitality of the feminist project.—D.J.H.

1296. T. S. CAULLEY, "Sociological Methods in the Study of the New Testament: A Review and Assessment," *RestorQuart* 37 (1, '95) 36-44.

After sketching the rise of the sociological study of the NT, the article considers the problems that it addresses, explains the two basic approaches (social science, and social history or social description), and offers an assessment. Though they provide some interesting insights and challenges to NT readers, several of the social science approaches begin with questionable hermeneutical assumptions about the authority of Scripture, cultural relativity, and the significance of the (so little) available data.—D.J.H.

1297. E. T. CHARRY, "Biblical Preaching as a Subversive and Public-Spirited Activity," *SewaneeTheolRev* 38 (1, '94) 39-53.

Taking as its starting point 2 Cor 4:5-6, the article develops three points: (1) The church authorizes the preacher to speak to people. This authority is both more delicate and more urgent in this age of Christian disestablishment. (2) The authority of the ordained to preach biblically derives from the call of the church to proclaim the gospel of Jesus Christ as it comes to us. Authentic biblical preaching derives from knowing, loving, and needing Scripture. It involves respecting, trusting, and being instructed by the biblical text. (3) The challenge to the preacher is to invite the faithful into scripturally authorized life with God.—D.J.H.

1298. P. F. CRAFFERT, "*Through the eyes of a historian:* Willem Vorster on historical interpretation," *Neotestamentica* 28 (3, '94) 51-76.

Due to his embeddedness in the theoretical slipstream of New Criticism and its successors in reader-response criticism, Vorster never really grasped the full implications of either the historical distance of the NT texts or the construing of those texts in their pastness when it comes to matters such as their meaning and communicability in a modern world. The article considers what Vorster thought that historical interpretation of the NT is about, which theoretical approach shaped his viewpoints, and what some of the shortcomings of such a definition of historical interpretation are.—D.J.H.

1299. O. DANGL, "Skeptische Exegese," *BibNotiz* 75 ('94) 67-81.

With reference to H. Schweizer's approach to biblical interpretation, the article explains the philosophical basis of transcendental-critical-skeptical pedagogy, traces the development from allegory to skepticism in the history of exegesis, and describes skepticism as not only a method but also a way of life.—D.J.H.

1300. F. E. **Deist**, "Post-modernism and the use of Scripture in theological argument: Footnotes to the Apartheid theology debate," *Neotestamentica* 28 (3, '94) 253-263.

Advocating certitude, foundationalist theology views the Bible as a secure source for knowledge and rejects relativism. A postfoundationalist approach, however, advocates as the basis of knowledge continually defensible convictions based on transparent argumentation. Because of contextuality, such convictions, even though they be firmly held, cannot be paraded as certitudes. In such an environment the Bible obtains a completely different epistemological status—the paradigm shift that W. S. Vorster was calling for in the (anti-) apartheid theology debate of the 1970s and 1980s.—D.J.H.

1301. J. **Doré**, "L'interprétation de la Bible dans l'Eglise," *Études* 382 (2, '95) 227-232.

After a brief summary of the Pontifical Biblical Commission's 1993 document on the interpretation of the Bible in the church [§ 38-1205], the article reflects on the necessity of interpretation and on what it means to interpret the Scriptures in the church.—D.J.H.

1302. J. **Doré**, "Méthodes exégétiques et enseignement de l'exégèse. Sur l'Instruction de la Commission biblique pontificale, L'interpretation de la Bible dans l'Église," *Revue de l'Institut Catholique de Paris* [Paris] 52 ('94) 33-40.

With reference to the Pontifical Biblical Commission's 1993 document on the interpretation of the Bible in the church [§ 38-1205], the article reflects on the task of teaching biblical exegesis; initiation into technical study of Scripture; the value of the believing, ecclesial, and spiritual dimension of the process; and the place of biblical exegesis in pastoral formation.—D.J.H.

1303. A. B. **du Toit**, "Die opkoms en huidige stand van die Nuwe-Testamentiese ondersoek in Suid-Afrika: Deel 3 — 'n Kritiese evaluasie (The rise and current state of New Testament research in South Africa: Part 3 — A critical evaluation)," *HervTeol Stud* 50 (3, '94) 531-545.

This installment [see §§ 38-1283; 39-60] first discusses the South African emphasis on methodology in NT studies, and observes that while a greater sensitivity for methodological austerity has been developed, NT study has not contributed enough toward serving theology and the church at large. Then it reflects on the problem of relevancy in the socio-political field without putting in jeopardy the specific character of NT studies. Finally it considers the tensions between faith and reason in biblical research.—D.J.H.

1304r. C. H. **Felder (ed.)**, *Stony the Road We Trod* [*NTA* 36, p. 102; § 39-643r].

R. S. **Chopp et al.**, "Responses to *Stony the Road We Trod,*" *JournInterdenomTheolCent* 22 (1, '94) 110-169.—Chopp (pp. 110-116) describes the work as both a challenge to and an expression of theologies of prophetic pragmatism. J. Grant (pp. 117-125) observes that the book represents a paradigm shift from Eurocentric biblical scholarship to an Afrocentrism that accents the experiences of African Americans and relocates the context in which biblical interpretations are done. A. S. Park (pp. 126-134) describes it as an epoch-making work, offers both affirmative and critical comments on it, and concludes that African American interpretations of the Bible exist for the healing of African Americans and all other oppressed groups. F. Segovia (pp. 135-146) views the volume as a road of liberation for the future of the discipline of biblical interpretation, a future characterized by increasing diversity and pluralism in reading and interpreting the Bible. He situates it within the wider course of biblical criticism since the 1970s and engages in critical dialogue with some of its main points and positions. G. A. Yee (pp. 147-152) draws parallels between feminist biblical hermeneutics and African American biblical hermeneutics, and calls attention to the ideological blindspot on the part of some contributors regarding the fact that the black African civilization of Egypt enslaved the Israelites. T. L. Hoyt (pp. 153-169) provides a response to the responses.—D.J.H.

1305. M. McC. Fulkerson, "Church Documents on Human Sexuality and the Authority of Scripture," *Interpretation* 49 (1, '95) 46-58.

Recent documents on sexuality from the Episcopal, United Methodist, Evangelical Lutheran, and Presbyterian churches in the USA have been quite controversial because they challenge traditional Christian views on marriage, acceptable sexual practice, and homosexuality. To assess the debates inspired by them, we need more complex categories for biblical authority than those that focus on what the biblical text says about sex. Rather, the authority of Scripture has to do with how we understand the claim of the biblical text and what counts as intelligible authorization of our practices. It is important to maintain a double relationship to the text—to see it as both human and redemptive—in an account of biblical authority.—D.J.H.

1306. F. T. Gench, "The Bible from the Underside: Contributions of 'Third-World' Christians to the Believing Community," *Lutheran Theological Seminary Bulletin* [Gettysburg, PA] 74 (4, '94) 13-25.

Third World Christians can contribute to our reading of the Bible in three important ways: honesty and clarity about social location; the lifting up of the social, political, and economic dimensions of biblical narratives; and the importance of praxis. These features are illustrated with reference to the epistle of James.—D.J.H.

1307. O. O. Hendricks, "Guerrilla Exegesis: A Post-Modern Proposal for Insurgent African American Biblical Interpretation," *JournInterdenomTheolCent* 22 (1, '94) 92-109.

African American biblical scholars must become guerrillas. Because the Bible and its interpreters remain central to the lives of their beleaguered people, because white supremacist readings of the Bible continue to tie their people's hands, blind their eyes, and cloud their minds, African American biblical scholars must explicate biblical models of domination and liberation, and deconstruct and demystify dominationist overlay and obfuscation—as freedom fighters, as solid but subversive scholars, as reappropriators of the biblical logic of justice.—D.J.H.

1308. C. Hill, "The Fathers on the Biblical Word," *Pacifica* 7 (3, '94) 255-272.

The Fathers approached the Scriptures as the Word of God because they recognized in the text and particularly in the prophetic word an incarnation correlative with the historical incarnation of the Word. Their incarnational understanding of Scripture as life-giving Word and not simply text needs to be recaptured by Christian interpreters today.—D.J.H.

1309. K. Huizing, "Die Bibel nachspielen. Durch ästhetische Erfahrung wird Christus lebendig," *Evangelische Kommentare* [Stuttgart] 27 (12, '94) 717-719.

The Bible is a literary work of art that challenges its readers to identify dramatically with the characters and to appropriate the experiences described in it. The NT writers understood their work as the consistent reproduction of the hermeneutical mediation of Jesus and portrayed Christ accordingly (see 2 Cor 1:13).—D.J.H.

1310. L. T. JOHNSON, "The New Testament and the examined life: Thoughts on teaching," *ChristCent* 112 (4, '95) 108-111.

The character of our student clientele and the changes within scholarship alike make our adherence to the classical paradigm of the historical-critical method problematic. The model of experience/interpretation enables us to capture the anthropological, historical, literary, and religious dimensions of the early Christian texts. This model invites students to see the NT as the product of a profoundly human process of experience and interpretation, by which people of another age and place, galvanized by a radical religious experience, sought both to understand that experience and themselves in the light of symbols made available to them by their culture.—C.R.M.

1311. H.-J. KLAUCK, "Alle Jubeljahre. Zum neuen Dokument der Päpstlichen Bibelkommission," *BibZeit* 39 (1, '95) 1-27.

After discussing the occasion and official status of the Pontifical Biblical Commission's 1993 document on interpreting the Bible in the church [§ 38-1205], the article considers the accompanying address by Pope John Paul II and the preface by J. Ratzinger. Then it deals with the major parts of the document: the methodological part, the hermeneutical part, the characteristics of Catholic biblical interpretation, and biblical interpretation in church life. It concludes with some evaluative comments about the document.—D.J.H.

1312. B. C. LATEGAN, "Revisiting *Text and reality,*" *Neotestamentica* 28 (3, '94) 121-135.

In dialogue with the views of the late W. S. Vorster, the article first considers the continuing relevance and nature of "reference." Then with the aid of ideas developed by P. Ricoeur, it discusses three aspects of the dynamic nature of reference: reference as self-transcendence, reference as redescription, and reference as an integrative process. Finally it reflects on the "return to reality."—D.J.H.

1313. J. R. LEVISON AND P. POPE-LEVISON, "Jesus in Latin America," *BibToday* 33 (1, '95) 43-48.

Latin American liberation theology follows a three-step process: social analysis, biblical reflection, and pastoral recommendations. In the context of class struggle, liberation theologians interpret afresh key elements of Jesus' ministry: the reign of God, conversion, and politics.—D.J.H.

1314. R. LIBURD, "'Like . . . a House upon the Sand': African American Biblical Hermeneutics in Perspective," *JournInterdenomTheolCent* 22 (1, '94) 71-91.

The paper first surveys three ways in which the Bible has been used in the black community from the period of slavery to the present (survival tool, resistance tool, tool for shaping black self-definition). Next it focuses on the problem of using biblical authority as an appropriate paradigm for liberation hermeneutics for the African American community, showing that the contradictions such use of the Bible presents are due to the fundamentally oppressive ideology that stands behind the biblical text. Finally it contends that predicating African American biblical hermeneutics on the notion of biblical authority is a weak postulate and offers some proposals for a paradigm shift in African American biblical hermeneutics that is grounded in the experience of black people.—C.R.M.

1315r. U. Luz (ED.), *La Bible: Une pomme de discorde* [*NTA* 37, p. 117].

D. SCHELLONG, "Eine Bibel — viele Zugänge. Überlegungen zum 'Zankapfel Bibel,'" *EvangTheol* 54 (6, '94) 536-544.—The article describes and evaluates the six approaches (rather than methods) to Mk 6:30-44 taken in the volume: a fundamentalist approach (E. Lerle), an evangelical approach (W. Bittner), a historical-critical approach (D. Marguerat), a materialist approach (K. Füssel), a feminist approach (D. Jornod), and a depth-psychological approach (R. Kaufmann).—D.J.H.

1316. J. MARBÖCK, "Ermutigung aus Rom," *TheolPraktQuart* 142 (4, '94) 378-382.

The Pontifical Biblical Commission's document on the interpretation of the Bible in the church [§ 38-1205] has been very positively received. Instead of summarizing its contents, the article discusses some aspects of it that are important not only for biblical study but also for church practice: the possibility of a new paradigm for church documents; against spiritual narrowness and for creative pluralism; the focus on relations among the OT, the NT, and Judaism; the focus on human beings and culture; and God's word for all.—D.J.H.

1317. A. L. MERRILL, "The Ministry of Interpretation," *Prism* 9 (2, '94) 43-49.

The ministry of interpretation involves a leap of imagination that seeks to understand the biblical text and its given character, that leads to an ethical act of decision-making, and that concludes with a theological proclamation of the One God whom we serve in the ambiguities and perplexities of human life.—D.J.H.

1318. J. MILES, "Confessions of a Recidivist Bible Scholar," *Harvard Divinity Bulletin* [Cambridge, MA] 24 (2, '95) 16-19.

A great deal of the Bible, including much that is most beautiful within it, is barren of historical information. Literary criticism often tosses the prize chapters of the Bible as history into the ragbag of the rest of the Bible, and vice versa for historical criticism contemplating the prize chapters of the Bible as literature. Each brand of criticism deals with a part of the Bible, and each may be content to do so. Both approaches avoid saying much about God.—D.J.H.

1319. P. R. NOBLE, "Hermeneutics and Post-Modernism: Can We Have a Radical Reader-Response Theory? Part II," *RelStud* 31 (1, '95) 1-22.

Despite the enthusiasm of some NT scholars for S. Fish's hermeneutics, his theories are fraught with severe internal problems [see § 39-666]. The flaws are the consequences of Fish's antifoundationalist epistemology which claims that facts are the product of interpretation. This installment then proposes an alternative account of the fact-interpretation relationship, sketches an outline of an objectivist and reader-independent hermeneutics, and shows how a common argument against objectivism (based on the historical situatedness of reason and knowledge) may be refuted. Fish's reader-centered hermeneutics is a form of postmodernism that biblical studies should most definitely reject.—D.J.H.

1320. P. OCHS, "Returning to Scripture: Trends in Postcritical Interpretation," *Cross Currents* [New Rochelle, NY] 44 (4, '94-'95) 437-452.

Historical-critical study of Scripture needs to return to the scriptural texts themselves, and not remain content with arriving at the philosophies underlying those methods. The return to the text is a means of participating once again in a tripartite relation among God, word, and community of interpretation, and a way of returning to a concealed redeemer.—D.J.H.

1321. P. OCHS, "Scriptural Logic: Diagrams for a Postcritical Metaphysics," *ModTheol* 11 (1, '95) 65-92.

Taking as its starting point texts in Exodus 2–3 and rabbinic readings of the divine name (Exod 3:14) in *Exodus Rabbah,* the article presents a dialogue between a postcritical philosopher and a postcritical scriptural theologian or textualist. It argues that postcritical inquiry is displayed by way of these exchanges and that the exchanges display a "way" or pattern that can be diagrammed as a rule of reasoning or logic. It gives particular attention to C. S. Peirce's approaches to logic and diagramming.—D.J.H.

1322. T. H. OLBRICHT, "Hermeneutics in the Churches of Christ," *RestorQuart* 37 (1, '95) 1-24.

After locating the centers of Churches of Christ theology (the church and salvation) and its context in the Reformation, the article explains three major aspects of Restoration hermeneutics: the command, example, and necessary inference formula; the dispensations; and the grammatico-historical approach. Then it reflects on Restoration hermeneutics in practice and on its current crisis. An adequate biblical hermeneutic must revolve about the questions that the Scriptures wish to put to us. Biblical theologians attempt to locate these questions by identifying the central issues of biblical faith.—D.J.H.

1323. M. PÖTTNER, "Die Einheit von Sachkritik und Selbstkritik. Semiotische Rekonstruktion der grundlegenden hermeneutischen These Rudolf Bultmanns," *ZeitTheolKirch* 91 (4, '94) 396-423.

The relation between *Sachkritik* and self-criticism is even more basic to Bultmann's approach to the NT than demythologization and existential interpretation. After a brief introduction to the semiotic language of interpretation developed by C. S. Peirce (sign, object, interpretant), the article discusses the relation between *Sachkritik* and self-criticism as the fundamental problem of Bultmann's hermeneutics, their unity and its relation to existential interpretation, and their unity as the necessary implication of unending semiosis.—D.J.H.

1324. M. QUESNEL, "Enseigner l'exégèse du Nouveau Testament," *Revue de l'Institut Catholique de Paris* [Paris] 52 ('94) 27-32.

The article reflects on the process of teaching NT exegesis with reference to the experiences of both students and teachers: the value of rigor, another way of looking at the truth, and the relation between university exegesis and exegesis in the church.—D.J.H.

1325. F. RAURELL, "El método histórico-crítico frente a las lecturas fundamentalistas e integristas de la Biblia," *Laurentianum* 35 (2-3, '94) 273-318.

The article first describes the context, roots, goals, self-perception, and tendencies of biblical fundamentalism. Then it suggests that the historical-critical method can serve as an instrument to overcome fundamentalist literalism. Finally it considers the critique of biblical fundamentalism in the recent document from the Pontifical Biblical Commission on the interpretation of the Bible [§ 38-1205]: its roots in a nonbiblical ideology, neglect of the historical dimension of revelation, neglect of the growth of the Gospel tradition, narrow vision impeding dialogue between faith and culture, equivocal concept of inerrancy, and dangerous seductiveness.—D.J.H.

1326. S. B. Reid, "Endangered Reading: The African-American Scholar between Text and People," *Cross Currents* [New Rochelle, NY] 44 (4, '94-'95) 476-487.

The interpretive task for the African American community of faith generally involves reading along with the scholar instead of scrutinizing scholarly scrolls dropped from an ivory tower or waiting for messages from the interpretive daredevil. Reading "along with" means that the African American scholar/preacher maintains an organic connection to the intellectual, cultural, activist, and liturgical African American community.—D.J.H.

1327. J. C. Rochelle, "Bonhoeffer and Biblical Interpretation: Reading Scripture in the Spirit," *CurrTheolMiss* 22 (2, '95) 85-95.

D. Bonhoeffer identified his approach to Scripture as "presentation." By that he meant that exegesis ought to lead to Christ's self-disclosure in the present from his place as Lord of the future. His interpretations of King David and the Sermon on the Mount were thoroughly christological.—D.J.H.

1328. L. Ruppert, "Neue Impulse aus Rom für die Bibelauslegung — Zum neuesten Dokument der Päpstlichen Bibelkommission," *BibKirch* 49 (4, '94) 202-213.

This discussion of the Pontifical Biblical Commission's document on the interpretation of the Bible in the church [§ 38-1205] deals with its historical context, occasion, origin, content, goal, significance for Catholic exegesis, and official value. [The same fascicle contains the German text of the first part of the document (pp. 181-201) as well as Pope John Paul II's introduction to it (pp. 174-180).]—D.J.H.

1329. L. R. Sands, "Preaching and the Spiritual Senses," *BibToday* 33 (1, '95) 38-41.

The three forms of the spiritual sense of Scripture can lead the interpreter (and the preacher) to fuller understanding of the biblical text. Allegory leads to the experience of conversion and the knowledge of doctrine. Tropology speaks to the moral dimension of the believer, and anagogy to the believer's hope for the future.—D.J.H.

1330. R. Scroggs, "The Bible as Foundational Document," *Interpretation* 49 (1, '95) 17-30.

It is now time to relinquish any claim that the Bible holds authority over our contemporary struggles about faith and morals. At the same time the Bible, as the Christian foundational document, must be engaged in a serious dialogue as we conduct our inquiry about what we are to think and do. Yet there are issues (e.g. sexuality) about which the Bible does not have much in terms of content to contribute to the dialogue. What the Bible does do is to call us to the admittedly scary task of making mature judgments.—C.R.M.

1331. J. P. SCULLION, "Experience Encounters the Sacred Text: The Interpretation of the Bible in the Church," *NewTheolRev* 8 (1, '95) 18-29.

After highlighting the background, context, and importance of the Pontifical Biblical Commission's document on the interpretation of the Bible in the church [§ 38-1205], the article examines and illustrates some of the interpretive approaches mentioned in it: historical criticism (windows), new methods of literary analysis (mirrors), and multiple methods. Then it reflects on some of the hermeneutical problems raised by the document: what it meant and what it means, and multiple meanings. The historical-critical approach is needed to do justice to the historical factors of Scripture, and a literary approach is needed to do justice to the meaning-effect or impact of a text.—D.J.H.

1332. G. SELLIN, "Der Mythos nach Markus. Warum Glaube und Theologie auf mythische Vorstellungen angewiesen sind," *Evangelische Kommentare* [Stuttgart] 27 (12, '94) 715-717.

After tracing the history of and debates about the term "myth" in German theology and philosophy, the article focuses on the narrative aspect of myth and gives some examples of myth in the NT. Mark's Gospel can be correctly described as "myth" in that it narrates a biographical picture that serves as an epiphany of the Son of God and gives us symbols. The term "myth" does not mean that the narrative has no historical foundation.—D.J.H.

1333. I. J. J. SPANGENBERG, "Paradigm Changes in the Bible Sciences and the Teaching of Biblical Studies in the New South Africa," *Scriptura* 52 ('95) 1-10.

Since the Reformation it is possible to discern three paradigms in biblical study and three different understandings of the Bible: the individual as interpreter (the word of God), historical criticism (God's word in human language), and modern literary theory (words about God). The article concludes with reflections on the consequences of these paradigm shifts for teaching biblical studies as religious education, especially in the context of the new South Africa.—D.J.H.

1334. R. S. SUGIRTHARAJAH, "Introduction, and Some Thoughts on Asian Biblical Hermeneutics," *BibInt* 2 (3, '94) 251-263.

This essay introduces a fascicle devoted to examples of Asian hermeneutics by highlighting some of the issues faced by Asian biblical interpreters under the following headings: searching for reading methods, Asian Christian interpreters and their texts, and Asian interpreters searching for identity and role. It is time for Asian interpreters to detach themselves from the hermeneutical enterprise and ask some serious questions concerning their representation of the marginalized, their relationship as interpreters vis-à-vis the church and the academy, and the role of a diasporic interpreter. Our interpretation should be measured not by how far it meets Western standards but by how adequately it enters into critical dialogue with people and converses with them in a language that avoids intellectualism, abstraction, elitism, and pretentious gibberish. [Responses to the essays included in this issue are offered by K. D. Sakenfeld (pp. 363-366), F. X. Clooney (pp. 367-370), F. F. Segovia (pp. 371-373), and S. H. Ringe (pp. 374-376).]—C.R.M.

1335. M. A. TÁBET, "'L'interpretazione della Bibbia nella Chiesa', un documento della PCB," *Annales Theologici* [Rome] 8 (1, '94) 23-68.

This discussion of the Pontifical Biblical Commission's document on the interpretation of the Bible in the church [§ 38-1205] first summarizes its content (especially the various methods and approaches) and attempts to grasp its presuppositions. Then it considers the universal efficacy of the biblical word with reference to actualization and inculturation. Finally it reflects on the openness of spirit manifested in the document and its implications for Catholic exegesis.—D.J.H.

1336. M. TRIMAILLE, “Exégèse et inculturation,” *Revue de l’Institut Catholique de Paris* [Paris] 52 (’94) 21-26.

Taking as a starting point the expression “the marriage of the Lamb” in Rev 19:7-9, the article reflects on the problem of biblical exegesis and inculturation with reference to the author’s own experiences in Vietnam.—D.J.H.

1337. A. VANHOYE, “Esegesi e teologia. A cinquant’anni dalla ‘Divino afflante Spiritu,’” *SacDoc* 39 (6, ’94) 7-30.

After surveying official Catholic documents about biblical interpretation since 1943, the article considers the problem of the relation between scientific exegesis and faith, and calls attention to some prominent features of exegesis today: the positive development of the historical-critical method, and the use of new methods.—D.J.H.

1338. S. VAN TILBORG, “Metaphorical versus visionary language,” *Neotestamentica* 28 (3, ’94) 77-91.

In dialogue with the views of W. S. Vorster, the article considers the literal and figurative uses of language, parables and visions (with particular attention to 2 Sam 12:1-7; Rev 17:1-11), and the semiotic of the parable. Attention is also given to the theoretical frameworks developed by M. Black, G. Lakoff and M. Turner, and J.-F. Lyotard.—D.J.H.

1339. P. WELLS, “Sur la contextualisation biblique,” *RevRéf* 46 (1, ’95) 43-55.

This reflection on the role of contextualization in biblical interpretation deals with the biblical context, contextualization and history, legitimate and illegitimate contextualizations, and the place of the covenant and the Spirit in biblical interpretation. Attention to contextualization must not lead to neglecting what the Spirit says simply and clearly through the Scriptures. An appendix (pp. 52-55) considers as an example the issue of Paul’s patriarchalism or egalitarianism.—D.J.H.

1340. A. M. WEYERMANN, “The Rhetoric of the Gospel,” *CurrTheolMiss* 22 (2, ’95) 125-129.

Three basic rhetorical principles can be used to test the explicit gospel content of a sermon: God is the subject; God’s saving work in raising the crucified Christ is proclaimed; and the benefits of that saving work are freely given to the hearer.—D.J.H.

1341. R. D. WITHERUP, “Is There a Catholic Approach to the Bible?” *Priest* [Huntington, IN] 51 (2, ’95) 29-35.

The article addresses the question whether there is a Catholic interpretation of the Bible by describing the content of the Pontifical Biblical Commission’s 1993 document on the interpretation of the Bible in the church [§ 38-1205] and evaluating its importance by calling attention to thirteen features (absence of polemical tone, balanced approach, critique of fundamentalism, emphasis on incarnational aspects of the Bible, etc.).—D.J.H.

Textual Criticism

1342. S. ALBERTO, "Unexpected Confirmation," *30Days* [Rome] 7 (11, '94) 56-61.

The article summarizes discussions of J. O'Callaghan's identification of 7Q5 as Mk 6:52 that appeared in *30Days* and *Il Sabato* between 1991 and 1994. The debate launched by these journals has proved to be a courageous and valuable contribution to the defense of essential aspects of the faith and Catholic tradition as far as the factual character of the four Gospels is concerned.—D.J.H.

1343. M. BAKKER, "The Slavonic Version in UBS^4," *NovTest* 37 (1, '95) 92-94.

The use of the Slavonic version in the 4th edition of *The Greek New Testament* is misleading and premature. Only when the Slavonic version is critically established and its relation to the Byzantine text type determined can it make its proper contribution toward establishing the original Greek text.—D.J.H.

1344. P. ELLINGWORTH, "Theological Reflections on the Textual Criticism of the Bible," *BibTrans* 46 (1, '95) 119-125.

There is a sense in which textual criticism of the Bible cannot ultimately be divorced from theology. After preliminary considerations, the article reflects on the relation of the work of the text critic to the work of the church.—C.R.M.

1345. K. LUKE, "The Syriac Versions of the New Testament," *Biblebhashyam* 20 (2, '94) 124-138.

This installment [see § 38-1247] discusses three more Syriac translations of the NT: the Philoxenian version, the Harclean version, and the Syro-Palestinian version. In each case it explains the origin, character, and distinctive features of the version.—D.J.H.

1346. C. P. THIEDE, "Papyrus Magdalen Greek 17 (Gregory-Aland P^{64}). A Reappraisal," *Zeitschrift für Papyrologie und Epigraphik* [Bonn] 105 ('95) 13-19.

The fragments of Matthew's Gospel contained in MS Magdalen Gr. 17 (and P. Barc. 1) can be redated from the late 2nd to the late 1st century A.D. The manuscript appears to be the oldest known codex with *nomina sacra*. It provides a "new," additional witness to reading ἕκαστος αὐτῶν μήτι in Mt 26:22.—D.J.H.

1347. T. VAN LOPIK, "Once Again: Floating Words, Their Significance for Textual Criticism," *NTStud* 41 (2, '95) 286-291.

Two of the "floating" passages discussed by J. M. Ross [§ 36-1135]—Lk 22:43-44 and Jn 7:53–8:11—are floating because they were used in the liturgy. Variants occasioned by the lectionary system are of no value for assessing textual authenticity.—D.J.H.

1348. D. B. WALLACE, "Historical Revisionism and the Majority Text Theory: The Cases of F. H. A. Scrivener and Herman C. Hoskier," *NTStud* 41 (2, '95) 280-285.

Neither Scrivener nor Hoskier followed J. W. Burgon's footsteps in defending the Majority Text theory of NT textual criticism. The invocation of their names by proponents of the theory is an instance of historical revisionism.—D.J.H.

Textual Criticism, §§ 39-1590, 1607, 1615.

Biblical Linguistics and Philology

1349. F. BEETHAM, "Learning Common Greek," *Classics Ireland* [Dublin] 1 ('94) 35-40.

After offering suggestions about teaching Greek to adults, the article reflects on beginning the study of Greek with John's Gospel and other NT texts, the Septuagint, and other works in "common Greek."—D.J.H.

1350. E. RUCKSTUHL, "Abba, Vater! Überlegungen zum Stand der Frage," *FreibZeit PhilTheol* 41 (3, '94) 515-525.

The article offers supplementary remarks, precisions, and criticisms on G. Schelbert's review of research since 1982 on *ʾabbāʾ* as an address to God [§ 38-1262]. It discusses the form of the term, whether the earthly Jesus really addressed God as *ʾabbāʾ*, the meaning and importance of the term, whether Jesus' concept of God as Father was patriarchal, and the views of M. R. D'Angelo [§ 37-1198]. [The same issue (pp. 526-531) contains a response and further observations by Schelbert.]—D.J.H.

Biblical Translation

1351. J.-M. BABUT, "La linguistique au secours de l'exégète et du traducteur," *RevHistPhil Rel* 74 (4, '94) 431-437.

With particular attention to biblical Hebrew, the article defines the linguistic category of idiomatic expressions, proposes the method of componential analysis for determining their sense, and suggests some precautions before applying this method to biblical texts.—D.J.H.

1352. G. P. FOGARTY, "'The English Used in Our Country.' Bible Translations for U.S. Catholics," *America* 172 (7, '95) 10-14, 16.

The recent dispute over the use of the New Revised Standard Version in the Catholic lectionary has considerable historical precedent in the USA. After reviewing controversies regarding 19th and early 20th century American versions, the article considers the parallels between efforts to undermine the publication of the Confraternity of Christian Doctrine translation in the 1940s and the 1994 decision of the Congregation for the Doctrine of the Faith to have the US National Conference of Catholic Bishops withdraw its approval of the NRSV and the revised NAB Psalter.—D.J.H.

1353. M. JENSEN, "'Simply' Reading the Geneva Bible: The Geneva Bible and Its Readers," *LitTheol* 9 (1, '95) 30-45.

First published in 1560, the Geneva Bible called its users to become "simple readers." After sketching the circumstances of the Geneva Bible's publication, the article describes the character of a "simple reader" with reference to how "simple" was defined in its 16th-century context (i.e. showing an unadorned, innocent naivete, corresponding to the Pauline "holy fool" type). Then it outlines the practice of "simple reading" found in the Geneva Bible's notes, and details the ways in which the Geneva Bible differed from other sacred texts.—D.J.H.

1354. R. MCKERRAS, "How to Translate Wordplays," *NotesTrans* 8 (1, '94) 7-18.

The article describes six different functions of wordplays in the Bible (providing linkage, marking a climax, evoking a hidden idea, humor, cleverness of writing style, poetic effect), explores their effects, and searches for simple ways to approximate them in English. Examples are drawn primarily from the OT.—C.R.M.

1355. R. L. Omanson, "Comings and Goings in the Bible," *BibTrans* 46 (1, '95) 112-119.

Translators of the NT into English need to pay more attention to the point of reference in translating Greek verbs of motion such as ἔρχομαι and ἄγω. In particular, 2 Cor 2:13 ("I . . . came on to the province of Macedonia") as well as 1 Thess 4:14 ("God will take back from earth with Jesus") and 3:13 ("when our Lord Jesus comes with all his angels") need revising in the majority of English translations.—D.J.H.

1356. R. V. Ritter, "A Directory of Exegetical Aids for Bible Translators. Second Supplement (1994) to the Second Edition," *NotesTrans* 8 (4, '94) 1-34.

This article is a further bibliographic supplement [see § 37-1161] to *A Dictionary of Exegetical Aids for Bible Translators* (2nd ed., 1989) covering mainly volumes published since 1992 as well as other items not previously mentioned.—C.R.M.

1357. P. C. Stine, "Trends in Translation," *BibTrans* 46 (1, '95) 141-146.

Two recent books—B. Hatim and I. Mason's *Discourse and the Translator* (1990), and R. T. Bell's *Translation and Translating, Theory and Practice* (1991)—mark a significant change in the development of translation theory, and deserve serious consideration by all Bible translators. Although much ties them together, the authors write with different purposes and their effect is more complementary than duplicative.—D.J.H.

1358. A. M. Stoffel, "Drawing and Selecting Biblical Illustrations," *NotesTrans* 8 (3, '94) 34-41.

Artists who draw illustrations for use in Scripture publications need to consider insights from archaeology, translation scholarship, perception research, printing technology, cultural anthropology, and sociolinguistics.—D.J.H.

1359. K. Titrud, "Translation Philosophies," *NotesTrans* 8 (2, '94) 19-29.

The article discusses four issues in biblical translation: translating live metaphors, translating apparent ambiguities, reflecting the levels of NT Greek, and considering the target audience.—D.J.H.

Computer-Assisted Research

1360. L. G. Bloomquist, "Networked Pre-Publication Models: Opportunities, Possibilities, and Outstanding Questions in the 'University Without Walls,'" *Journal of Religious & Theological Information* [Binghampton, NY] 2 (1, '94) 95-114.

In order to demonstrate the impact of high-tech processes on the field of religious studies, the article first considers traditional product-centered research and publication, and then suggests an alternative model—computer-based networked research. It presents the implications of networked academic research, an example—the Ottawa early Christian group, and questions regarding the new model (communication, databases, publication). The new model challenges the normal way in which research is done. It holds out tremendous possibility for scholars, but it also presupposes more flexibility vis-à-vis the final product.—C.R.M.

1361. M. E. Moore, "The ATLA Religion Database on CD-ROM: Its First Year," *Journal of Religious & Theological Information* [Binghampton, NY] 2 (1, '94) 115-135.

This account of the American Theological Library Association's experience in producing its first CD-ROM (January 1993) treats the ATLA and its products, planning the CD-ROM (the decision to produce the disc in-house, software selection), the production process (data conversion, application development, documentation), the experience of the first year, and looking to the future (modifications to the CD-ROM, trends in the field, evaluation). Librarians must continue to develop and assess new library technologies and at the same time continue to deepen their understanding of what it is that they do, and why they do it. [In the same issue B. Pease (pp. 137-149) discusses the most important search features of the ATLA CD-ROM version of Religion Indexes.]—C.R.M.

Computer-Assisted Research, § 39-1783.

Scholars

1362. M. Hengel, "Aufgaben der neutestamentlichen Wissenschaft," *TheolBeitr* 25 (5-6, '94) 304-318.

An abbreviated version of a reflection on the past, present, and future of NT scholarship that appeared in *New Testament Studies* [§ 39-62].—D.J.H.

1363. M. Hengel, "Den nytestamentliga vetenskapens uppgifter" (The Tasks of New Testament Scholarship), *SvenskExegÅrs* 59 ('94) 145-161.

The Swedish version of an article published in German in *New Testament Studies* [§ 39-62].—D.J.H.

1364. S. Heschel, "Nazifying Christian Theology: Walter Grundmann and the Institute for the Study and Eradication of Jewish Influence on German Church Life," *Church History* [Chicago] 63 (4, '94) 587-605.

Grundmann and his colleagues at the Institute for the Study and Eradication of Jewish Influence on German Church Life sought the eradication of Judaism and the creation of an Aryan Christianity. His personal papers indicate that he sought a transformation of the church, using anti-Semitism to create an Aryan Christianity. The institute was able to undertake its work and even flourish during the war years, thanks to the support it garnered within the Reich government. The ease with which Grundmann achieved denazification is surprising, given the notoriety of his Nazi-era activities.—D.J.H.

1365. H. Hübner, "Rudolf Bultmanns Her-Kunft und Hin-Kunft. Zur neueren Bultmann-Literatur," *TheolLitZeit* 120 (1, '95) 3-22.

The article describes and evaluates five recent books on Bultmann's exegetical and theological work [see § 30-473]: G. Sinn, *Christologie und Existenz* (1991); E. Hauschildt, *Rudolf Bultmanns Predigten* (1989); M. Huppenbauer, *Mythos und Subjektivität* (1992); K.

H. Manzke, *Ewigkeit und Zeitlichkeit* (1992); and G. Jones, *Bultmann. Toward a Critical Theology* (1991).—D.J.H.

1366. B. N. KAYE, "Professor Bo Reicke: A Biographical Appreciation," *TheolZeit* 50 (4, '94) 295-301.

The article describes Reicke's life (1914-87) and academic career, with particular attention to his training in Sweden, his teaching at the University of Basel, his contributions as a NT scholar and an editor, and his human qualities.—D.J.H.

1367. J. H. LE ROUX, "A brief description of an intellectual journey: On Willem Vorster's quest for understanding," *Neotestamentica* 28 (3, '94) 1-32.

Vorster (1941-93) changed or at least shaped a generation of South African NT scholars regarding method, the nature of the text, the reference to outside realities, the intentions of the original authors, and so forth. Although he never rejected historical investigation, he insisted on linking history to narratology, to a religio-historical viewpoint, and to sociological and anthropological models. [The same issue contains a photograph of Vorster and a list of his publications (pp. 283-288).] —D.J.H.

1368. H. LINDNER, "Zu Otto Michels Theologie. Stichworte zur Erinnerung," *TheolBeitr* 25 (5-6, '94) 253-260.

The article reflects on the personal characteristics and interests of the late Professor Michel (1903-93): love for the Bible, clear affirmation of critical research, concern for history and for the historical Jesus, commitment to understand Jesus and the NT in connection with the OT and Judaism, and so forth. [The same fascicle contains personal appreciations of Michel by K.-H. Michel (pp. 261-262) and C. Völkner (pp. 262-263), a sketch of his life (pp. 264-265), a bibliographical supplement compiled by R. Riesner and E. Nestele (pp. 266-270), and a sermon by Michel on Ps 27:7-13 (pp. 271-276).]—D.J.H.

1369. P. D. MILLER, "A Theocentric Theologian of Hope," *PrincetonSemBull* 16 (1, '95) 22-35.

The article first describes the central features of J. C. Beker's biblical-theological work: focus on Paul's gospel, Paul as a hermeneutical theologian, the interaction of coherence and contingency, the apocalyptic framework of Paul's theology, and the contemporary theological appropriation of Paul's apocalyptic gospel. Then it reflects on the continuing significance of Beker's contribution to biblical theology and concludes that his work on Paul and his heirs opens up avenues toward a fully biblical theology that would join OT and NT. [The same issue contains a photograph of Beker, as well as articles by D. L. Migliore on Beker as a colleague (pp. 1-5), J. R. Nichols on Beker as text (pp. 6-9), F. G. Stiffler on Beker as an embodiment of hope (pp. 10-14), and E. E. Johnson on Beker as mentor (pp. 15-21), along with farewell remarks by Beker (pp. 36-37).]—D.J.H.

1370. B. MONTAGNES, "La correspondance du Père Lagrange avec l'abbé Bardy," *MélSciRel* 52 (1, '95) 65-86.

The twenty-one letters from M.-J. Lagrange to G. Bardy between 1910 and 1921 that are published and annotated in this article concern not only Bardy's personal career and collaboration with *Revue Biblique* but also the difficult situation that faced researchers in the Roman Catholic church during the "modernist crisis."—D.J.H.

1371. A. MÜHLING, "Die Anfangsjahre der Theologischen Zeitschrift und ihr Redaktor Karl Ludwig Schmidt," *TheolZeit* 50 (4, '94) 286-294.

The article describes the founding in 1945 and the early years of *Theologische Zeitschrift* with particular attention to the role of its first editor, the NT scholar K. L. Schmidt, and to its significance in the context of post-World War II German-speaking theology. [The same fascicle contains a note by O. Cullmann on the 50th anniversary (p. 285), R. Smend's article on OT studies in the journal (pp. 302-310), and indexes for volumes 1 (1945) through 50 (1994) edited by J. Müller-Clemm (pp. 337-403).]—D.J.H.

1372. N. PURCELL, "A. N. Sherwin-White 1911-1994," *JournRomStud* 84 ('94) xi-xiv.

This sketch of the late Professor Sherwin-White's life and academic career highlights the courtesy, good-humor, and gentleness of his scholarship (especially on Roman public law and administration), and the breadth of his vision. It discusses his major scholarly works, including *Roman Society and Roman Law in the New Testament* (1961).—D.J.H.

1373. H. SHANKS, "A Short History of BAR," *BibArchRev* 21 (2, '95) 34-41.

The editor of *Biblical Archaeology Review* describes the origin of the magazine, some early controversies, some experiments, and its role in "freeing" the Dead Sea scrolls.—D.J.H.

1374. J. SIEVERS, "The Many Faces of Judaic Studies in Rome," *SIDIC* [Rome] 27 (3, '94) 12-16.

The article describes the situation of Judaic studies at Rome in its state universities and ecclesiastical institutions, and observes that there is a surprising richness of offerings. As regards Catholic institutions, there is a general openness on the part of administrators and many professors who recognize the importance of various aspects of Judaic studies for a Christian theological curriculum.—D.J.H.

1375. R. SMEND, "Beziehungen zwischen alttestamentlicher und neutestamentlicher Wissenschaft," *ZeitTheolKirch* 92 (1, '95) 1-12.

After sketching how biblical studies came to be divided into two specializations (OT and NT), the article considers OT scholars who also made contributions to NT studies (W. M. L. de Wette, H. Ewald, J. Wellhausen) and methodological developments in OT scholarship that have influenced NT scholarship.—D.J.H.

1376. I. J. J. SPANGENBERG, "Op die voetspoor van Harold Henry Rowley (1890-1969) (On the trail of Harold Henry Rowley [1890-1969])," *HervTeolStud* 50 (3, '94) 669-686.

Hailed as one of the leading OT biblical theologians of the 1940s and 1950s, Rowley was also criticized for his "middle of the road" conclusions. He was an exponent of the biblical theology movement in his efforts at reconciling the results of the historical-critical method with the traditional creeds of Christianity. But he did not take seriously enough the results of NT historical-critical research, and was reluctant to admit a difference between the historical Jesus and the Christ proclaimed by the church.—D.J.H.

1377. J. STEVENSON-MOESSNER, "Elizabeth Cady Stanton, Reformer to Revolutionary: A Theological Trajectory," *JournAmAcadRel* 62 (3, '94) 673-697.

The article traces Stanton's theological trajectory from her early contact with evangelical revivalism to her later critique of biblical religion. *The Woman's Bible* illustrates her attempt as a revolutionary to free women from their hermeneutical enslavement to male interpretations of Scripture. It contains no traces of a link with evangelical Protestantism.—D.J.H.

1378. F. A. SWANEPOEL, "Willem Vorster and popularised theology," *Neotestamentica* 28 (3, '94) 265-282.

Vorster set the pace for South African theologians in areas such as narratology, reception theory, the sociological reading of the NT, Africanization, and interfaith dialogue. After looking at Christianity in Africa, the article considers the applicability of some of Vorster's words for popularization and nonformal theological education in an African context.—D.J.H.

1379. J. M. VINCENT, "Unpublizierte Quellen zur Wirksamkeit von W.M.L. de Wette und zur Beziehung von Eduard Reuss zum Basler Gelehrten," *TheolZeit* 50 (4, '94) 322-335.

The article provides comments from Reuss's memoirs about de Wette, and the texts of five letters from de Wette to Reuss between 1843 and 1848 along with indications of what Reuss must have written to de Wette.—D.J.H.

1380. R. McL. WILSON, "Matthew Black 3.9.1908-2.10.1994," *NTStud* 41 (2, '95) 161-163.

The article describes the academic career and scholarly achievements of the late Professor Black, including his 23-year editorship of *New Testament Studies.* All his work was marked by a deep reverence for Scripture, combined with shrewd critical judgment. He was a man of wide interests and possessed his own quiet gift of humor.—D.J.H.

Bulletins

1381. E. COTHENET, "Bulletin d'Écriture Sainte," *EspVie* 105 (1, '95) 13-16.

Descriptions and evaluations of three books: B. Sesboüé, *Pédagogie du Christ* (1994); L. Cilia, *La morte de Gesù e l'unità degli uomini (Gv 11, 47-53; 12, 32)* (1992); and J. Murphy-O'Connor, *Paul et l'art épistolaire* (1994).—D.J.H.

1382. D. J. HARRINGTON, "Books on the Bible," *America* 172 (12, '95) 22-29.

Descriptions and evaluations of twenty-nine recently published books, all in English, on various aspects of OT and NT study [see § 38-1299].—D.J.H.

1383. F. NEIRYNCK AND J. VERHEYDEN, "Scriptura Sacra Novi Testamenti," *EphTheolLov* 70 (2-3, '94) 245*-332*.

Bibliographic information for almost 1,750 books and articles [see § 38-1301] appears under these headings: introduction (nos. 4697-5017), NT theology (5018-5168), NT books (5169-6349), and early Christian writings (6350-6433).—D.J.H.

1384. D. Senior, "The Bible in Review. The New Testament and Related Topics," *BibToday* 33 (1, '95) 59-63.

Descriptions and evaluations of seventeen recently published works, all in English, on various aspects of the NT and related matters.—D.J.H.

1385. D. Senior, "The Bible in Review: The New Testament and Related Topics," *BibToday* 33 (2, '95) 117-122.

Descriptions and evaluations of twenty-four recently published books, all in English, on the NT and related matters.—D.J.H.

GOSPELS—ACTS

Gospels (General)

1386. H. Boers, "Context in the interpretation of the Jesus tradition," *Neotestamentica* 28 (3, '94) 159-179.

From a review of six articles by the late W. S. Vorster on tradition and the Jesus story, three major topics emerge: context as a determining factor in the meaning of texts, the way in which part of a text contributes to the meaning of the whole, and the significance of Jesus' Jewishness (specifically his Galilean Jewishness) as the context of communication for interpreting who he was. Vorster's primary concern was to clarify what is involved in attempting to find an answer to the question of Jesus' identity.—D.J.H.

1387. W. R. Bragstad, "The Origin of the Gospels," *ConcTheolQuart* 58 (4, '94) 283-294.

There is a body of evidence in the primary documents themselves to suggest that prior to Paul's writing at least some Gospels, perhaps all, were already in existence. It would appear that a primary canon of the NT had emerged by the early sixties of the 1st century A.D.—C.R.M.

1388. J. T. Carroll, "Sickness and Healing in the New Testament Gospels," *Interpretation* 49 (2, '95) 130-142.

After noting the distinctive ways in which each Evangelist presents Jesus' healing activity, the article explores significant theological perspectives expressed in Jesus' own interpretations of his acts of healing (victory over the power of evil, signs of the advancing reign of God, need for personal transformation) and in Gospel stories of healing and exorcism (the priority of human need over Sabbath observance, restoration to community, faith as the basis, the problem of sickness and sin, the challenge of the demonic). The forces that oppose health also oppose God's will; the God whom Jesus discloses purposes health and not sickness. This affirmation of God's will for human wholeness must stand at the center of a theology of healing informed by the Gospels.—D.J.H.

1389. A. B. du Toit, "Form and redaction criticism within the framework of gospel research: Willem Vorster's Contribution," *Neotestamentica* 28 (3, '94) 33-49.

In approaching the Gospels, Vorster made sharp distinctions: either redaction criticism or synchronic methods (narrative criticism), either evolution or creativity, either collectivity or individuality, either kerygma or narrative genre, either real world or narrative world, and either *Kleinliteratur* or *Hochliteratur*. It would be more correct to think in complementary terms and to use different approaches to enrich one another, provided that they are soberly distinguished and applied correctly.—D.J.H.

1390. J. FITZGERALD, "The Ancient Lives of Aristotle and the Modern Debate about the Genre of the Gospels," *RestorQuart* 36 (4, '94) 209-221.

If the Gospels are in fact a subtype of Greco-Roman biography, they should reflect many of the forms, functions, and tendencies of this genre. As a test case, the article examines the ancient biographical tradition about Aristotle. It concludes with a brief five-point comparison between Diogenes Laertius' *Vita Aristotelis* and the canonical Gospels. The biographical tradition about Aristotle displays many of the same tendencies and functions as the Gospels do as well as some important differences. Additional study of Greco-Roman biographies should enhance our understanding of the canonical Gospels.—C.R.M.

1391. J. P. MEIER, "Miracles and Modern Minds," *Catholic World* [Mahwah, NJ] 238 (2, '95) 52-58, 92-95.

A positive judgment that a miracle has taken place is always a philosophical or theological judgment. The historian can only hope to ascertain what Jesus, his followers, and sometimes his adversaries thought was the explanation of his startling deeds.—D.J.H.

1392. N. R. PETERSEN, "Can one speak of a gospel genre?" *Neotestamentica* 28 (3, '94) 137-158.

We should not speak of a Gospel genre because "Gospel" was never the name of a literary or subliterary genre and because the internal literary differences among the canonical Gospels preclude their belonging to a common genre. None of the canonical Gospels is a biography. Rather than seeking a generic identification of Mark and John, it is more fruitful to determine the plot types that inform them. Luke-Acts belongs to the genre of historiography, and Matthew to the "manual of discipline" or "community rule" genre.—D.J.H.

1393. M.-E. ROSENBLATT, "Ecology and the Gospels," *BibToday* 33 (1, '95) 28-32.

The article considers three aspects of the ecological agenda as they are encoded in the Evangelists' description of Jesus' teaching: God's relation with the earth (apocalyptic language and stewardship parables), the interconnection uniting all creation with human beings and with each other (Johannine ecological images, the metaphor of resurrection, healing stories), and ecological feminism (see Lk 13:10-17; Mk 10:14-15).—D.J.H.

1394r. H. J. SCHULZ, *Die apostolische Herkunft der Evangelien* [*NTA* 39, p. 511].

G. SCHELBERT, "Die apostolische Herkunft der Evangelien nach H.J. Schulz," *FreibZeit PhilTheol* 41 (3, '94) 532-541.—After summarizing Schulz's views on the nature of the Gospels in general, the article reviews his arguments for dating the origin of each Gospel before A.D. 70. Then it criticizes his interpretations of the statements of Papias, Irenaeus, and the Magisterium about the origins of the Gospels. Schulz's effort to protect the apostolic tradition is not based on clear texts and is not necessary for Christian faith.—D.J.H.

Jesus

1395. N. Adkin, "How Long Was Christ in the Womb? A Division of Opinion in the Fathers," *EphTheolLov* 70 (4, '94) 394-397.

Latin Fathers referred indifferently to both nine and ten months as the duration of Christ's sojourn in the womb. This discrepancy reflects the ancient (inconsistent) manner of referring to the length of pregnancy in general.—D.J.H.

1396. D. C. Allison, "A Plea for Thoroughgoing Eschatology," *JournBibLit* 113 (4, '94) 651-668.

The case for thoroughgoing eschatology in understanding Jesus' teaching and activity has very strong foundations: Certain followers of Jesus proclaimed his resurrection soon after his crucifixion; Jesus praised John the Baptist and was in turn praised by people who proclaimed a near end; portions of the Jesus tradition came to presuppose eschatological imminence; and Jesus' passion and vindication were associated with eschatological motifs. Scenarios that do without the inference that Jesus proclaimed imminent eschatological judgment and redemption are less plausible than those that do otherwise.—D.J.H.

1397. Anon., "E se Gesù si fosse ingannato? La sincerità di Gesù," *CivCatt* 145 (3465, '94) 213-225.

In affirming that he was the Messiah and Son of God, Jesus was totally sincere and never sought to deceive others—even to the point of dying for his convictions. Nor was Jesus deceived about his identity. He appears to have been a physically and psychologically healthy person, without megalomania or delusions.—D.J.H.

1398. M. J. Borg, "The Historian, the Christian, and Jesus," *TheolToday* 52 (1, '95) 6-16.

The pre-Easter Jesus was a religious ecstatic, healer, wisdom teacher, social prophet, and movement catalyst. The post-Easter Jesus originated because of the combination of ongoing religious experience and the emergence (initially) of a metaphorical tradition and (ultimately) of an ontological tradition for speaking about it. The historical approach is helpful in its effects on Christian understanding, worship, and vision.—D.J.H.

1399. E. Cothenet, "Jésus et Jésus-Christ," *EspVie* 104 (48, '94) 668-672.

After providing methodological orientations, the article describes and evaluates three recent Jesus-books in French: J. Duquesne, *Jésus* (1994); J. Potin, *Jésus: histoire vraie* (1994); and M. Quesnel, *Jésus-Christ* (1994).—D.J.H.

1400. M. R. D'Angelo, "The Concrete Foundation of Christianity: Re-Membering Jesus," *Catholic Theological Society of America Proceedings* [Santa Clara, CA] 49 ('94) 135-146.

Jesus is best understood by combining the understanding of Jesus as a prophet and Spirit Christology, i.e. as a prophet within a Spirit-driven prophetic movement. This approach involves taking seriously Jesus as opposed to and by the imperial Roman rule, his place in the "reign of God" movement, and "shared prophecy" as characteristic of that movement. Jesus and the "reign of God" movement may have used the patriarchal metaphor *ʾabbāʾ* of

God to challenge the imperialist patriarchy of Rome. [The same fascicle (pp. 147-155) contains a response by J. T. Phelps.]—D.J.H.

1401. J. D. G. DUNN, "Jesus for Today," *TheolToday* 52 (1, '95) 66-74.

The essay outlines the three most important answers to the question, What can we say about Jesus of Nazareth that indicates the difference he can still make to people living in a very different age and culture? Thus it treats Jesus the teacher, the man who shows us what God is like, and conqueror of death. Not least important is the way the three points of significance reviewed here hang together. Jesus of yesterday can still be Jesus for today.—C.R.M.

1402. J. ENGELBRECHT, "Jesus in Films: A Century Observed," *Scriptura* 52 ('95) 11-25.

After comments on problems pertaining to the depiction of Jesus, the article surveys, decade by decade, the most important Jesus films of the past century. A development process, in which various external factors have played an important role, is discernible in the way the life of Jesus has been treated in films. It remains to be seen how recent research on the historical Jesus will be adapted for film.—C.R.M.

1403. E. FERNANDEZ, "Eucharist Down the Ages—II. Jesus' Own Eucharist," *Emmanuel* 101 (2, '95) 77-79. [See § 39-1693.]

For Jesus, the Last Supper was a deeply personal yet religious action, the expression of the surrender of his whole life into God's hands.—D.J.H.

1404. F. S. FIORENZA, "The Jesus of Piety and the Historical Jesus," *Catholic Theological Society of America Proceedings* [Santa Clara, CA] 49 ('94) 90-99.

Much more disagreement seems to exist now in research on the historical Jesus than thirty years ago. For Catholic Christians the interpretation of Jesus takes place through more sources than historical research (e.g. lives of saints, Scripture, liturgy). Historical reconstructions of the historical Jesus contribute to Christian identity but are not its sole norm and source.—D.J.H.

1405. P. FREDRIKSEN, "What You See Is What You Get: Context and Content in Current Research on the Historical Jesus," *TheolToday* 52 (1, '95) 75-97.

The article reviews several recent interpretations of Jesus published since 1985: the apocalyptic Jesus (E. P. Sanders), Jesus the Cynic (B. Mack), Jesus the wandering Jewish Cynic (J. D. Crossan), and Jesus the anti-nationalist (M. Borg, N. T. Wright). Fundamentally and formally not much has changed. Jesus the apocalyptic Jew remains for many NT scholars an awkward and unwelcome stranger. The various Jesuses they pit against him all come down to some form or other of the ethical Jesus, conceived no longer as the 19th-century liberal but as his 20th-century avatar: radically egalitarian, anti-elitist, anti-nationalist, anti-racist, anti-patriarchal. But the disciples' experience of Jesus' resurrection points indisputably to the Christian movement's origins in the eschatological hopes of 1st-century Judaism.—C.R.M.

1406. P. GIBERT, "Jésus dans l'histoire et dans la foi," *Christus* 42 (165, '95) 57-65.

Reading the Gospels implies encountering a double history: They recount and have as their principal object Jesus of Nazareth, and they invite readers into a history so that their knowledge of Jesus and faith in him are inevitably transformed. Jesus as a historical figure is as indispensable to the human dimension of our being and faith as the glorious Christ is.—D.J.H.

1407r. P. HOFFMANN, *Studien zur Frühgeschichte der Jesus-Bewegung* [*NTA* 39, pp. 505-506].

J. KÜGLER, "Jesus und eine christliche Existenz heute," *Orientierung* 59 (5, '95) 49-52.—The twelve essays in this collection by an internationally recognized Catholic exegete show what can be said according to the criteria of scientific biblical research today about Jesus and his preaching as well as the early phase of the Christian movement. The article gives particular attention to four themes: Jesus' correction of apocalyptic thinking, the appeal of the Christian communities to Jesus, Jesus' teaching about marriage, and the development of Christology.—D.J.H.

1408. H. C. KEE, "A Century of Quests for the Culturally Compatible Jesus," *TheolToday* 52 (1, '95) 17-28.

The efforts of the Jesus Seminar (represented by J. D. Crossan and R. W. Funk) to purge the apocalyptic and miraculous features and the messianic claims from the historical Jesus have ample precedent in earlier critical analyses of the Gospels (e.g. A. von Harnack and R. Bultmann). One can hope that the publications of the Jesus Seminar and others developing along comparable lines will be recognized for what they are—peripheral, prejudicial pronouncements—rather than being taken as a substantive development in responsible scholarly study of the historical Jesus.—D.J.H.

1409. G. KEERANKERI, "Aspects of the Historical Jesus," *Biblebhashyam* 20 (3, '94) 165-190.

After explaining the methods for arriving at reliable information about the historical Jesus, the article considers Jesus' baptism by John the Baptist and his experience of God as *ʾabbāʾ*, his message of the kingdom of God, sense of authority and compassion, relation to Israel, self-understanding as the eschatological prophet, and identity as the Servant of Yahweh. [To be continued]—D.J.H.

1410. G. LANGENHORST, "The Rediscovery of Jesus as a Literary Figure," *LitTheol* 9 (1, '95) 85-98.

In the last twenty years there has been a literary renaissance of Jesus, especially of the "Jesus novel." The article not only provides an annotated bibliographical survey of these developments but also reflects on the literary methods and theological impact of the new tradition of Jesus novels.—D.J.H.

1411. G. MANGATT, "Jesus' Teaching on Marriage and Divorce," *Biblebhashyam* 20 (2, '94) 88-107.

After discussing divorce in Judaism, the article focuses on Jesus' controversy about divorce according to Mk 10:2-9 and on the Synoptic logion regarding divorce (Mt 5:32; Lk 16:18; Mk 10:11; Mt 19:9). Then it considers Jesus' prohibition of divorce, the problem of marital breakdown, and discipleship in marriage.—D.J.H.

1412. P. Marrin, "Did Jesus Have a Sense of Humor?" *BibToday* 33 (2, '95) 68-73.

The parables serve as a port of entry into queries about Jesus' sense of humor. The mustard seed (Mk 4:30-32) is a good example of parody, the good Samaritan (Lk 10:25-37) a powerful example of comic reversal, while the image of sower and seed (Jn 12:24-26) affirms the deeper comic revolution underlying the whole biblical message of hope.—C.R.M.

1413. T. Merrigan, "De geschiedenis van Jezus in haar actuele betekenis. De uitdaging van het pluralisme (The Contemporary Significance of Jesus' History: The Challenge of Pluralism)," *TijdTheol* 34 (4, '94) 407-429.

After uncovering the epistemological foundations of the pluralist view of religious truth, the article reflects on the implications of the pluralist paradigm for Christology and suggests parallels between the pluralist approach to Jesus and the approach of 19th-century life-of-Jesus research. Then it proposes a rereading of the traditional Christian doctrine of the incarnation as a possible orthodox response to the legitimate concerns of pluralism with the historically and culturally conditioned character of religious claims, and with the need for liberating praxis on behalf of the oppressed. This rereading would involve seeing the traditional doctrine not in the first place as a word about a past historical event but as a statement about the nature of the fully human salvation that God intends for his people.—D.J.H.

1414. G. C. J. Nel and A. G. van Aarde, "Die etiek van Jesus in die lig van Q: Eskatologies of wysheidsteologies begrond? (The ethics of Jesus in the light of Q: Rooted in eschatology or sapiential theology?)," *HervTeolStud* 50 (4, '94) 936-952.

The traditional interpretation of the ethical sayings of Jesus regarded them as a direct consequence of his eschatological message about the imminent kingdom of God. Recent scholarship on the double redaction of Q uncovers no trace of eschatological thinking in the earliest layer of Q. It may be that Jesus' radical ethical demands should be viewed as a continuation of the Jewish wisdom tradition, but with the explicit intent to postulate an inclusive ethics.—C.R.M.

1415. G. Ortiz, "Jesus at the movies: cinematic representation of the Christ-figure," *Month* 27 (12, '94) 491-497.

The article first looks at trends in the artistic portrayal of Jesus from early Christian art to performance and mass media. Next it examines the methods some scholars have used to explain the social, psychological, mythological, and theological functions of the Christ figure, using examples from arthouse and popular film to illustrate these functions. Finally it explores unconventional and disturbing images of Christ in film which, by breaking out of traditional christological portrayals, point all the more clearly to the unique role Jesus Christ plays in the modern cinematic imagination.—C.R.M.

1416. S. J. Patterson, "The End of Apocalypse: Rethinking the Eschatological Jesus," *TheolToday* 52 (1, '95) 29-48.

The article first sketches the origins of the apocalyptic Jesus in the work of J. Weiss and A. Schweitzer and its correlation with pessimism about the future in the West. Then it reviews developments in historical-critical research that have led to a collapse of the apocalyptic hypothesis: Q and early Christian wisdom, *Gospel of Thomas,* the post-Bultmannian movement, and American discussion of the parables. Finally it reflects on the future of theology without apocalyptic and suggests that Jesus' preaching of the "empire of God" offers a view of the future that is quite different from the options available at the end of the last century.—C.R.M.

1417. P. PERKINS, "Jesus and Ethics," *TheolToday* 52 (1, '95) 49-65.

After reflecting on the relevance of Jesus for moral activity today ("Is Jesus fading from view?"), the article considers three basic issues regarding Jesus and ethics: how Jesus renews moral imagination (countercultural vision or community rule), the love command, and Jesus' identity as a peasant sage or as a prophet. For early Christians, "doing good" was the expression of their relationship to God, mediated by Jesus, and lived out in the Spirit.—D.J.H.

1418. E. SCHWEIZER, "Jesus — made in Great Britain and U.S.A.," *TheolZeit* 50 (4, '94) 311-321.

After general comments on recent Jesus research in the UK and USA, the article discusses J. P. Meier's *A Marginal Jew,* vol. 1 (1991), and P. M. Casey's *From Jewish Prophet to Gentile God* (1991). Then it describes and evaluates critically J. D. Crossan's *The Historical Jesus* (1991).—D.J.H.

1419. B. D. SMITH, "The Historical-Critical Method, Jesus Research, and the Christian Scholar," *TrinJourn* 15 (2, '94) 201-220.

After comments on the nature of the historical-critical method, the paper discusses the basic incompatibility of the historical-critical method with faith in Christ. Then it considers Jesus research on historical-critical principles and contrasts this with Jesus research on the principle of faith. The Christian cannot do Jesus research on historical-critical principles.—C.R.M.

1420. L. SWIDLER, "Heutige Implikationen des jüdisch-christlichen Dialogs über Jesus Christus," *ZeitRelGeist* 46 (4, '94) 333-351.

After reflecting on the meaning of the name of Jesus, the article discusses various approaches to his place within Judaism: one like a Pharisee (E. Rivkin, J. Pawlikowski), in the Hillel tradition (H. Falk), a proto-rabbi (P. Sigal), and a Galilean *ḥāsîd* (G. Vermes). Then it considers some implications of these portrayals for Christian-Jewish relations and for interreligious dialogue.—D.J.H.

1421. S. J. TANZER, "The Historically Jewish Jesus Encounters One Modern Catholic Theologian: A Cautionary Tale," *Catholic Theological Society of America Proceedings* [Santa Clara, CA] 49 ('94) 105-115.

H. Küng's *Judaism. Between Yesterday and Tomorrow* (1992) is useful as an illustration of one Christian theologian's attempt to recover the historically Jewish Jesus, and the pros and cons of such an endeavor. Although Küng is well aware of many of the traditional pitfalls encountered in the quest for the historical Jesus, he nevertheless has confused the historically reconstructed Jesus with the real Jesus of Nazareth, whom, given the limits of our sources, we cannot know. He also mistakenly assumes that criticism of Torah and Temple was not possible within early Judaism.—D.J.H.

1422. J. H. ULRICHSEN, "Har evangeliernas Jesus levt? Några tankar kring en artikel av A. Ellegård och dess bakgrund hos A. Drews och G.A. Wells" [Did the Jesus of the Gospels Live? Some Thoughts on an Article by A. Ellegård and its Background in A. Drews and G. A. Wells], *Religion och Bibel* [Lund] 52 ('93) 73.

This note provides additional bibliographical information for Ulrichsen's critique [§ 37-683] of Ellegård's attempt to deny Jesus' historical existence and to account for the development of early Christianity along the lines proposed by Drews and Wells.—D.J.H.

1423. A. G. VAN AARDE, "Tracking the pathways opened by Willem Vorster in historical Jesus research," *Neotestamentica* 28 (3, '94) 235-251.

Although he did not construe a life of the historical Jesus himself, W. S. Vorster opened pathways in studying the features of what is now referred to as the third quest for the historical Jesus. The article tracks these pathways under the following headings: approaching the third quest, postcritical historical research, and assumptions in historical Jesus research. Finally, it reflects on three directions arising out of Vorster's work within the South African theological framework.—C.R.M.

1424. B. B. WARFIELD, "Jésus et les émotions," *Hokhma* 58 ('95) 21-49.

The French version of an essay published in English in 1912, this article considers the various emotions that the Gospels attribute to Jesus (compassion, love, indignation and anger, joy and sadness, trust, other emotions) and reflects on their theological implications.—D.J.H.

1425. R. W. YARBROUGH, "Modern Wise Men Encounter Jesus," *ChristToday* 38 (14, '94) 38-42, 44-45.

Although some learned approaches to Jesus tend toward excess, reflection on three books published in 1994 indicates that not all academic Jesus-research is useless: J. P. Meier, *A Marginal Jew,* vol. 2; B. Witherington, *Jesus the Sage;* and W. R. Farmer, *The Gospel of Jesus.*—C.R.M.

Jesus, §§ 39-1481, 1758, 1810, 1820.

Passion and Death

1426. R. E. BROWN, "The Narratives of Jesus' Passion and Anti-Judaism," *America* 172 (11, '95) 8-12.

With respect to Jewish involvement in Jesus' passion and death, it is possible to distinguish four stages in the development: (1) Pilate condemned Jesus to the cross on his indictment by the first-ranking men among the Jews at Jerusalem. (2) Christians interpreted the passion of Jesus against a scriptural background. (3) Christians began to use the term "Jews" to describe one of the two groups arrayed against Jesus. (4) Christians who were no longer "Jews" used "Jews" to describe those involved in Jesus' death.—D.J.H.

1427. F. NEIRYNCK, "Gospel Issues in the Passion Narratives. Critical Note on a New Commentary," *EphTheolLov* 70 (4, '94) 406-416.

After observations on Brown's decision in *The Death of the Messiah* (1994) to work through the passion narratives horizontally, the article offers comments on Brown's approaches to the pre-Markan passion narrative, Markan priority and the minor agreements, and the relation of the Johannine passion narrative to the Synoptic passion narratives.—D.J.H.

1428. D. Wenham, "How Jesus understood the Last Supper: a parable in action," *Themelios* 20 (2, '95) 11-16.

This treatment of the Last Supper, which first appeared in *Churchman* [§ 36-1222], identifies Jesus' actions (giving bread and wine, washing feet) as parables pointing to the need to receive the spiritual food and cleansing associated with his death.—C.R.M.

Passion and Death, § 39-1754.

The Resurrection

1429. Anon., "La risurrezione di Gesù. I. Il fatto: Gesù 'è veramente risorto,'" *CivCatt* 145 (3466, '94) 319-332.

The resurrection of Jesus has left in human history three "signs": the empty tomb, the appearances to the disciples, and the radical transformation of those disciples. Reflecting on these three signs, we can have moral certainty (which is the certainty proper to history) that Jesus of Nazareth, the crucified one, was really raised from the dead.—D.J.H.

1430. Anon., "La risurrezione di Gesù. II. Il significato: 'Gesù è il Signore,'" *CivCatt* 145 (3467, '94) 425-432.

The resurrection of Jesus not only resolved the mystery of his death and revealed his true identity as Son of God and Lord, but also carried with it a universal significance that concerns human history and the destiny of every person. With the resurrection Jesus has become the "Lord" of history, the one in whose hands is the fate of the world.—D.J.H.

1431. P. Grelot, "La Résurrection du Christ, centre du Message évangélique," *EspVie* 105 (9-10, '95) 129-137.

Taking as its starting point the proclamation of Jesus' death and resurrection in Acts 2:22-24, 36, this article considers the background and meaning of resurrection from the dead, the witness of the Gospels about Jesus' resurrection, the accounts about the appearances of the risen Jesus, and the narrative of the two Emmaus disciples (Lk 24:13-34).—D.J.H.

1432. J. Guillet, "Le Ressuscité et nous," *Christus* 42 (165, '95) 47-55.

Jesus was raised to be with us. We live to be with the risen Jesus. After reflecting on the risen Jesus' presence with us, the article considers the witnesses in the confession of faith, the light of the risen one (see Lk 24:13-35), and the love of the risen one (see Jn 21:1-23).—D.J.H.

1433. R. Riesner, "Auferstehung, Archäologie und Religionsgeschichte," *TheolBeitr* 25 (5-6, '94) 319-326.

After noting O. Michel's longstanding interest in the Holy Land, the article criticizes G.

Lüdemann's dismissal of the empty tomb tradition in his *Die Auferstehung Jesu* (1994) for neglecting the archaeological and historical evidence connected with the traditional site of Jesus' burial. Then it discusses Jewish resurrection expectations and Jesus' resurrection with reference to some newly available Qumran texts.—D.J.H.

Resurrection, § 39-1814.

Synoptics

1434. K. E. Bailey, "Informal controlled oral tradition and the Synoptic Gospels," *Themelios* 20 (2, '95) 4-11.

This examination of the traditions that lie behind the Synoptic Gospels first appeared in the *Asia Journal of Theology* [§ 35-1114].—C.R.M.

1435. A. Batten, "More Queries for Q: Women and Christian Origins," *BibTheolBull* 24 (2, '94) 44-51.

After commenting on the increasing engagement of women in 1st-century A.D. Mediterranean culture (public and private realms, women and power), the article examines specific sayings in Q, understood as reflections of social reality, and inquires into their implications for women under the following headings: itinerancy, male-female pairs, and family breakup. Q provides glimpses of a group of people who offered a more inclusive environment for women.—C.R.M.

1436. W. Harnisch, "Beiträge zur Gleichnisforschung (1984-1991)," *TheolRund* 59 (4, '94) 346-387.

This survey of research on the Gospel parables between 1984 and 1991 [see § 35-1120] deals with the "rogue" as protagonist, the instrumentalized image of God, the parable as gospel within the Gospel, the track of a search for the *ipsissima structura,* thoroughgoing historicization, moderate kindness in Mt 20:1-16, parables as models of action, and various topics.—D.J.H.

1437. P. J. Hartin, "The wisdom and apocalyptic layers of the Sayings Gospel Q: What is their significance?" *HervTeolStud* 50 (3, '94) 556-582.

After reviewing the growing interest in the Sayings Gospel Q over the past three decades, the article examines the wisdom (Q^1) and apocalyptic (Q^2) layers as identified by J. S. Kloppenborg in order to draw out the significance of the stratification of Q. Then it proposes that instead of speaking of an apocalyptic revision of Q^1, one should rather see Q^1 as undergoing reinterpretation within the perspective of a deuteronomistic perspective of history. Examination of the layers behind Q shows that the proclamation of Jesus was of a kingdom that was present. The apocalyptic understanding of a future, immediate end of the world was a later appropriation within a deuteronomistic framework that developed from the interpretation of sayings of Jesus by the early church.—C.R.M.

1438. G. Jenkins, "A Written Jerusalem Gospel 'Y': Reflections on the Socio-Politics of the Synoptic Problem," *Pacifica* 7 (3, '94) 309-323.

Mark and Q may have originated as rival Gospels from the same Christian community

(Jerusalem) about the same time (before A.D. 40). This hypothesis fits with what we know about the authority of the Jerusalem church and the factions within it (see Acts 1–10). In newer derivative communities attempts were made to synthesize these competing traditions, producing Gospels based on both, combined with and augmented by elements idiosyncratic to those communities.—D.J.H.

1439. S. L. MATTILA, "A Question Too Often Neglected," *NTStud* 41 (2, '95) 199-217.

This essay seeks to illustrate and emphasize the fundamental importance of the question of compositional procedures in connection with treatments of the Synoptic problem and to clarify some of the problems that emerge when it is introduced into the arena of source criticism. After considering the issue of pre-Diatessaronic Synoptic harmonies (*Gospel of the Ebionites,* Justin's *Apology* 1.15.2), it discusses classical authors and the Synoptists, classical authors in the act of composing, and where the Synoptists fit—a preliminary suggestion. Those who wrote the Synoptic Gospels may need to be assigned to a more medial position along the form-/redaction-critical, compiler/creative author spectrum than they have hitherto occupied.—C.R.M.

Synoptics, §§ 39-1414, 1427.

Matthew

1440. A. Y. ITO, "Les Sept Montagnes de Jésus dans saint Matthieu," *LumVit* 49 (4, '94) 413-423.

The seven references to mountains in Matthew's Gospel (4:8; 5:1; 14:23; 15:29; 17:1; 24:3; 28:16) provide a well balanced structure for the whole Gospel. They form a seven-branched candelabrum (A, B, C, D, C', B', A'), with the central point (15:29) as the pivot for the whole.—D.J.H.

1441. S. L. LOVE, "The Place of Women in Public Settings in Matthew's Gospel: A Sociological Inquiry," *BibTheolBull* 24 (2, '94) 52-65.

After explaining the advanced agrarian and mishnaic models for the place of women in the public sphere [see § 37-1241], the article presents a gender analysis of the women in Matthew's Gospel among the disciples, the crowds, and the religious leaders as they are taught by Jesus or interact with him in three public settings: the Sermon on the Mount (Mt 5:1–7:29), the parables discourse (13:1-52), and the clash between Jesus and the authorities in the Temple (21:12–23:29). Matthew's portrayal of the religious authorities parallels advanced agrarian social realities. The disciples are like and unlike the religious authorities. The crowds open a real but limited social alternative for women. Matthew's treatment of women in public settings draws upon an old androcentric framework but emphasizes a new inclusion. Women know the blessedness of being in God's presence because of Jesus, and yet to a degree still watch from a distance and look on from afar.—D.J.H.

1442. R. L. MOWERY, "The Matthean References to the Kingdom. Different Terms for Different Audiences," *EphTheolLov* 70 (4, '94) 398-405.

All but one of the thirty-two references to the "kingdom of heaven" in Matthew's Gospel and all five of his references to the Father's kingdom are in Jesus' words to his disciples and/or the crowds, whereas three of the four references to the "kingdom of God" are in Jesus' words to the religious leaders. These patterns appear to be redactional. Matthew scarcely avoided the "kingdom of God" for pious reasons, since he wrote the noun "God" fifty times (usually in hostile contexts).—D.J.H.

1443. G. N. STANTON, "Matthew's Gospel: A Survey of Some Recent Commentaries," *BibTrans* 46 (1, '95) 131-140.

This survey of commentaries on Matthew's Gospel published in English in the last ten years or so first gives attention to three multivolume commentaries now nearing completion (W. D. Davies and D. C. Allison, U. Luz, D. A. Hagner). Then it treats medium-length commentaries written from literary perspectives (J. D. Kingsbury, M. Davies, D. Garland, D. Patte) and from more traditional perspectives (W. F. Albright and C. S. Mann, F. W. Beare, W. Trilling, R. H. Gundry, D. Carson, D. J. Harrington) as well as shorter commentaries (K. Stendahl, H. B. Green, R. T. France, D. R. A. Hare, E. Schweizer). Although Matthew is no longer the "Cinderella" among the Gospels, there is still room for a judicious one-volume commentary that combines traditional and literary approaches more effectively than has been the case so far.—D.J.H.

Mt, § 39-1346.

1444. [Mt 1–2] G.-M. BERTRAND, "Les récits de l'Enfance selon Eugène Drewermann," *Cahiers de Joséphologie* [Montreal] 42 (2, '94) 287-292.

The article first explains Drewermann's approach to the NT infancy narratives with reference to his dissatisfaction with the historical-critical method and to his search for their fundamental religious meaning as myths in the light of parallel texts and allegorical interpretation. Then it offers reflections on Drewermann's approach, with special emphasis on the fact that it is not necessary to deny the historical reality of the infancy narratives in order to make spiritual applications.—D.J.H.

1445. [Mt 1–2] M. MONGEAU, "Saint Joseph, époux 'bien accordé' à Marie," *Cahiers de Joséphologie* [Montreal] 42 (2, '94) 173-216.

After a survey of references to Joseph in the Gospels, the article considers Joseph's willingness to listen to and obey God's voice through the angel of the Lord (see Mt 1:20; 2:13, 20, 22-23). Then it discusses Joseph's presence with Mary during the various events narrated about Jesus in the infancy narratives in Lk 2 and Mt 2, and the silences of Scripture (apart from Lk 2:41-52) about Joseph. Finally it reflects on the relationship between Jesus and Joseph ("like father, like son") and on Joseph's place in biblical history and Christian piety.—D.J.H.

Mt 1–2, § 39-1566.

Mt 1:18-25, § 39-1894.

Mt 4:18-22, § 39-1470.

1446. G. M. Soares-Prabhu, "The Church as Mission. A Reflection on Mt. 5:13-16," *Jeevadhara* 24 (142, '94) 271-281.

Mt 5:13-16 can provide an understanding of mission that complements what is offered in Mt 28:16-20 by (1) extending the aim of mission from a narrowly ecclesiocentric or christocentric goal to a fully theocentric one, and (2) shifting the emphasis of missionary praxis from individual proclamation to prophetic community witness.—D.J.H.

1447. [Mt 5:21-48] J. Kampen, "The Sectarian Form of the Antitheses within the Social World of the Matthean Community," *Dead Sea Discoveries* [Leiden] 1 (3, '94) 338-363.

The antitheses presented in Mt 5:21-48 were formulated in opposition to elements within the local Jewish community who were influenced by literature represented in the remains of the scrolls from Qumran. In particular, the formal elements of the Matthean antitheses find their setting within the context of the intersectarian debates of 1st-century Judaism. They also suggest that the scribes and Pharisees in Matthew's Gospel were viewed as representative of the parent or dominant group.—D.J.H.

1448. [Mt 5:38-42] J. Lambrecht, "Is Active Nonviolent Resistance Jesus' Third Way? An Answer to Walter Wink," *LouvStud* 19 (4, '94) 350-351.

In response to W. Wink [§ 37-1258], it would seem better to continue considering Jesus' language in Mt 5:38-42/Lk 6:29-30 as extravagant and nonliteral [see § 32-592]. Active nonviolent resistance is by no means the only Christian way.—D.J.H.

1449. [Mt 6:9-13] C. Bartsch, "Translating the Lord's Prayer: Are We Telling God What to Do?" *NotesTrans* 8 (1, '94) 1-3.

Translators should keep in mind that the imperative mood in Greek can mean anything from reluctant permission to demand. The imperative form in Greek in the Lord's Prayer (Mt 6:9-13/Lk 11:2-4) has the sense of a respectful request (e.g. "We ask for the food we will eat today") rather than an unmitigated command.—C.R.M.

1450. U. Mell, "Gehört das Vater-Unser zur authentischen Jesus-Tradition? (Mt 6,9-13; Lk 11,2-4)," *BerlinTheolZeit* 11 (2, '94) 148-180.

After discussing the possible functions and the wording of the original version of the Lord's Prayer (see Mt 6:9-13; Lk 11:2-4), the article considers its overall relation to the authentic Jesus tradition, and examines its major parts with reference to that tradition. The Lord's Prayer was the minimal prayer of the Palestinian synagogue that could serve various religious parties. Since the prayer shows no decisive connection to the themes of Jesus' preaching and its eschatology is exclusively future, it is inappropriate to take the Lord's Prayer as the key to Jesus' theology.—D.J.H.

1451. [Mt 6:28] G. E. M. Suess, "'Lilies of the Field,'" *JerusalemPersp* 46-47 ('94) 18-23.

Several wildflowers native to Israel have been suggested in place of the Madonna lily for the κρίνα mentioned in Mt 6:28 and Lk 12:27: scarlet crowfoot, corn poppy, mountain tulip, crown anemone, sword lily, and dog chamomile. These wildflowers also suit Isa 40:6-8 and Ps 103:15-16. Photographs of these flowers are included.—D.J.H.

1452. N. J. McEleney, “The Unity and Theme of Matthew 7:1-12,” *CathBibQuart* 56 (3, ’94) 490-500.

In Mt 7:1-12 Jesus’ disciples are taught to avoid harsh judgments (7:1-5) and to be generous to one another as God is with them (7:6-12). Mt 7:1-5 has two basic components, arranged chiastically: (a) a minatory admonition on judging in 7:1, (b) a pair of sayings on strict retribution for such judging in 7:2, (b') a pair of questions in 7:3-4, and (a') a concluding admonition about reforming others when in greater need of reformation oneself in 7:5. In Mt 7:6-12, a proverb that counsels selfishness under the guise of respect for something sacred (7:6) is opposed with sayings on generosity (7:7-12a), and the whole section is rounded off by 7:12b (“For this is the law and the prophets”).—D.J.H.

1453. [Mt 8:1-4] C. Kellas, “The Healing of the Leper: The Accounts in the Synoptic Gospels and Papyrus Egerton 2, Papyrus Köln 255,” *IrBibStud* 16 (4, ’94) 161-173.

The study examines the four accounts of the healing of the leper found in the Synoptic Gospels (Mt 8:1-4/Mk 1:40-45/Lk 5:12-16) and Papyrus Egerton 2/Papyrus Köln 255 in terms of context, order, exact word similarity, near similarity, and differences. It contends that the interrelationships of the Synoptic accounts are explained neither by the priority of Mk nor by the direct dependence of one Gospel on one or two of the others. Further, the account in Papyrus Egerton 2/Papyrus Köln 255 is neither an archaic form of the Synoptic account nor dependent on one or more of the Synoptic Gospels but is representative of the way the tradition has been handed down in a different environment.—C.R.M.

1454. G. Schwarz, “‘Ein grosses Beben entstand auf dem Meer’? (Matthäus 8,24),” *BibNotiz* 74 (’94) 31-32.

The variation between σεισμός in Mt 8:24 and λαῖλαψ ἀνέμου in Mk 4:37 and Lk 8:23 reflects the Aramaic word *zĕyāʿāʾ*, which can mean both “earthquake” and “windstorm.”—D.J.H.

Mt 11:5, § 39-1768.

Mt 15:21-28, § 39-1522.

1455. D. Bivin, “Matthew 16:18: The *Petros-petra* Wordplay—Greek, Aramaic, or Hebrew?” *JerusalemPersp* 46-47 (’94) 32-38.

It is likely that *petraʾ* (see *Yalkut Shimoni* to Num 23:9) and *Petros* were Hebrew words, and that in Mt 16:18 Jesus spoke to Peter in Hebrew: “You are *Petros,* and on this *petraʾ* I will build my community.”—D.J.H.

Mt 16:19, § 39-1545.

1456. [Mt 17:1-9] J. A. Penner, “Revelation and Discipleship in Matthew’s Transfiguration Account,” *BiblSac* 152 (606, ’95) 201-210.

The account of the transfiguration in Mt 17:1-9 centers on the revelation of Jesus as the Son of God and the impact of that revelation on the disciples. Jesus appears on a plane completely different from any other figure, deserves uncompromising obedience, and shows compassion and loving care for his disciples.—D.J.H.

Mt 18:18, § 39-1545.

Mt 19:13-15, § 39-1477.

1457. [Mt 21:12-13] J. FRANKOVIC, "Remember Shiloh!" *JerusalemPersp* 46-47 ('94) 24-31.

By saying "den of robbers" (Jer 7:11) Jesus in Mt 21:12-13 (see Mk 11:15-18; Lk 19:45-46; Jn 2:13-17) hinted that the Jerusalem Temple would be destroyed just as the sanctuary at Shiloh (see Jer 7:12, 14) had been (see 1 Sam 4:1-22). The juxtaposition of Isa 56:7 and Jer 7:11 was perhaps suggested by the common expression "my house" (*bêtî*).—D.J.H.

1458. [Mt 22:34-40] D. FLUSSER, "Die beiden wichtigen Gebote bei den Griechen," *Freiburger Rundbrief* [Freiburg] 2 (1, '95) 27-30.

Though the double love-command expressed by Jesus in Mt 22:34-40 and by Josephus in his description of John the Baptist (see *Ant.* 18:117) was an inner-Jewish creation, there are impressive parallel teachings about piety toward God (or the gods) and justice toward humans in Greek and Latin literature of the NT period.—D.J.H.

1459. G. SCHWARZ, "'Reinige . . . das Innere des Bechers'? (Matthäus 23,26)," *BibNotiz* 75 ('94) 31-34.

The Aramaic original underlying the (mistaken) Greek text of Mt 23:26 agreed basically with the Aramaic of Lk 11:41 [see § 39-1495]: "You must purify your interior and not (only) your exterior, so that you may be entirely clean."—D.J.H.

Mt 23:26, § 39-1495.

Mt 23:35, § 39-1887.

1460. K. WENGST, "Wie aus Böcken Ziegen wurden (Mt 25,32f). Zur Entstehung und Verbreitung einer Forschungslegende oder: Wissenschaft als 'stille Post,'" *EvangTheol* 54 (6, '94) 491-500.

The commonly cited explanations for the background of the separation of the goats from the sheep in Mt 25:32-33—their different sensitivities to the cold at night, or their gender—have little or no real foundation. It is more likely that the goats were separated to be slaughtered—an image that fits well with the later statements about judgment (see Mt 25:34, 41, 46).—D.J.H.

1461. [Mt 27:51-53] D. SENIOR, "Revisiting Matthew's Special Material in the Passion Narrative. A Dialogue with Raymond Brown," *EphTheolLov* 70 (4, '94) 417-424.

In *The Death of the Messiah* (1994) Brown suggested that the special material in Matthew's passion narrative reflects the Evangelist's use of a pre-Matthean, popular, anti-Jewish and pro-Gentile source. But in the case of Mt 27:51-53 a better explanation than to appeal to some vague popular tradition as a literary source is to understand the potential for creativity within Matthew's own composition.—D.J.H.

1462. G. M. SOARES-PRABHU, "Two Mission Commands: An Interpretation of Matthew 28:16-20 in the Light of a Buddhist Text," *BibInt* 2 (3, '94) 264-282.

After pointing out that the postmodern recognition of the real reader legitimizes an Asian reading of the Bible, this essay first discusses the problems of an Asian interpretation (the complexity of the Asian situation and the contingencies of its history) and two main approaches to an Asian reading of the Bible (relating it intertextually to Asia's living stories or Asia's living texts). Then it presents a comparison (context, form, content) of a Christian (Mt 28:16-20) and a Buddhist (*Mahavagga* 1.10–11.1) mission command in the hope that such a comparison might help us to gain an Asian understanding of the Christian text. The Buddhist intertext helps us to arrive at a more rounded interpretation of the Matthean text by pointing to elements implicit in it (the dispositions of the missionaries and the welfare of the people to whom they are sent), which, though explicit elsewhere in the Gospel, could be overlooked in an over-focused, atomistic reading of the text.—C.R.M.

Mark

1463r. O. DAVIDSEN, *The Narrative Jesus. A Semiotic Reading of Mark's Gospel* [*NTA* 38, p. 291; § 39-162r].

D. HELLHOLM, "'Den narrative Jesus' och Markusevangeliet. En recensionsartikel" ["The Narrative Jesus" and the Gospel of Mark. A Review Article], *SvenskExegÅrs* 59 ('94) 83-117.—Davidsen makes an important contribution to an understanding of the basic structure that underlies Mk as a narrative whole. An introductory chapter deals with semiotics and biblical interpretation, with special reference to the works of C. Bremond and A.-J. Greimas. This 1993 Aarhus dissertation's five main parts deal with narratological theory, Jesus as "wonderworker," Jesus as "proclaimer," Jesus as "Savior" (though the term does not occur in Mk), and "the Christ myth." Evaluation of this work involves an inquiry into the consistency and adequacy of the semiotic narratological method employed by Davidsen. Davidsen's uncritical reliance on Bremond and Greimas, coupled with his sharp polemic against historical-critical exegesis, renders his work less helpful than it could have been. Even so, this dissertation is one of the most provocative to appear in recent years, and underscores the importance of semiotics and linguistic theory for NT exegesis today.—B.A.P.

1464. P. ELLINGWORTH, "The Dog in the Night. A Note on Mark's Non-Use of *kai,*" *Bib Trans* 46 (1, '95) 125-128.

After noting Mark's preference for sentence-initial καί, the article surveys how the absence of καί at the beginning of a sentence functions in Mk and considers how such functions may be dealt with in translation. Mark's non-καί sentences appear to have a discourse function: to mark a new beginning or an important transition, or to introduce and possibly highlight a significant statement or action.—C.R.M.

1465. M. D. GOULDER, "The Pre-Marcan Gospel," *ScotJournTheol* 47 (4, '94) 453-471.

The Gospel before Mark arose among Jewish Christians in Jerusalem, and can be reconstructed to some extent from non-Markan features in the Markan text and with the help of Irenaeus' report about the Ebionites (*Adv. haer.* 1.26.1-2) and *Gospel of the Ebionites.* The pre-Markan Gospel viewed the Christian church and John the Baptist's community as one continuous movement. Jesus had succeeded John in leadership, excelled him in wonders, and looked like a second Elijah or Elisha. But the Spirit of God that Jesus possessed from his baptism deserted him on the cross. We cannot be surprised that Mark felt called to put something together to confute such a bundle of nonsense.—D.J.H.

1466. E. S. B. Shim, "A Suggestion about the Genre or Text-Type of Mark," *Scriptura* 50 ('94) 69-89.

After a brief reception history of the Gospel genre (as history, kerygma, narrative), the article discusses basic concepts of genre theory in relation to hermeneutics. Then it considers the generic identification of Mk with special attention to three proposals: a new genre, a genre similar to contemporaneous Greco-Roman and/or Jewish literature, and a new but synthesized genre. Identifying Mk as a new genre that employs literary and rhetorical conventions familiar to the audience provides the appropriate model for interpreting the Gospel as well as resolving the current impasse in our generic debates on the Gospel.—C.R.M.

1467. J. A. Smit, "Reading Mark - Part I. Theoretical Considerations: Reading Mark as Mythology," *Scriptura* 50 ('94) 41-54.

The article first provides an overview of the semiological theory of R. Barthes and shows how it may be developed to account for the peculiarities of a Gospel narrative. Then it describes the nature and function of divine time and space in Mark's Gospel as the dominant matrix in the narrative discourse within which the intentional consciousness of both implied author and reader functions. Jesus who represents the divine "chronotope" constitutes the major element on the discourse level. As the site of divine time-space the Jesus character determines and creates significance/dialogism in Mark's Gospel.—D.J.H.

1468. J. A. Smit, "Reading Mark - Part II. A Semiological Reading of Mark as Mythology," *Scriptura* 50 ('94) 55-67.

Focusing on the functions of character, event, and setting within a narrative framework, the article provides an experimental reading of Mark's Gospel as myth in terms of R. Barthes's semiological theory. Then it explains the dialogical function of Mk 1:15 as it permeates other sections of the narrative. Mk 1:15 states the desired effect that the intentional consciousness in the narrative hopes to evoke from the reader. It communicates to the reader the purpose of the Gospel narrative and indicates the basic rhetorical strategy.—D.J.H.

Mk, §§ 39-1332, 1438.

1469. [Mk 1:10] R. S. Poon, "The Background to the *Dove* Imagery in the Story of Jesus' Baptism," *Jian Dao* [Hong Kong] 3 ('95) 33-49.

All four Gospel accounts of the baptism of Jesus include the report of the descent of the Spirit "as a dove" upon Jesus. This paper traces the use of the dove imagery in the OT, the ancient world in general, and in postbiblical Judaism in order to provide a background for understanding the baptism account. The imagery of the dove at Jesus' baptism in Mk 1:10 functions symbolically to introduce the career of Jesus.—C.R.M.

1470. [Mk 1:16-20] W. Kowalski, "The Call to Discipleship: A Challenge to Personal Commitment," *AfricEcclRev* 36 (6, '94) 366-378.

Examination of Jesus' call to his first disciples in Mk 1:16-20; Mt 4:18-22; and Lk 5:1-11 shows that commitment to discipleship demands an unconditional and immediate response. Called to be fishers of human beings, Jesus' disciples are to draw people to him and into God's kingdom.—D.J.H.

Mk 1:40-45, § 39-1453.

Mk 2:19, § 39-1521.

1471. V. K. Robbins, "Interpreting Miracle Culture and Parable Culture in Mark 4-11," *SvenskExegÅrs* 59 ('94) 59-81.

The article first delineates various religious types of social rhetoric and types of culture rhetoric. Next it describes the thaumaturgic rhetoric in Mk 4–11 as subculture rhetoric that engages in contracultural inversion at specific points of encounter. Then it discusses the use of subculture manipulationist (gnostic) rhetoric in Mk 4:1-34. It concludes that these two types of rhetoric present an ideology that sustains people in a world that produces suffering, affliction, illness, deafness, and blindness.—D.J.H.

1472. [Mk 4:1-20] T. J. Keegan, "The Parable of the Sower and Mark's Jewish Leaders," *CathBibQuart* 56 (3, '94) 501-518.

Viewed as a plot synopsis of the entire Gospel, Mark's parable of the sower along with its interpretation (4:1-9, 13-20) provides solid grounds for drawing a clear distinction between the Pharisees of Galilee and the chief priests, scribes, and elders of Jerusalem. This parable also clarifies how this distinction relates to the subordinated plot of conflict with the disciples, as well as how it furthers the rhetorical effect of the Gospel. Consideration of Jesus' warning about the leaven of the Pharisees and the leaven of Herod (8:15) strengthens the proposed interpretation. The parable of the sower illustrates how the disciples are warned to avoid the Pharisees' religious challenge to Jesus, on the one hand, and the political challenge of the chief priests, scribes, and elders on the other.—C.R.M.

1473. [Mk 4:1-20] M. P. Knowles, "Abram and the Birds in *Jubilees* 11: A Subtext for the Parable of the Sower?" *NTStud* 41 (1, '95) 145-151.

The account of the crows and the youthful Abram's manner of dealing with them according to *Jubilees* 11:10-24 finds significant parallels in Jesus' parable of the sower and its subsequent interpretation in Mk 4:3-8, 14-20. The interpretive key to the Abram episode (see *Jub.* 11:10) and to the NT parable (see Mk 4:4, 15) is the knowledge that the birds were sent by Mastema/Satan, the prince of demons.—D.J.H.

Mk 4:37, § 39-1454.

1474. H. Kinukawa, "The Story of the Hemorrhaging Woman (Mark 5:25-34) Read From a Japanese Feminist Context," *BibInt* 2 (3, '94) 283-293.

The article first analyzes three major elements in Japanese patriarchy: the emperor system, the culture of honor and shame, and purity codes. Then it reads the miracle story of the hemorrhaging woman in Mk 5:25-34 from the angles of the woman as one of the outcast community, as a volitional agent, and as a challenger of power. Jesus really should have accepted the woman as she was, even if she was bleeding. That would have been a true miracle in his culture.—D.J.H.

Mk 6:30-44, § 39-1315r.

Mk 6:52, § 39-1342.

Mk 7:24-30, § 39-1522.

Mk 8:29, § 39-1655.

1475. I. LARSEN, "The Use of γάρ and the Meaning of Fire in Mark 9:49," *NotesTrans* 8 (2, '94) 33-39.

The word γάρ in Mk 9:49 is an explanatory connector referring back to 9:43-47. The images of "fire" and "salt" carry the notion of purification. Mk 9:49 may be rendered as follows: "Every disciple (of mine) will be purified/refined by/through fire."—D.J.H.

1476. K. TITRUD, "Mark 9:49 Revisited," *NotesTrans* 8 (2, '94) 30-32.

In light of the fact that salt and fire have both positive and negative effects, and that πᾶς is best understood as all inclusive, it is possible to paraphrase Mk 10:49 as follows: "Remember everyone on earth will be salted with fire. What effect will it have on you? If you obey what I have just said, my salt and fire will purify and consecrate you to me. If you do not obey what I have just said, my salt and fire will destroy you."—D.J.H.

1477. J. L. BAILEY, "Experiencing the Kingdom as a Little Child: A Rereading of Mark 10:13-16," *WordWorld* 15 (1, '95) 58-67.

Mark 10:13-16 cannot be read in isolation from its larger literary context (8:22–10:52) and especially 9:33-37. The accent on humility before God as the "childlike" characteristic needed for entrance into God's kingdom found in the Matthean (Mt 19:13-15) and Lukan (Lk 18:15-17) versions of Mk 10:13-16 has invariably been imported into our reading of Mk 10:13-16. As a result we have failed to hear the kingdom saying in Mk 10:15 as Jesus' challenging invitation into solidarity with "the little child," the epitome of vulnerability, as a way to experience God's kingdom.—C.R.M.

Mk 11:12-14, § 39-1499.

Mk 11:15-18, § 39-1457.

1478. [Mk 11:27–12:12] E. LAVERDIERE, "By Whose Authority? Jesus and the Sanhedrin," *Emmanuel* 101 (2, '95) 101-112.

After situating Mk 11:27–12:12 in the context of chapters 11–12, the article discusses Jesus' controversy with the chief priests, scribes, and elders about his authority: again in Jerusalem (11:27); the Sanhedrin questions Jesus' authority (11:28); Jesus responds with a question (11:29-30); and discussion and response (11:31-33). Then it treats the parable of the tenants: Jesus begins to speak in parables (12:1a); the vineyard (12:1b); first a series of servants (12:2-5); his beloved son (12:6-9); the cornerstone (12:10-11); and response of the Sanhedrin (12:12).—D.J.H.

1479. E. LaVerdiere, "Taxes to Caesar, Resurrection of the Dead. Jesus, the Pharisees and the Herodians (Mark 12:13-17). Jesus and the Sadducees (Mark 12:18-27)," *Emmanuel* 101 (3, '95) 144-152.

For Jesus' debates about taxes to Caesar (Mk 12:13-17) and about the resurrection of the dead (Mk 12:18-27), the article provides background information concerning the opponents (Pharisees and Herodians, Sadducees) and the issues, along with an exposition of the text that stresses what the opponents needed to learn from Jesus.—D.J.H.

1480. [Mk 12:28-34] W. Oswald, "Das Gespräch zwischen Jesus und einem Schriftgelehrten," *BibNotiz* 75 ('94) 82-100.

After explaining the basic concepts of text-grammatical interpretation, the article provides a segmented working translation of Mk 12:28-34 and a commentary on the text-grammatical features of the text. Then it considers the communicative transactions, indirect speech acts, thema-rhema structure, and thought structure of the text. The dialogue scene has two critical points: the shift of the scribe's position in the dialogue from acting to reacting, and the impossibility of communicating with Jesus after the end of the dialogue.—D.J.H.

1481. [Mk 14:22-25] R. L. Brawley, "Table Fellowship: Bane and Blessing for the Historical Jesus," *PerspRelStud* 22 (1, '95) 13-31.

This study attempts to isolate an early tradition of the Last Supper from its development and to envision its continuity with the commensality of the historical Jesus. After identifying Jesus' open table fellowship as a characteristic event, it traces the history of the tradition of the Last Supper with particular attention to Mk 14:22-25; Lk 22:15-20; and 1 Cor 11:23-26 in order to construct a core for interpreting the supper on the level of the historical Jesus. In the supper Jesus acclaims his disciples and their camaraderie which he views as manifesting life under the rule of God.—C.R.M.

Mk 14:43-53, § 39-1542.

1482. T. E. Schmidt, "Mark 15.16-32: The Crucifixion Narrative and the Roman Triumphal Procession," *NTStud* 41 (1, '95) 1-18.

The details in Mk 15:16-32 evoke a Roman triumphal procession. Mark designed this "anti-triumph" to suggest that the seeming scandal of the cross is actually an exaltation of Christ. After tracing the development of the triumph and noting occurrences of the "anti-triumph" motif, the article points out elements of the triumph motif in Mk 15:16-32: the praetorium and the entire cohort (v. 16), ceremonial dress (v. 17), the mockery by the soldiers (vv. 18-19), the procession (v. 20b), the requisition of Simon (v. 21), and so forth.—D.J.H.

Luke

1483. R. L. Brawley, "For Blessing All Families of the Earth: Covenant Traditions in Luke-Acts," *CurrTheolMiss* 22 (1, '95) 18-26.

The significance of the covenant with Abraham is far greater than the twenty-two explicit references in Lk-Acts. The Abrahamic covenant influences not only how Lk-Acts presents the extension of God's salvation but also how Lk-Acts characterizes God and Jesus. God's covenant with Abraham indispensably qualifies the theocentric literary world of Lk-Acts and is pivotal for interpreting the two volumes from start to finish.—C.R.M.

1484. J. A. Loubser, "Wealth, House Churches and Rome. Luke's Ideological Perspective," *JournTheolSAfric* 89 ('94) 59-69.

The ideological perspective of the implied author in Lk-Acts may be summarized as follows: (1) God's offer of salvation and real peace to the world required the evangelization of the Roman empire. (2) In this endeavor the role of the house churches was of critical strategic importance. (3) This placed a special burden on Christian members of the Roman elite to open their households to the church and to care for the poor. From the perspective of these three points it is clear that Luke recontextualized the gospel within the framework of the Roman empire.—C.R.M.

1485. R. L. Mowery, "The Disappearance of the Father: The References to God the Father in Luke-Acts," *Encounter* 55 (4, '94) 353-358.

The divine epithet "Father" never appears in Acts 3–28. While the Lukan Jesus prays to God as "Father" and prefers the terms "Father" and "God" when teaching his disciples, in Acts Luke portrays believers as favoring the widely used term "God" and occasionally speaking of the Lord but never referring to the "Father" when speaking to one another.—D.J.H.

1486. C. L. Nessan, "The Gospel of Luke and Liberation Theology: On Not Domesticating the Dangerous Memory of Jesus," *CurrTheolMiss* 22 (2, '95) 130-138.

Decisive for understanding Jesus' teachings on poverty and riches according to Luke is an understanding of the socioeconomic circumstances of 1st-century Palestine. Already within the narrative of Luke's Gospel the radicality of Jesus' teachings begins to be softened insofar as Luke's message becomes one of exhorting wealthy Christians to be benevolent and generous to the poor, whereas the position of Jesus summons forth a response far more exacting. A legitimate literary approach to the Bible requires a grounding in the conclusions of historical-critical interpretation, lest the particularity and radicality of the incarnation of God in Jesus of Nazareth in 1st-century Galilee be compromised.—C.R.M.

1487. A. M. Okorie, "The Characterization of the Tax Collectors in the Gospel of Luke," *CurrTheolMiss* 22 (1, '95) 27-32.

In Luke the tax collectors are contrasted with the Pharisees in their respective relations to Jesus. The reader is skillfully distanced from the Pharisees and scribes, while being prompted to respond favorably to Jesus. Thus the characterization of the tax collectors, who grow to be models of prayer, repentance, conversion, and belief in Jesus, graphically invades the reader's disposition and worldview.—C.R.M.

1488. S. Punayar, "Salvation in the Gospel of Luke," *Jeevadhara* 24 (143, '94) 360-372.

After introducing the theme of salvation in the OT and considering the use of σῴζω and its cognates in Lk, the article surveys the explicit and implicit meanings of salvation as found in Luke's Gospel. The message and purpose of Luke's Gospel is summed up by the words "the Son of Man came to seek out and to save the lost" (19:10).—C.R.M.

1489r. J. B. SHELTON, *Mighty in Word and Deed* [*NTA* 36, p. 270].

M. TURNER, "'Empowerment for Mission'? The Pneumatology of Luke-Acts: An Appreciation and Critique of James B. Shelton's *Mighty in Word and Deed," VoxEvang* 24 ('94) 103-122.—Shelton has given us a thought-provoking and theologically important book. After outlining Shelton's position and offering general observations, the article considers the meaning of "filled with/full of the Holy Spirit," whether Luke's pneumatology is the Achilles' heel of the theory of separate salvation-historical epochs in Lk-Acts, and whether the Spirit for Luke is exclusively or even primarily an empowerment for mission. Recognition of the Spirit as the Spirit of prophecy can do justice to all of Luke's emphases. Empowering for mission is only a part of a more comprehensive gift.—D.J.H.

1490. J. B. TYSON, "Jews and Judaism in Luke-Acts: Reading as a Godfearer," *NTStud* 41 (1, '95) 19-38.

A major difficulty in the opposing approaches of J. Jervell and J. T. Sanders to the understandings of Jews and Judaism in Lk-Acts lies in the failure to specify the character of the one perceived to be the reader of Lk-Acts. After providing a description of the implied reader of Lk-Acts, this study tests the proposal that these documents are directed to a pious Gentile who has deep affinities with Judaism but has not yet made a total commitment. It considers the following texts: Lk 1–2; 9:28-36; Acts 13:13-52; 15:1-29; 28:17-28. The reading suggested here provides a way to understand how Lk-Acts can be both pro-Jewish and anti-Jewish. The treatment of Jewish religion and people forms part of the rhetorical strategy used by the implied author in addressing the implied reader. Positive images of Judaism are consistent with the assumed attitudes of a Godfearer when first addressed. But negative images urge the Godfearer to abandon the philo-Judaism with which he began and make a positive commitment about Jesus.—C.R.M.

Lk 1–2, §§ 39-1444–1445, 1566.

Lk 1:26-38, § 39-1894.

1491. F. STRICKERT, "The Presentation of Jesus: The Gospel of Inclusion. Luke 2:22-40," *CurrTheolMiss* 22 (1, '95) 33-37.

Luke's account of the presentation of Jesus in the Temple (2:22-40) is a story about the inclusive gospel in an exclusive world. Old distinctions with respect to race, class, gender, and age are broken down by a new reality.—C.R.M.

Lk 3:1, § 39-1531.

1492. [Lk 4:14–6:49] T. H. TROEGER, "Getting the Gospel by Word of Mouth Sundays after Epiphany, Year C," *QuartRev* 14 (4, '94-'95) 421-434.

Luke promulgates a version of the gospel that is less liberating for women than has been previously recognized. The article presents an imaginary conversation on the Sunday lectionary texts from Lk 4:14–6:49 in which the "interviewees" are the women to whom Christ first appeared after the resurrection.—D.J.H.

1493. [Lk 4:16-30] F. MANNS, "Littérature rabbinique et exégèse du Nouveau Testament. A propos de Luc 4," *Didaskalia* 22 (2, '92) 3-18.

As a way of illustrating the complexities involved in using rabbinic literature in NT interpretation, the article first presents an exposition of Lk 4:16-30 with reference to Jewish sources and other texts in Lk-Acts. Then it considers the rereadings of Isaiah 61 in the various Qumran texts and later Jewish and patristic writings. The rabbinic parallels suggest that the source that Luke used in Lk 4:16-30 knew Palestinian traditions.—D.J.H.

Lk 5:1-11, § 39-1470.

Lk 5:12-16, § 39-1453.

Lk 6:29-30, § 39-1448.

Lk 7:22, § 39-1768.

1494. S. M. SWARTZ, "Hiding the Light: Another Look at Luke 8:16-18," *NotesTrans* 8 (4, '94) 53-59.

The translator should not be overly influenced by eschatological commentary on Lk 8:16-17 that robs Jesus' words of their obvious and intended meaning. Jesus' primary purpose was not to refer cryptically to future manifestations of God's kingdom but to bolster his exhortation to his disciples in v. 18 that they spread the light of his word.—C.R.M.

Lk 8:23, § 39-1454.

Lk 11:2-4, §§ 39-1449–1450.

1495. G. SCHWARZ, "'Gebt . . . den Inhalt als Almosen'? (Lukas 11,40.41)," *BibNotiz* 75 ('94) 26-30.

The Greek text of Lk 11:40-41 (see Mt 23:26 [§ 39-1459]) is based on several misunderstandings of the Aramaic original, which stated: "Is it not so that, as the interior is constituted, so also the exterior is constituted? You must purify your interior and not (only) your exterior, so that you may be entirely clean."—D.J.H.

Lk 11:41, § 39-1459.

Lk 12:27, § 39-1451.

1496. G. J. VOLSCHENK AND A. G. VAN AARDE, "Sistematies verwronge kommunikasie in Lukas 14:1-6: Die dialekties-kritiese teorie van Jürgen Habermas krities bespreek (Systematically distorted communication in Luke 14:1-6: A critical assessment of the dialectical-critical theory of Jürgen Habermas)," *HervTeolStud* 50 (3, '94) 812-840.

The article discusses the epistemology and practical interest of Habermas's dialectical-critical theory, with particular attention to his concept of systematically distorted communication. It describes the theory of communicative competence or universal pragmatics by means of an exegetical study of Lk 14:1-6, and assesses the appropriation of Habermas's theory in the light of recent social-scientific studies of the NT.—D.J.H.

1497. C. S. LAHURD, "Rediscovering the Lost Women in Luke 15," *BibTheolBull* 24 (2, '94) 66-76.

This rereading of the parables in Lk 15 draws on sociological and anthropological information gathered from interviews with Arab Christian women, observation of women's lives in northern Yemen, and published analyses of gender dynamics in both biblical narratives and societies in the modern Mediterranean-Arab orbit. The conclusion reflects on how anthropological research is to be conducted, the application of anthropological studies to biblical narratives, and the reading of androcentric texts.—C.R.M.

1498. K. HAACKER, "Das Gleichnis von der bittenden Witwe (Lk 18,1-8)," *TheolBeitr* 25 (5-6, '94) 277-284.

This treatment of the parable of the widow and the judge in Lk 18:1-8 first presents a translation, sets out the structure of the text, and establishes the context. Then it offers an exegesis with attention to the shift from the widow to the elect (v. 7), the theme of granting justice (vv. 3, 5, 7), and the summons to have confidence in God's speedy aid (vv. 6-8). Finally it notes how the frame of the parable (vv. 1, 8b) has given a slightly different slant to the parable's consoling message.—C.R.M.

Lk 18:15-17, § 39-1477.

1499. [Lk 19:41-44] B. KINMAN, "Lucan Eschatology and the Missing Fig Tree," *Journ BibLit* 113 (4, '94) 669-678.

Luke's omission of Mark's account of Jesus' cursing of a fig tree as he approached Jerusalem (Mk 11:12-14) can be traced to Lukan theological concerns. The Markan account, which could easily have been taken to mean that God had put an end to his dealings with Israel with the events of A.D. 70, was incompatible with Luke's teaching about a future for national Israel. Therefore Luke replaced it with the clearer prophetic words of 19:41-44. While the revised Lukan picture is also devastating, Lukan theology at least offers the possibility of a future hope for Israel (e.g. 21:24; Acts 3:19-21).—C.R.M.

Lk 19:45-46, § 39-1457.

1500. [Lk 22–23] W. HARRINGTON, "Luke's Passion Narrative," *Scripture in Church* [Dublin] 25 (98, '95) 236-244.

Following relevant lines of R. E. Brown's *The Death of the Messiah* (1994), the article points out some special Lukan features in various episodes of the passion narrative: Gethsemane (22:39-46), arrest (22:47-53), Peter's denials (22:54-56), the Jewish interrogation (22:66-71), and so forth. Perhaps the most distinctive and surely the most comforting theme of Luke's passion narrative is his portrayal of the healing and forgiving power of God flowing from Jesus throughout his passion.—D.J.H.

Lk 22:15-20, § 39-1481.

1501. [Lk 22:35-38] R. HEILIGENTHAL, "Wehrlosigkeit oder Selbstschutz? Aspekte zum Verständnis des lukanischen Schwertwortes," *NTStud* 41 (1, '95) 39-58.

The fundamental problem for the interpretation of Lk 22:35-38 is how to relate Jesus' instruction to buy a sword with the nonviolent ethos of his message. After reviewing the difficulties presented by a symbolic interpretation of the passage, the investigation seeks to identify the historical situation underlying the "sword-saying" (v. 36) in the pre-Lukan tradition. The original *Sitz im Leben* for the saying was the life-threatening persecution faced by the circle of Peter and James and John (see Acts 12:1-17) during the reign of Agrippa I (A.D. 41-44). Under these circumstances Jesus' directions in Lk 10:4 were adjusted to allow for self-defense and flight. Luke intended the "sword-saying" to indicate to his community a way to prevent further martyrdoms, signaling an alteration of ethical criteria for the time after Jesus.—C.R.M.

1502. A. DAUER, "Zur Authentizität von Lk 24,12," *EphTheolLov* 70 (4, '94) 294-318.

The issue of the authenticity of Lk 24:12 is not merely a question for text-criticism but an occasion to assess the relation between Lk and Jn. Do the parallels between Lk 24:12 and Jn 20:3-10 stem from the use of common or similar traditions by both Evangelists or from the utilization of Lk 24:12 by John or the redactor of the Fourth Gospel? The study reviews eight arguments in favor of the authenticity of Lk 24:12 and six against. The internal evidence and linguistic data indicate that in Lk 24:12 we are dealing with an interpolation based on Jn 20:3-10.—C.R.M.

1503. F. NEIRYNCK, "Once More Luke 24,12," *EphTheolLov* 70 (4, '94) 319-340.

After reviewing A. Dauer's contributions [see e.g. § 39-1502] on Lk 24:12 (neither redactional nor authentic), this consideration of the disputed verse examines textual witnesses, Lukanisms in 24:12, supposedly un-Lukan words and phrases (historic present, παρακύψας βλέπει, "Johannine words"), Lukan composition, and the relation between Lk 24:12 and Jn 20:3-10. Several more names may be added in support of viewing Lk 24:12 as redactional and the "source" behind Jn 20:3-10.—C.R.M.

1504. [Lk 24:13] W. ZWICKEL, "Emmaus: Ein neuer Versuch," *BibNotiz* 74 ('94) 33-36.

The locality *Bīr el-Ḥammām* fulfills all of the requirements of the biblical Emmaus (see Lk 24:13, 28): a village lying about 11 km from Jerusalem, in close proximity to a road running to and from Jerusalem, bearing a name suggesting its connection with a warm or hot spring, and inhabited in the 1st century but of no great significance.—C.R.M.

1505. [Lk 24:13-32] F. WILLIAMS, "Archilochus and the Eunuch: the Persistence of a Narrative Pattern," *Classics Ireland* [Dublin] 1 ('94) 96-112.

The inscription from Paros about how Archilochus came to be a poet exemplifies a type of narrative in which a mortal is approached by a god who intervenes directly in that mortal's life. Such incidents are well known not only in various Greek and Latin texts but also from Luke's accounts of the walk to Emmaus (Lk 24:13-32), the meeting between Philip and the Ethiopian eunuch (Acts 8:26-39), and Paul's missionary activities in Lycaonia (Acts 14:8-18).—D.J.H.

Lk 24:28, § 39-1504.

1506. K. BECKMANN, "Funktion und Gestalt des Judas Iskarioth im Johannesevangelium," *BerlinTheolZeit* 11 (2, '94) 181-200.

After reflecting on the role of Judas' "treachery" in Christian anti-Judaism, this investigation of the function and figure of Judas in the Fourth Gospel considers the verb παραδιδόναι elsewhere in the NT, the cosmological disruption in the giving of God's Son (see Jn 3:16) and its overcoming in Judas, the choice of the betrayer in the horizon of the Johannine economy of salvation, the apparently double aspect of Judas, the taking up of the OT promise (see Zech 11:12), Judas in light of the theology of the cross, and Judas and the Jews. The Judas of John's Gospel places Jews and Christians under the expectation of the Messiah in the eschaton pouring out salvation to all creatures.—D.J.H.

1507r. M.-É. BOISMARD, *Moïse ou Jésus. Essai de christologie johannique* [*NTA* 34, p. 106; 38, pp. 287-288].

G. ROCHAIS, "A propos d'un livre de M.-É. Boismard, sur la christologie johannique," *SciEsp* 46 (2, '94) 229-236.—Boismard situates Jesus in continuity with Moses, as the prophet like Moses whom God promised to send to his people. But he also insists on the difference, which calls for decision, between Jesus and Moses. This is an excellent introduction to Johannine Christology. It stands in the line of works that portray Jesus as the messenger of God, and underlines the Samaritan influence on the beginnings of the Johannine school. The relation between Jesus the prophet like Moses and Wisdom needs further development.—D.J.H.

1508. U. BUSSE, "The Beloved Disciple," *SkrifKerk* 15 (2, '94) 219-227.

The article presents a social-historical discussion of the various appearances of the beloved disciple in the Fourth Gospel. In generating the literary figure of the beloved disciple, the Johannine community gave expression to and thus defined their own self-understanding, where their origins lie (i.e. in Jesus) and what they should be (i.e. his disciples).—C.R.M.

1509. L. CHEUNG, "Women in the Gospel of John," [in Chinese] *CGSTJourn* 18 ('95) 89-124.

Throughout John's Gospel women appear at crucial places, and serve as central and prominent characters. They are invariably presented in a positive light and sometimes even in contrast to male figures. They are witnesses to Jesus both in his public life and during his hour of glorification. They are models of faith for disciples: the mother of Jesus as one with listening faith, Mary as a model confessor, and Martha as a model servant of Jesus. This is not far from saying that they could be seen as leaders in the Christian community.—D.J.H.

1510. J.-C. INGELAERE, "La tradition des *logia* de Jésus dans l'Évangile de Jean. Introduction à la problématique," *RevSciRel* 69 (1, '95) 3-11.

The Fourth Gospel reflects a tradition of Jesus' logia close to that of the Synoptic tradition, in a form that is usually more evolved but sometimes more ancient. Though some Johannine sayings indicate a knowledge of one or more Synoptic Gospels, the contacts are too diverse and the Johannine redactional work is too extensive to permit certain conclusions.—D.J.H.

1511. L. L. Johns and D. B. Miller, "The Signs as Witnesses in the Fourth Gospel: Reexamining the Evidence," *CathBibQuart* 56 (3, '94) 519-535.

Whatever sources were used, the signs play a consistently positive role for faith in the Fourth Gospel. After introducing the problem of the signs, the study presents evidence of consistent rhetorical design concerning the signs, and provides an analysis of texts (2:23–3:21; 4:48; 6:25-51; 20:24-29) that have been considered problematic for the positive evaluation of the signs. The signs as well as the works of Jesus are witnesses in the strategy of persuading characters, and ultimately the reader, of Jesus' identity. This thesis has source-critical and theological implications.—C.R.M.

1512. A. T. Lincoln, "Trials, Plots and the Narrative of the Fourth Gospel," *JournStudNT* 56 ('94) 3-30.

This literary probe of the Fourth Gospel, limited primarily to plot and intertextuality, suggests that especially the themes of witness and judgment, but also that of truth, with their strong juridical connotations, when taken together with the prominence of the trial before Pilate in the narrative and the shaping of much of the presentation of Jesus' public ministry in terms of a trial, form part of a larger motif, that of the lawsuit. It examines the lawsuit motif in operation in the overall discourse, in the plot, in the three stories of the narrative (above, below, and "ground floor"—intertextual echoes from Jewish Scripture, especially Isaiah 40–55), and in the opening and closure of the narrative. The extended metaphor of a trial or lawsuit on a cosmic scale holds many of the elements of the plot and discourse of the narrative together.—C.R.M.

1513. J. Schlosser, "Les *logia* johanniques relatifs au Père," *RevSciRel* 69 (1, '95) 87-104.

In John's Gospel the many sayings about the Father and the Son constitute a privileged expression of the Christology and theology of the Johannine school. The article discusses these sayings according to the following outline: the sender and the one sent, coming to Jesus and to the Father, the will of the Father, prayer to the Father (16:23-24), and human father and divine Father. It concludes that on the whole the sayings do not help much in reconstructing the thought and preaching of the historical Jesus.—D.J.H.

1514. K. Spielmann, "Participant Reference and Definite Article in John," *JournTrans Textling* 7 (1, '95) 45-85.

The article first examines from the perspective of discourse analysis G. D. Fee's traditional grammatical study of the use of the definite article with personal names in John's Gospel [§ 15-893]. Then it analyzes in detail the ways in which participants are referenced in the various parts of Jn 1:1-51. The presence or absence of the article contributes to the pragmatic meaning of the text. Identifying this meaning can help textual critics to understand the many textual variants involving the definite article and to establish the original text.—D.J.H.

1515. E. Trocmé, "'La Parole devint chair et dressa sa tente parmi nous.' Réflexions sur la théologie du IVe Évangile," *RevHistPhilRel* 74 (4, '94) 399-409.

The fundamental paradox of Christology as it is expressed in Jn 1:14 ("the Word became flesh . . .") is developed throughout the Fourth Gospel in a narrative form that is more organized and less anecdotal than that of the Synoptics. The period of the incarnation is made the object of a tragic story whose end is the lifting up of the Son of God on the cross, which is also his return to the Father. This tragedy, however, is part of the divine plan for salvation because it makes possible the gathering of disciples to continue the master's work and the sending of the Paraclete who gives to their witness universal scope and efficacy.—D.J.H.

1516. A. VICENT CERNUDA, "El desvaído Lázaro y el deslumbrador discípulo amado," *EstBíb* 52 (4, '94) 453-516.

The hypothesis that Lazarus of Bethany (see Jn 11:1-44) was the anonymous disciple of Jn 18:15-16 is strengthened if we suppose that Lazarus was at the service of Annas not only before Jesus' death but also afterwards. This would also explain why the Synoptic Evangelists ignored the figure (cf. Lk 16:19-31). Moreover, the beloved disciple at the cross was Lazarus, whereas the beloved disciple at the Last Supper was John the son of Zebedee. This means that the Evangelist or beloved disciple was a "double," another case of Johannine double meaning.—D.J.H.

Jn, § 39-1630.

1517. [Jn 1:1-18] X. PIKAZA, "Teodicea bíblica cristiana (Palabra, amor e historia en Jn 1, 1-18; 1 Jn 4, 7-21 y Ap 5, 1-4)," *Revista Agustiniana* [Madrid] 36 (109, '95) 35-87.

As a contribution to a Christian biblical theodicy, the article presents detailed exegetical and theological analyses of three important Johannine texts: "in the beginning was the Word"—the incarnation of God (Jn 1:1-18); God as love—knowledge of God and interhuman love (1 Jn 4:7-21); and God and history—the triumph and song of the Lamb who was slain (Rev 5:1-14).—D.J.H.

1518. [Jn 1:35-51] J. KURICHIANIL, "Bearing Witness to Jesus," *Biblebhashyam* 20 (3, '94) 191-200.

Analysis of the call of the first disciples according to Jn 1:35-51 and of Jesus' encounter with the Samaritan woman according to Jn 4:1-42 reveals that, for John, discipleship has two aspects: believing in Jesus, and going out to tell others about Jesus. The sharing of faith in Jesus with others is what John meant by bearing witness to Jesus.—D.J.H.

1519. W. O. WALKER, "John 1.43-51 and 'The Son of Man' in the Fourth Gospel," *JournStudNT* 56 ('94) 31-42.

The title "Son of Man" in Jn 1:51 was intended to resolve in almost Hegelian fashion the tension between Jesus as the "Son of God" in 1:49 (heavenly origin and divine nature) and Jesus as the "Son of Joseph" in 1:45 (earthly origin and human nature). Because Jesus is "Son of Man" he is both Son of God and Son of Joseph, and thus can be the "ladder" between the heavenly and the earthly.—D.J.H.

Jn 2:13-17, § 39-1457.

1520r. P. LÉTOURNEAU, *Jésus, Fils de l'homme et Fils de Dieu.* Jean *2,23-3,36 et la double-christologie johannique,* Recherches, nouvelle série 27 (Montreal: Bellarmin, 1993; Paris: Cerf).

M. GOURGUES, "Sur la structure et la christologie de Jean 3. Approche et apport d'un ouvrage récent," *SciEsp* 46 (2, '94) 221-227.—The revision of a doctoral dissertation presented in 1990 to the Université Laval de Quebéc, this volume first examines the literary structure of Jn 2:23–3:36 and then explores its Christology. It is an important and original work. Although its basic orientation of structural analysis may not appeal to all readers, the book is full of sharp and profound observations on the disposition and Christology of the Fourth Gospel. The article concludes with some questions on and criticisms of various aspects of the work.—D.J.H.

1521. E. TROCMÉ, "Jean 3, 29 et le thème de l'époux dans la tradition pré-évangélique," *RevSciRel* 69 (1, '95) 13-18.

There are significant parallels between John the Baptist's saying about the bridegroom and his friend in Jn 3:29 and Jesus' saying about the wedding guests not fasting while the bridegroom is with them in Mk 2:19. Both sayings evoke the OT motif of Yahweh's marriage with his people. There may well have been a literary relation between Mk 2:19-20 and the account of the wedding feast at Cana (Jn 2:1-11).—D.J.H.

1522. [Jn 4:1-42] J. GUNDRY-VOLF, "Spirit, Mercy, and the Other," *TheolToday* 51 (4, '95) 508-523.

The Gospel stories about Jesus' encounters with the Samaritan woman (Jn 4:1-42) and the Syrophoenician woman (Mk 7:24-30; Mt 15:21-28) can be read as tales about the inclusion of the "other," about crossing the boundaries caused by ethnic, religious, social, and gender otherness and bringing about a new, inclusive community of salvation. In Jn 4:1-42 the divine gift of the Spirit breaks down barriers between people and leads to reconciliation and fellowship. In Mk 7:24-30/Mt 15:21-28 human insistence on divine mercy, which is blind mercy, dramatically reverses a pattern of exclusion.—D.J.H.

1523. [Jn 4:1-42] J. H. NEYREY, "What's Wrong with this Picture? John 4, Cultural Stereotypes of Women, and Public and Private Space," *BibTheolBull* 24 (2, '94) 77-91.

Initially the Samaritan woman in Jn 4:1-42 appears to be shamefully "out of place" at the well at noon. But as she is transformed into a disciple, she becomes "in place," and so her actions and behavior are judged appropriate within the fictive-kinship circle of Jesus' disciples. Thus she moves from "public" to "private" space, with corresponding shifts in behavior and evaluation. According to cultural expectations in antiquity concerning females, the Samaritan woman represents the quintessential deviant (non-Jew, unclean, shameless, even sinner). But in her transformation she exemplifies the radical inclusivity of Jesus' circle.—D.J.H.

Jn 4:1-42, § 39-1518.

1524. F. GROB, "'Mon Père travaille toujours'. Jn 5, 17 et la tradition des *Logia* de Jésus," *RevSciRel* 69 (1, '95) 19-27.

Jesus' saying in 5:17 may be a Johannine formulation inspired by a traditional parable of two sons or of a father and his son, and by a polemical tradition about the Sabbath (see Mk 3:4). John reinterpreted these traditions and used them in developing his Christology of the Son who has been sent.—D.J.H.

1525. M. PATELLA, "By Invitation Only: A Reflection on John 6:1-15," *Emmanuel* 101 (1, '95) 18-21.

According to Jn 6:1-15, the people are a multitudinous crowd, invite themselves, and eat a meal both in this world and in the world to come. This text has ramifications for understanding the church and the Eucharist today.—D.J.H.

1526. [Jn 6:1-71] K. SCHOLTISSEK, "'Ich bin das lebendige Brot, das vom Himmel herabgekommen ist' (Joh 6,51). Mit Johannes das Evangelium entdecken (1)," *Bib Liturg* 68 (1, '95) 45-49.

After raising the question whether John's Gospel is a "closed" work of art with reference to Jn 6:1-71, the article affirms that it is not an esoteric text, offers an outline of Jn 6:1-71, and calls attention to cases of "thetic" or apodictic and antithetical language in it.—D.J.H.

1527. [Jn 7:53–8:11] J. P. HEIL, "A Rejoinder to 'Reconsidering "The Story of Jesus and the Adulteress Reconsidered,"'" *ÉglThéol* 25 (3, '94) 361-366.

The painstaking attempt of D. B. Wallace [§ 38-244] to refute the argument [§ 36-237] that linguistic and literary links indicate how Jn 7:53–8:11 fits nicely within chapters 7–8 actually introduces new evidence that advances the argument for the Johannine character and placement of the story. This masterfully dramatic story adeptly contributes to, rather than disrupts, the narrative flow in Jn 7–8.—C.R.M.

1528. [Jn 7:53–8:11] B. H. YOUNG, "'Save the Adulteress!' Ancient Jewish *Responsa* in the Gospels?" *NTStud* 41 (1, '95) 59-70.

Jn 7:53–8:11 did not originate as part of John's Gospel, and Jn 8:6a is an even later addition to the text. Nevertheless, in its original form the entire episode represents a realistic story that can be counted among the very best sources available for Jesus' life and teaching. Perhaps the story of the adulteress originally described an ancient Jewish *responsum* given by Jesus as a dramatic parable in action.—D.J.H.

1529. J. D. M. DERRETT, "Exercitations on John 8," *EstBíb* 52 (4, '94) 433-451.

This dossier on the OT and rabbinic background of Jn 8 improves our focus on the Fourth Gospel and removes some aporiae. The overwhelming importance of Isaiah proves the messianic timbre of the whole. Psalms are adduced to fill out the message; there are also frequent allusions to wisdom literature.—C.R.M.

1530. H. W. HOLLANDER, "'Vrijheid' en 'slavernij' in Johannes 8:31-36 ('Freedom' and 'Slavery' in John 8:31-36)," *NedTheolTijd* 48 (4, '94) 265-274.

Freedom was not a concept of any importance in the Johannine communities. In contrast to the claim by Jews (or particular Jewish-Christian groups) to be children of Abraham and consequently "free," Jn 8:31-36 argues that they are "slaves" and no longer belong to the "house" of Abraham (see v. 35). By not accepting Jesus as the Son of God, the opponents show that they have left their father's (i.e. Abraham's) house.—D.J.H.

1531. [Jn 8:57] G. W. BUCHANAN, "The Age of Jesus," *NTStud* 41 (2, '95) 297.

Jesus began his ministry at about thirty years of age according to Lk 3:1, while Jn 8:57 alluded to his age as not yet fifty. Contrary to M. J. Edwards [§ 39-237] there is nothing in

Jn 8:57 to suggest a sabbatical eschatological interpretation. The Evangelists based their respective deductions of Jesus' age on the requirement that candidates for national office be at least thirty years of age but not yet fifty (see CD 14:7-10; 1QSa 1:13-21).—C.R.M.

1532. [Jn 11:1-45] R. M. JENSEN, "The Raising of Lazarus," *BibRev* 11 (2, '95) 20-28, 45.

Illustrations provide one way among many that the story of Lazarus (see Jn 11:1-45) can be understood. While some works of art reflect the Gospel account itself, others deal with issues that developed in the early church and reveal how Christians thought about Jesus' magical powers, his resurrection, and whether flesh as well as spirit could be restored to life.—D.J.H.

1533. F. MOLONEY, "The Faith of Martha and Mary. A Narrative Approach to John 11,17-40," *Biblica* 75 (4, '94) 471-493.

After sketching the overall structure for the narrative of the raising of Lazarus in Jn 11:1-54, the article examines the respective roles of Martha and Mary in the story and traces the reader's impressions as the two women meet Jesus, and Jesus responds to them. While there is a beginning (vv. 21-22) and an end (v. 39) to the account of Martha's limited response to Jesus, the reader looks for a resolution to Mary's faltering (v. 33). This occurs in 12:1-8 as Mary's anointing makes her the first character in the narrative to recognize the uniqueness of Jesus' death.—C.R.M.

1534. M. RONDET, "Le Maître est là et il t'appelle (Jn 11, 28)," *Christus* 42 (165, '95) 8-13.

Taking Jn 11:28 as its starting point, the article reflects on the radical character of the call to follow Jesus and to be with him, the role of the reception of the Holy Spirit, and the question of the identity of Jesus (see Lk 9:20).—D.J.H.

1535. C. REYNIER, "Le thème du parfum et l'avènement des figures en Jn 11, 55-12, 11," *SciEsp* 46 (2, '94) 203-220.

Jn 11:55–12:11 manifests a concentric structure: A (11:55-56), B (11:57), C (12:1), D (12:2), E (12:3-8), D' (12:9a), C' (12:9b), B' (12:10), A' (12:11). The central section likewise displays a concentric structure: a (12:3), b (12:4-6), a' (12:7-8). The actions of Mary, who anoints and wipes Jesus' feet with such love and respect, and the superabundance of costly nard, which fills the space and in some way brings everything to him, call forth a concentration of figures (Beloved, Spouse, King, Shepherd) mentioned principally in Canticles and made manifest, according to the Fourth Gospel, in the Word made flesh.—D.J.H.

1536. M. MORGEN, "'Perdre sa vie', Jn 12, 25: un dit traditionnel?" *RevSciRel* 69 (1, '95) 29-46.

This examination of the tradition behind the saying about losing and keeping one's life in Jn 12:25 considers the Johannine and Synoptic contexts, the differences between Jn 12:25 and the parallel saying in the triple tradition (Mk 8:35/Mt 16:25/Lk 9:24), the relation between Jn 12:25 and the parallel saying in the double tradition (Mt 10:37-39/Lk 14:26-27/17:33), and the role of Mk 10:30 in clarifying part of the Johannine saying ("in this world, in eternal life").—D.J.H.

1537. C. Coulot, "'Si quelqu'un me sert, qu'il me suive!' (Jn 12, 26a)," *RevSciRel* 69 (1, '95) 47-57.

The saying about following Jesus as master is presented differently in the triple tradition (Mk 8:34/Mt 16:24/Lk 9:23), in Q (Mt 10:38/Lk 14:27), and in Jn 12:26a. Rather than being regarded as a secondary formulation, Jn 12:26a may well reflect Jesus' own call to his disciples to opt for him and for his cause.—D.J.H.

1538. [Jn 12:37-43] A. Ekenberg, "'Det var om honom han talade.' Jes 53, Jes 6 och Joh 12" ["It Was About Him He Spoke." Isa 53, Isa 6 and Jn 12], *SvenskExegÅrs* 59 ('94) 119-126.

Isa 53:1 is cited only once in Jn, at 12:38, where it appears in the same passage with Isa 6:9-10, at Jn 12:40. Jn 12:41 refers back not only to the citation of Isa 6:9-10 in v. 40 but also to the citation of Isa 53:1 in v. 38. The δόξα ("glory") referred to in Jn 12:41 should be construed as part of a series of sayings about Jesus' glorification and exaltation in the Fourth Gospel. Here, with reference not only to Isa 53:1 (cited in v. 38) but arguably to its entire context in Isaiah 52–53, it refers to the glory that Jesus achieves through his death, a glory that the prophet Isaiah was able to "see" when he spoke of the humiliation and exaltation of the Servant (52:13–53:12).—B.A.P.

1539. [Jn 13:31–14:31] J. Zumstein, "Le point de vue de l'école johannique sur les logia de Jésus dans le premier discours d'adieu," *RevSciRel* 69 (1, '95) 59-69.

The originality and creativity of the Johannine school in receiving and transmitting the sayings of Jesus reflect its extensive theological activity focused on the identity of Jesus. Examination of the first farewell discourse (Jn 13:31–14:31) shows that Jesus' sayings there must be interpreted with reference to his identity as the exalted Lord, the coming of the Paraclete, and the post-Easter perspective.—D.J.H.

1540. K. D. Reese, "The Role of the Paraclete in John 16:7-11," *TheolEduc* 51 ('95) 39-48.

The work of the Holy Spirit described in Jn 16:7-11 is primarily for the benefit of the believers rather than for the world. Although the believers appear to the court and to their accusers to be unrepresented by legal counsel, the believers know that they have the assistance of a highly skilled advocate, the Holy Spirit. The Holy Spirit turns the tables on the accusers by demonstrating that the accused are correct in their beliefs and claims concerning Jesus Christ, and that the accusers are wrong and should be on trial for vexatious prosecution.—D.J.H.

1541. E. R. Wendland, "Oral-Aural Dynamics of the Word with Special Reference to John 17," *NotesTrans* 8 (1, '94) 19-43.

The oral-aural qualities connected with the initial composition, transmission, and reception of the Scriptures should be a significant factor in the analysis, interpretation, and translation of these texts today. The article treats this topic by discussing markers of a text's "rhythmic envelope," the "oral-elocutionary" structure of Jn 17, implications of a rhetorical-poetic style for "functional equivalence" Bible translation, translating Jn 17:1-9 in Tonga and Chewa, and formatting the text for elocution.—C.R.M.

1542. D. Dormeyer, "Joh 18.1-14 Par. Mk 14.43-53: Methodologische Überlegungen zur Rekonstruktion einer vorsynoptischen Passionsgeschichte," *NTStud* 41 (2, '95) 218-239.

After proposing structural text analysis as the basis of a pragmatic biblical text theory, the article presents a narrative analysis of Mk 14:43-53 and Jn 18:1-14. Then it considers the reception of the Markan passion narrative by John, and the Johannine reception of the tradition of the passion narrative. Finally it considers the *Gattung* of the passion narrative and its tradition: the origin of the "acts of the Christian martyrs" *Gattung,* the passion narrative as a case of this *Gattung,* the pre-Markan tradition, and the Markan and Johannine redaction.—D.J.H.

1543. F. J. Moloney, "John 18:15-27: A Johannine View of the Church," *DownRev* 112 (389, '94) 231-248.

In the story of Peter's denials (Jn 18:15-18, 25-27) and Jesus' witness before Annas (18:19-24) the reader learns of the one who has heard Jesus' word and is the custodian of that word but is capable of betraying this responsibility. The passage indicates that the church succeeds only because the design of God in and through Jesus will not be thwarted despite the denials of those who know what Jesus has said.—D.J.H.

1544. D. Böhler, "'Ecce Homo!' (Joh 19,5) ein Zitat aus dem Alten Testament," *BibZeit* 39 (1, '95) 104-108.

The OT background of Pilate's words to the crowd in Jn 19:5 ("Here is the man") can be found in 1 Sam 9:17 (LXX): ἰδοὺ ὁ ἄνθρωπος ὃν εἶπά σοι Οὗτος ἄρξει ἐν τῷ λαῷ μου. This suggestion is confirmed by the context of Jn 19:5 within Jn 18:28–19:16 and by the content (the proclamation of Jesus as God's king of Israel).—D.J.H.

Jn 20:3-10, §§ 39-1502–1503.

1545. G. Claudel, "Jean 20, 23 et ses parallèles matthéens," *RevSciRel* 69 (1, '95) 71-86.

Analysis of the tradition and redaction of the sayings about forgiveness of sins in Mt 16:19/18:18 and in Jn 20:23 points to an undeniable relation between the Matthean and Johannine versions. Nevertheless, it is not possible to ascertain the original form of the saying. Though probably not a saying of the earthly Jesus, its content sends us back to the Jesus of history.—D.J.H.

Jn 21:1-19, § 39-1283.

Acts of the Apostles

1546. M. Trotter, "Acts in Easter," *QuartRev* 14 (4, '94-'95) 435-447.

What is revealed in Acts 9:1-20; 9:36-43; 11:1-18; 16:9-15; and 16:16-34 is a church in transition, guided by the Spirit, becoming the community of the resurrection for the whole world.—D.J.H.

Acts, §§ 39-1483–1485, 1489r–1490.

Acts 2:1-13, § 39-1588.

1547. G. E. STERLING, "'Athletes of Virtue': An Analysis of the Summaries in Acts (2:41-47; 4:32-35; 5:12-16)," *JournBibLit* 113 (4, '94) 679-696.

The common vocabulary and the explicit connections of the summaries in Acts 2:41-47; 4:32-35; and 5:12-16 to the surrounding narratives suggest that the author composed the summaries as generalizations of the traditions contained in the narratives. While previous researchers have suggested literary precedents for Luke's procedure in Mk or Greek philosophical traditions, the content, form, and function of early ethnographers' descriptions of religious-philosophical groups (e.g. Chaeremon on Egyptian priests; Philo, Pliny, and Josephus on the Essenes; Arrian and Philostratus on the Indian sages and Philostratus on the naked Egyptian sages; Iamblichus on the Pythagoreans) suggest that this was the specific literary tradition that served as the model for the summaries of Acts.—C.R.M.

Acts 4:32-35, § 39-1547.

Acts 5:12-16, § 39-1547.

Acts 6:5, § 39-1633.

1548. [Acts 7:58–8:1] P. VAN MINNEN, "Paul the Roman Citizen," *JournStudNT* 56 ('94) 43-52.

The article first reviews the passages in Acts that explicitly mention Paul's Roman citizenship (16:35-39; 22:22-29; 25:6-12). Then it argues that the situation described in 7:58–8:1 allows the inference that the witnesses to Stephen's blasphemy laid their coats at Saul/Paul's feet because they knew Paul personally. If Paul attended the synagogue of the *Libertini* (6:9) in Jerusalem, and if he was the descendant of a freedman himself (*Libertini* were freedmen of Roman citizens), he must have been a Roman citizen because upon manumission former slaves of Roman citizens were granted citizenship on the same footing as their former owners.—C.R.M.

Acts 8:26-39, § 39-1505.

1549. A. SMITH, "'Do You Understand What You are Reading?': A Literary Critical Reading of the Ethiopian (Kushite) Episode (Acts 8:26-40)," *JournInterdenom TheolCent* 22 (1, '94) 48-70.

This literary-critical reading of Acts 8:26-40 proposes that the passage is a necessary rhetorical sense unit within Lk-Acts, a two-volume work following the general conventions of the popular ancient Greek novel. It first presents a generic reading of Lk-Acts with particular attention to its depictions of adventurous travel. Then, in light of the power dynamics of ancient Greek novels, it presents a rhetorical reading of Acts 8:1b–12:25 followed by an evaluation of the special functions of 8:26-40 within the architectonic structure in order to determine what the narrator communicates to the audience by including the latter episode within the narrative.—C.R.M.

1550. [Acts 9:1–18:22] J. TAYLOR, "Acts and History," *Colloquium* 26 (2, '94) 105-115.

After reflecting on various approaches in scholarship to the question of Acts and history, the article reports on the writing of a historical commentary on Acts, the first volume of which treats Acts 9:1–18:22. The projected three-volume commentary is conceived as the continuation and the completion of the three volumes of *Les Actes des deux apôtres* (1990) by M.-É. Boismard and A. Lamouille. The textual and literary conclusions of Boismard and Lamouille are reviewed, followed by a summary account of the events that may be reconstructed from the narrative in Acts 9:1–18:22.—C.R.M.

Acts 13:13-52, § 39-1564.

Acts 14:8-18, § 39-1505.

1551. [Acts 14:12] L. H. MARTIN, "Gods or Ambassadors of God? Barnabas and Paul in Lystra," *NTStud* 41 (1, '95) 152-156.

The thoroughly Greek description of Zeus and Hermes precisely as the guarantors of emissaries and missions (see Plato, *Laws* 941A) illuminates the identification of Barnabas and Paul by the Lystrans as Zeus and Hermes in Acts 14:12. The misidentification serves to legitimate the Christian mission of the two apostles to their Hellenistic audience—as well as that of the author of Acts. The apostles' rejection of Lystran hospitality establishes in Acts' narrative construction a sharp contrast between the Greek view of deities (their sometimes disguised presence [e.g. Ovid, *Met.* 628-632] and their prescribed worship) and the living God of the biblical tradition (Acts 14:15).—C.R.M.

1552. D. F. DETWILER, "Paul's Approach to the Great Commission in Acts 14:21-23," *BiblSac* 152 (605, '95) 33-41.

The article explores the possibility that Acts 14:21-23 serves as an outline of, and brief commentary on, the discipleship process that Jesus called his followers to pursue: making, nurturing, organizing, and entrusting disciples to God's care.—C.R.M.

Acts 15, §§ 39-1675, 1682.

1553. J. RIUS-CAMPS, "Jesús y el Espíritu Santo conducen la misión hacia Europa (Hch 16,1-18,22)," *EstBíb* 52 (4, '94) 517-534.

This installment [see § 39-905] treats the involvement of Jesus and the Spirit in directing the mission toward Europe. It comments on the course of the second phase of the mission from Macedonia to Greece according to the following outline: the Spirit of Jesus obstructs Paul's plans, the Lord appears to Paul in the form of a Macedonian, the Lord opens the mind of Lydia in Philippi, Paul silences the prophetic spirit of paganism, Paul and Silas found the first Gentile community in Philippi, and the "dark night" of Paul.—C.R.M.

1554. C. S. DE VOS, "The Significance of the Change from οἶκος to οἰκία in Luke's Account of the Philippian Gaoler (Acts 16.30-4)," *NTStud* 41 (2, '95) 292-296.

Given that δεσμοφύλαξ in Acts 16:27-36 most likely refers to a man who was a public slave, it is important to understand how household terminology would have applied in his case. Paul promises the jailer that if he believes, he and his household (οἶκος—family unit, v. 31) will be saved. The change to οἰκία (*familia*) in v. 32 indicates that salvation is promised to a different group of people from that which hears the preaching and is baptized.—C.R.M.

1555. P. Bossuyt and J. Radermakers, "Rencontre de l'incroyant et inculturation. Paul à Athènes (*Ac 17,* 16-34)," *NouvRevThéol* 117 (1, '95) 19-43.

As the cultural capital of the universe, Athens was the ideal place for the encounter between the gospel message and the wisdom of the Greeks. After considering the setting of Paul's visit to Athens (Acts 17:16-21—the city full of idols), the article analyzes the substance of Paul's address to the Areopagus and its implications: human ignorance (vv. 22-23), divine revelation (vv. 24-25), human identity (vv. 26-29), and judgment and forgiveness (vv. 30-31). Then it treats the reaction of the Athenians to the address (vv. 32-34). Paul's address illustrates an inculturation of the Christian message into a philosophical language that avoids the trap of easy assimilation and misleading confusion.—C.R.M.

1556. H. van de Sandt, "Acts 28,28: No Salvation for the People of Israel? An Answer in the Perspective of the LXX," *EphTheolLov* 70 (4, '94) 341-358.

In Acts 28:25c-28 the charge with obduracy of Isa 6:9-10 is extended and sharpened under the influence of Ezek 2:3-5 and 3:4-7. The clause in Acts 28:28c ("they will listen") ultimately reflects the accusation against Israel in Ezek 3:6b and fits the immediate context of Paul's final statement in Acts. The announcement that salvation is extended to the Gentiles (v. 28b) results from Luke's replacement of the hypothetical comparison of Israel with the nations in Ezek 3:6b with a statement about the actual extension of salvation to the Gentiles. The whole of 28:25c-28 represents a prophetic reproof and is intended to incite the Roman Jews to convert. The statement in v. 28 therefore does not imply God's abandonment of Israel as a people.—C.R.M.

EPISTLES—REVELATION

Paul

1557. G. K. Barr, "Scale and the Pauline Epistles," *IrBibStud* 17 (1, '95) 22-41.

In statistical studies of the Pauline epistles the element of scale has gone unrecognized. Whatever difficulties it presents to NT scholarship, the pattern of scale changes points to the very strong possibility that the prime patterns in the thirteen Pauline epistles reflect the rhythmic sense of one extraordinary writer.—D.J.H.

1558. L. Klehn, "Die Verwendung von ἐν Χριστῷ bei Paulus. Erwägungen zu den Wandlungen in der paulinischen Theologie," *BibNotiz* 74 ('94) 66-79.

After surveying the occurrences of ἐν Χριστῷ and related expressions in Paul's letters, the article focuses on two pre-Pauline cases: through baptism "in Christ" (Gal 3:26-28), and reconciliation with the cosmos through Christ (2 Cor 5:19a). Then it treats two Pauline instances: belonging to Christ even in death (1 Thess 4:13-18), and endtime resurrection as sharing in the destiny of Christ (1 Cor 15:18, 19, 22). Finally it considers how Paul adapted and modified the expression in the course of his letters.—D.J.H.

1559. M. M. MITCHELL, "The Archetypal Image: John Chrysostom's Portraits of Paul," *JournRel* 75 (1, '95) 15-43.

The verbal portraits of Paul sketched by John Chrysostom—miniature (epithets) and life size (somatic and psychic)—were composed in conformity with contemporary rhetorical and artistic practice. They constitute a portrait series, and have a predominantly catechetical and exhortative purpose. Paul the "perfect copy of Christ" serves as the archetypal image for those who follow. John Chrysostom attributed his special love for Paul to the live presence that visited him when he read Paul's letters.—D.J.H.

1560. J. MURPHY-O'CONNOR, "Pauline Studies," *RevBib* 102 (1, '95) 148-154.

Descriptions and evaluations of five Pauline monographs [see § 38-1491]: K. J. Newman, *The Authenticity of the Pauline Epistles in the Light of Stylostatistical Analysis* (1990); M. C. de Boer, *The Defeat of Death* (1988); P. J. Tomson, *Paul and the Jewish Law* (1990); J. N. Collins, *Diakonia* (1990); and R. M. Kidd, *Wealth and Beneficence in the Pastoral Epistles* (1990).—D.J.H.

1561r. J. H. NEYREY, *Paul, in Other Words* [*NTA* 35, p. 251].

D. GARLINGTON, "Jerome H. Neyrey, *Paul, in Other Words: A Cultural Reading of His Letters:* A Review Article," *BaptRevTheol/RevBaptThéol* 4 (2, '94) 83-92.—The positive side of Neyrey's study is its focus on the actual setting in which Paul lived and labored. Although he distances himself from historical exegesis as such, here and there he does provide such exegesis with some very interesting results. Yet Neyrey has incorporated lock, stock, and barrel into the study of Paul a sociological method, which is a modern one and not altogether helpful in reconstructing the world of Paul's day and the emphases of his own letters.—C.R.M.

1562. R. PENNA, "L'origine del *Corpus Paulinum:* alcuni aspetti della questione," *Crist Stor* 15 (3, '94) 577-607.

The article considers five aspects of the question about the formation of the Pauline corpus: later compilations of the Pauline letters, the role of the archive in ancient epistolary practice, the "authoritative" dimension of Paul's letters, the beginnings of a partial Pauline corpus, and hypotheses about the first Pauline corpus. An origin of the Pauline corpus ca. A.D. 100 is indicated by J. J. Clabeaux's study of the pre-Marcionite text of the Pauline epistles and H. Y. Gamble's work on the origin of the Christian use of the codex.—D.J.H.

1563. R. PENNA, "Reinterpretazione cristologica in Paolo di alcuni testi veterotestamentari con YHWH a soggetto," *Antonianum* 69 (2-3, '94) 322-325.

After discussing Paul's uses of the term κύριος for Christ and for God, the article calls attention to his interpretations of OT "Yahweh" texts in a christological sense and reflects on their theological implications.—D.J.H.

1564. M. REISER, "Hat Paulus Heiden bekehrt?" *BibZeit* 39 (1, '95) 76-91.

Paul's letters and Acts provide sparse traces of a pagan/Hellenistic education for Paul but numerous references to his Jewish/Pharisaic formation. Paul's letters assume detailed knowledge of the OT and its exegesis, and thus presuppose mainly non-Jewish addressees with a good Jewish education. The "Godfearers," i.e. Judaizing Gentiles who refused circumcision, known from the Septuagint, Acts, Josephus, the rabbis, and Greek and Latin inscriptions, fit this requirement. Luke's portrayal of Paul's mission in Antioch of Pisidia (13:13-52) confirms that not only Jewish Christians but also Gentile Christians come from the synagogue.—C.R.M.

1565. D. SANDERS, "A lived Christology in Paul," *Month* 27 (12, '94) 475-479.

According to Paul's Christology, people will be able to discover who Jesus is by looking at the communities that embody his way of living. In responding to pastoral problems at Corinth (see 1 Cor 15; 1–4; 11:17-34) Paul portrayed a Christ who holds together elements that are coming apart, whether it is body and spirit, word and deeds, or the spiritual and the political.—D.J.H.

1566. W. A. SEBOTHOMA, "Why did Paul make so little of the birth of Jesus?" *HervTeol Stud* 50 (3, '94) 655-668.

After introductory comments on the formation of the Gospels, the article reviews the composition and role of the infancy narratives in Mt 1–2 and Lk 1–2. Then it considers Paul's relation to the birth of Jesus. It concludes that Paul made so little of the birth of Christ because he achieved the same goal (the transmission of a theological idea concerning the incarnate Son of God) through other means (proclamation of the kerygma).—C.R.M.

1567. G. STRICKLAND, "To understand St. Paul, don't read the NEB," *Faith and Worship* [London] 37 ('94) 21-25.

The inaccuracies in the New English Bible's version of the Pauline epistles take the form not so much of flatness (as in the Gospels) as of an apologetic and confusing (though, in intention perhaps, reassuring) vagueness. Both the simplicity and the subtlety of Paul are lost in the circumlocutions of the NEB.—D.J.H.

1568. A. VANHOYE, "Salut universel par le Christ et validité de l'Ancienne Alliance," *NouvRevThéol* 116 (6, '94) 815-835.

To what extent does the old covenant remain valid after the extension of the salvation obtained through the paschal mystery of Christ to "all the nations" (Mt 28:19)? The article examines this question with reference to texts in Paul's letters and in Hebrews that speak of the old or first διαθήκη. Understood as prophetic revelation, the old covenant remains always valid. Likewise, the covenant with Abraham is irrevocable. But the legal covenant of Sinai is presented by both Paul and the author of Hebrews as a provisional institution.—D.J.H.

1569. A. VANHOYE, "Salvezza universale nel Cristo e validità dell'Antica Alleanza," *CivCatt* 145 (3467, '94) 433-445.

A somewhat abbreviated Italian version of the article published in French in *Nouvelle Revue Théologique* [§ 39-1568].—D.J.H.

Paul, §§ 39-1369, 1682, 1899–1900.

Romans, 1–2 Corinthians

1570. G. R. Jepsen, "Romans Revisited: Once More Amazed," *CurrTheolMiss* 22 (2, '95) 109-124.

The article first summarizes the argument of Paul's letter to the Romans with regard to its central issue: the relation between Jews and Gentiles, and how they fit into God's plan of salvation. Then it applies some of Paul's insights on that issue to the current controversy regarding homosexuality and the church. Paul's reference to homosexual behavior in Rom 1:26-27 is passing. He would not single out homosexuals as any more sinful than heterosexual persons. We all are sinners.—D.J.H.

1571. E. Norelli, "Marcione lettore dell'epistola ai Romani," *CristStor* 15 (3, '94) 635-675.

Marcion's treatment of Paul's letter to the Romans operated with the same logic as did his choice of the NT corpus and its canonization. His textual interventions were based on the distinction between God as "just" (the Creator) and as "good" (Jesus' God) from whom come the Law and the gospel, respectively, with judgment based on the gospel rather than the Law (since redemption comes through infringement of the Law contained in the OT).—D.J.H.

1572. J. G. Cook, "The Logic and Language of Romans 1,20," *Biblica* 75 (4, '94) 494-517.

In Rom 1:20 Paul builds an argument on the familiar Hellenistic adage that God is known in God's works. The argument (an enthymeme) that Paul constructs in the verse uses the principle to show that those who do not honor God are guilty. The terms that Paul chose manifest his familiarity with Hellenistic philosophical concepts and indicate a high level of intellectual culture for the Roman Christian community addressed by him.—D.J.H.

1573. J. E. Miller, "The Practices of Romans 1:26: Homosexual or Heterosexual?" *NovTest* 37 (1, '95) 1-11.

There is little reason to read Rom 1:26 as a reference to female homosexuality and strong reasons (terminology, lack of attention to female homosexuality in classical sources, interest in "unnatural" heterosexual practices) to understand Paul's comments as a rejection of some or all unnatural (noncoital) heterosexual intercourse, the type of intercourse mentioned in 1:27.—D.J.H.

1574. M. Cranford, "Abraham in Romans 4: The Father of All Who Believe," *NTStud* 41 (1, '95) 71-88.

In Romans 4 Paul draws on the figure of Abraham to argue that it was always God's intention to include Gentiles among his people (see 3:29-30). Beginning in 4:1, Abraham functions as the forefather of all who believe and not of those who are merely his physical descendants, a point that allows Gentiles to share in the promises that Abraham received in accordance with his faith. This further demonstrates that ethnic boundary markers are not significant in the people of God (see Gal 3:26; 5:6; 1 Cor 7:19), inasmuch as such markers were not present when righteousness was reckoned to their forefather.—D.J.H.

Rom 4, § 39-1599.

1575. K. E. Bailey, "St. Paul's Understanding of the Territorial Promise of God to Abraham. Romans 4:13 in its Historical and Theological Context," *NESTTheolRev* 15 (1, '94) 59-69.

During the two centuries before the NT period one observes both a universalizing (e.g. *Jub.* 32:18-19; Sir 44:21; cf. *Pss. Sol.* 17:28-30) and a spiritualizing (*1 Enoch* 40:9) of the territorial promises to Abraham (Gen 12:7; 17:8). Paul borrows from these two interpretive strands in the territorial aspects of his discussion in Rom 4:1-25 (note especially 4:13). He both expands the promise and spiritualizes it. For Paul all the world is the inheritance of those who through faith in Christ have become children of Abraham, be they originally Jews or Gentiles.—C.R.M.

1576. W. Russell, "Insights from Postmodernism's Emphasis on Interpretive Communities in the Interpretation of Romans 7," *JournEvangTheolSoc* 37 (4, '94) 511-527.

After introducing postmodernism's appreciation for both the corporate dimension of the self and the influence of one's group or interpretive community on the interpretive process, the study attempts to apply these insights to the interpretation of Rom 7:7-25. The most satisfying conclusion to the identity of the persons represented by the "I" in Rom 7:7-25 is that they are neither non-Christians nor Christians but pious, believing Israelites. Paul's twofold point in Romans 7 to "those who know the Law" is that it is inappropriate as a new-covenant restraint for God's people (7:1-6), and it was always inadequate as an old-covenant constraint for God's people (7:7-25). The new paradigm or interpretive community of Pauline theology that has emerged in the last twenty-five years should give us better insights into the racial and cultural concerns of the apostle Paul.—C.R.M.

1577. W. E. Glenny, "The 'People of God' in Romans 9:25-26," *BiblSac* 152 (605, '95) 42-59.

The article defends a typological-prophetic (rather than an analogical or a literal) approach to the use of Hos 2:23 (= 2:25 LXX) and 1:10 (= 2:1 LXX) in Rom 9:25-26. An initial or partial fulfillment of these OT texts in the church does not eliminate the final and complete fulfillment of the pattern in the future for Israel.—D.J.H.

1578. [Rom 9:30–10:13] D. B. Capes, "YHWH and His Messiah: Pauline Exegesis and the Divine Christ," *HorBibTheol* 16 (2, '94) 121-143.

This investigation of Paul's exegetical methods and conclusions in Rom 9:30–10:13 examines his treatments of Isa 8:14 and 28:16; Lev 18:5; Deut 9:4; 30:11-14; and Joel 3:5 (= 2:32 English). In this passage Paul used various Jewish exegetical techniques: introductory formulas, quotations merged around the keyword "stone," line-by-line pesher commentary, and the alteration of Scripture to accord with his own theological perspective. Behind Paul's use of Scripture was his conviction that Christ is the climax of the covenant (see Rom 10:4). Paul found in Christ the resolution of Israel's unresolved story and the scriptural warrant for Israel's unbelief.—D.J.H.

1579. A. Gignac, "Citation de Lévitique 18,5 en Romains 10,5 et Galates 3,12. Deux lectures différentes des rapports Christ-Torah?" *ÉglThéol* 25 (3, '94) 367-403.

Even though Paul quoted Lev 18:5 ("the person who does these things will live by them") in Gal 3:12 and Rom 10:5, his uses of the same text in Gal 3:10-14 and Rom 10:4-13 differ on many counts: preoccupation (safeguarding the spiritual experience of the gospel

[Gal]/safeguarding God's fidelity to his promise to Israel [Rom]), question (What saves?/ Why has Israel stumbled?), perspective (Gentiles/Israel), meaning of the Law (not the covenant or the promise/Israel's election and the promise), relation of faith to the Law (rupture/continuity-discontinuity), tone (polemical/diplomatic), accompanying OT text (Hab 2:4/Deut 30:10-14), relation between the OT texts (opposition/complementarity), and meaning of the passage (Christ frees us from the curse/Christ permits us to fulfill the blessing).—D.J.H.

1580. [1–2 Cor] D. ADAMS, "Paul as Humorist," *BibToday* 33 (2, '95) 84-87.

Paul displays his humorous gifts especially in writing to the Corinthians. The article shows how 1–2 Corinthians can be exploited to bring that humor to life in education and worship.—C.R.M.

1581. [1 Cor] J. HESTER, "Re-Discovering and Re-Inventing Rhetoric," *Scriptura* 50 ('94) 1-22.

The promise of rhetorical criticism to biblical studies must take shape within a rhetorical theory that attempts to combine the rediscovery of rhetoric's focus upon persuasive discourse with the reinvention of a theory of argumentation that focuses on the impact of an audience upon discourse and its reception/interpretation. After describing three approaches to the genre classification and intended persuasive effect of 1 Corinthians (forensic, deliberative, epideictic), the article proposes a new model that will address the textual and contextual concerns of those who "read rhetorically," and applies this model to 1 Corinthians in six steps: rhetorical units, relational posture, methods of argumentation, shifts in argumentative situation, classification of argument, and contextual reading.—D.J.H.

1582. E. REINMUTH, "Narratio und argumentatio — zur Auslegung der Jesus-Christus-Geschichte im Ersten Korintherbrief. Ein Beitrag zur mimetischen Kompetenz des Paulus," *ZeitTheolKirch* 92 (1, '95) 13-27.

The article first discusses the concept of mimesis with particular attention to how it was developed in Aristotle's *Poetics*. Then it considers cases in 1 Corinthians in which Paul appeals to the notion of mimesis with regard to the story of Jesus Christ by using narrative passages related to Jesus (1 Cor 1:20-21; 1:30; 5:7; 6:20; 7:23; 8:6; 8:11; 9:14; 10:4; 11:23-25; 15:3-8; 15:45) in the context of his argumentation.—D.J.H.

1 Cor, § 39-1565.

1583. N. A. ROSAEG, "Paul's Rhetorical Arsenal and 1 Corinthians 1-4," *Jian Dao* [Hong Kong] 3 ('95) 51-75.

Although Paul rejects the use of technical rhetoric in 1 Cor 2:1-5, throughout 1 Cor 1:10–4:21 he makes extensive use of the various weapons in his persuasive rhetorical arsenal to call the Corinthians back to the gospel. He calls on his natural abilities of persuasion and rhetoric, as well as his Jewish training and perhaps some exposure to general Hellenistic rhetoric (though not as much as Apollos apparently had).—D.J.H.

1584. [1 Cor 5:1-13] P. B. DUFF, "René Girard in Corinth: An Early Christian Social Crisis and a Biblical Text of Persecution," *Helios* [Lubbock, TX] 22 (1, '95) 79-99.

Although R. Girard has provided a theory that gives a profound insight into the social forces of religion and the development of myth, his assumption that biblical texts are fully revelatory is naive. In 1 Cor 5:1-13 Paul "scapegoats" a victim and attempts to "cover up" the activity in a manner similar to pagan mythological texts. The Corinthian community, in the language of Girard, was caught up in a mimetic crisis. In 1 Corinthians 5 the community is encouraged to become victimizers, to immolate a scapegoat, so that they may "cleanse" their community of its impurity.—C.R.M.

1585. [1 Cor 6:9] J. B. DE YOUNG, "The Source and Meaning of the translation 'Homosexuals' in Biblical Studies," *EvangRevTheol* 19 (1, '95) 54-63.

The abridged version of a study published in *The Master's Seminary Journal* [§ 37-1383], the article argues that Paul coined the term ἀρσενοκοῖται on the basis of Lev 20:13 (LXX), and that his uses of ἀρσενοκοῖται in 1 Cor 6:9 and 1 Tim 1:10 include both homosexual acts and the homosexual condition.—D.J.H.

1586. J. A. HARRILL, "Paul and Slavery: The Problem of 1 Corinthians 7:21," *BibRes* 39 ('94) 5-28.

After sketching the history of the interpretation of μᾶλλον χρῆσαι in 1 Cor 7:21, the article discusses patristic commentaries on it, examines seventeen examples of μᾶλλον + χράομαι in ancient Greek literature, and considers its context in 1 Corinthians 7. The μᾶλλον χρῆσαι construction in 1 Cor 7:21 is an adversative with explicit opposition. Paul set up two contrasting situations: "You were called as a slave, let it not concern you; but if, in addition, you are able to become free, use (freedom) instead."—D.J.H.

1587. K.-K. YEO, "The Rhetorical Hermeneutic of 1 Corinthians 8 and Chinese Ancestor Worship," *BibInt* 2 (3, '94) 294-311.

The article first observes how Paul interacted with the Corinthians rhetorically over the issue of idol meat in 1 Corinthians 8. Then it reflects on the hermeneutical implications of Paul's rhetoric for Chinese pietists who are steeped in the belief and practice of ancestor worship. Paul never resorts to absolute prohibitions about eating idol meat. Rather, both the "gnostics" and the "weak" are nurtured in love as they participate in the community discourse.—D.J.H.

1 Cor 11:23-26, § 39-1481.

1588. [1 Cor 12–14] M. PARMENTIER, "Das Zungenreden bei den Kirchenvätern," *Bijdragen* 55 (4, '94) 376-398.

After reviewing how the texts about glossolalia in 1 Corinthians 12–14 have been treated in modern NT research, the article considers the patristic identifications of glossolalia as xenoglossia or speaking in foreign languages (as in Acts 2:1-13) and as the language of angels (gnostic works, magical papyri). Then it discusses patristic understandings of glossolalia and other charisms as proof of justification, and the relation between glossolalia and ecstasy. Finally it suggests that the phenomenon of the wordless praise of God (*iubilatio*) might be seen as a form of glossolalia long after the writing of 1 Corinthians.—D.J.H.

1589. D. C. ARICHEA, "The Silence of Women in the Church: Theology and Translation in 1 Corinthians 14.33b-36," *BibTrans* 46 (1, '95) 101-112.

The article presents the exegetical considerations underlying three different interpretations of 1 Cor 14:34-35: genuinely Pauline (traditional), not genuinely Pauline (interpolation), and a contrary opinion (vv. 34-35 taken as the opinion of certain people in Corinth, and v. 36 taken as Paul's rebuttal). Translation models are provided for the first and third options.—C.R.M.

1590. P. B. PAYNE, "Fuldensis, Sigla for Variants in Vaticanus, and 1 Cor 14.34-5," *NTStud* 41 (2, '95) 240-262.

Two previously unnoticed items of textual evidence support the view that 1 Cor 14:34-35 ("Let women keep silence in the churches . . .") was an interpolation: (1) Bishop Victor ordered the rewriting of 1 Cor 14:34-40 in the margin of Codex Fuldensis with vv. 34-35 omitted. (2) A text-critical siglum (the bar umlaut) in Codex Vaticanus indicates the scribe's awareness of a textual variant at the beginning of 1 Cor 14:34. Photographs of the pertinent parts of the two manuscripts appear on pp. 261-262.—D.J.H.

1591. [1 Cor 15] I. KOCSIS, "La fine della morte nel rinnovamento escatologico (II)," *Folia Theologica* [Budapest] 5 ('94) 147-194.

Continuing a study begun in *Folia Theologica* 3 ('92) 75-90, this article first considers the problematic of death in 1 Corinthians 15: composition and content, vocabulary, symbols, and Adam's death and Christ's resurrection. Then it focuses on two passages: the victory over death and the reign of Christ (1 Cor 15:23-28), and the victory over death and the resurrection-final transformation (15:50-57). It concludes with reflections on three themes: overcoming human mortality (anthropological dimension), the salvific activity of God and of Christ (theological and christological dimension), and eternal life.—D.J.H.

2 Cor 2:13, § 39-1355.

2 Cor 3:1–4:6, § 39-1864.

2 Cor 4:5-6, § 39-1297.

1592. [2 Cor 5:21] W. HÄRLE, "'Christus factus est peccatum metaphorice.' Zur Heilsbedeutung des Kreuzestodes Jesu Christi," *NeueZeitSysTheolRelPhil* 36 (3, '94) 302-315.

In writing against Latomus, Luther contended that according to 2 Cor 5:21 Christ was transformed into sin "metaphorically." The usual interpretation of Christ's death on the cross as the transference of sin to the sinless, in which the sinless one either in appearance or in reality becomes a sinner, does not agree with either Paul or Luther. They were concerned with a metaphorical identification of the crucified one with the sin that was made powerless by his death.—D.J.H.

1593. J. M. SCOTT, "The Use of Scripture in 2 Corinthians 6.16c-18 and Paul's Restoration Theology," *JournStudNT* 56 ('94) 73-99.

The catena of Scripture quotations in 2 Cor 6:16c-18 forms the basis for the whole argument of 6:14–7:1 and is thus anything but incidental. Its theme of restoration and new covenant coheres well with Paul's restoration theology. 2 Cor 6:14–7:1 serves as a fitting conclusion to Paul's apology for his apostolic office in 2:14–7:4, and is therefore integral to Paul's argument.—D.J.H.

1594. S. B. ANDREWS, "Too Weak Not to Lead: The Form and Function of 2 Cor 11.23b-33," *NTStud* 41 (2, '95) 263-276.

Paul's catalogue of hardships in 2 Cor 11:23b-33 conforms to an ancient form of *peristasis* catalogues: items of hardship (vv. 23b-28, 32-33), reactions to hardships (vv. 30, 32-33), and resulting status implications (v. 29). The catalogue serves to place Paul in the role of populist leader or demagogue. Paul willingly accepts this position of dishonor to express his empathy with the weak ones and his hope that the Corinthians will decide to follow him.—D.J.H.

1595. [2 Cor 12:1-5] M. GOULDER, "Vision and Knowledge," *JournStudNT* 56 ('94) 53-71.

Far from being ravished to heaven (see 2 Cor 12:1-5), Paul had no such visionary experiences and disapproved of the use of such visions to manipulate the churches (see Col 2:18). The visionaries were Jewish Christians who claimed to see God and his glory, and used their visionary authority to force Gentiles to observe halakah. The polemic against the appeal to visions runs through 1 Timothy, Ephesians, 1 John, and John's Gospel. Though Matthew and Revelation find a place for the vision of God, it is closely controlled.—D.J.H.

Galatians–Philemon

1596. J. ALBRIGHT, "Stand Firm in Freedom: Summer Lections from Galatians," *QuartRev* 15 (1, '95) 89-106.

In Galatians Paul addresses the dangers of both legalism and libertinism, and offers courageous assertions about the gospel in the face of opposition: It's all right (2:15-21); something has changed (3:23-29); living between freedom and discipline (5:1, 13-25); and the church is at stake here! (6:1-16).—D.J.H.

1597. P. F. CRAFFERT, "'n Herdefiniëring van Paulus se konflik in Galasië: Die brief aan die Galasiërs deur die bril van die sosiale wetenskappe (Redefining Paul's conflict in Galatia: The letter to the Galatians through the lense of the social sciences)," *HervTeolStud* 50 (4, '94) 859-876.

Attempts at identifying Paul's opponents in the letter to the Galatians have traditionally been carried out from the perspectives of the history of ideas and theology. But the use of social-scientific methodology can help to redefine the conflict as focused on Paul's honor and authority. After explaining social-science methodology, the article discusses three facets of Paul's social reality: communication in a predominantly oral culture, Judaism as a 1st-century socio-religious phenomenon, and bipolar authority within the Pauline house communities.—D.J.H.

1598. B. GEONGET, "Galates III," *SémiotBib* 76 ('94) 49-59.

After noting Paul's "inversion of sense" as fundamental to the logic of Galatians 3, the article considers in this light filiation according to faith, the curse of the Law, the Messiah hanged on a tree, and the testament and the pedagogue.—D.J.H.

1599. [Gal 3] R. A. PYNE, "The 'Seed,' the Spirit, and the Blessing of Abraham," *BiblSac* 152 (606, '95) 211-222.

With reference in turn to the promise and "seed" texts in Genesis, Galatians 3, and Romans 4, the article explores Paul's use of the Abrahamic "seed" imagery and the role of the Holy Spirit in the inauguration of the new covenant. The blessings promised to the seed of Abraham have been extended to all believers (even Gentiles) through Jesus Christ as his consummate heir. The specific promise of life in fellowship with God is mediated through the promised Holy Spirit, whose indwelling presence now guarantees the complete fulfillment of God's promises in the future.—D.J.H.

Gal 3:12, § 39-1579.

1600. B. ESCAFFRE, "'Né d'une femme' (Gal 4,4)," *EphMar* 44 (3, '94) 437-452.

The expression "born of a women" in Gal 4:4 was taken by Luther as indicating the virginal conception of Jesus. He also found a contrast between Eve (born out of man and the cause of our undoing) and Jesus (born of a woman and the cause of our salvation). The article situates Luther's interpretation of Gal 4:4 in the context of the history of the text's interpretation (including modern exegetical studies).—D.J.H.

1601. R. MEYNET, "Quelle rhétorique dans l'Épître aux Galates? Le cas de Ga 4,12-20," *Rhetorica* 12 (4, '94) 427-450.

Contrary to H.-D. Betz, it is more appropriate to interpret Galatians according to the rules of biblical rhetoric than those of classical rhetoric. Biblical rhetoric is concrete, paratactic, and concentric. To illustrate the value of reading Galatians in the light of biblical rather than classical rhetoric, the article presents rhetorical analyses (composition and interpretation) of Gal 4:1-11; Gal 4:12-20; and Gal 4:1-20 as a whole.—D.J.H.

1602. [Eph 5:21–6:4] M. VELLANICKAL, "Family Relationship: A Pauline Perspective," *Biblebhashyam* 20 (2, '94) 108-123.

The article examines what Paul says first about the husband-wife relationship in Eph 5:21-33 and then about the parent-child relationship in Eph 6:1-4. It gives particular attention to love as the ground and dynamic force of these relationships.—D.J.H.

1603. E. BEST, "The Haustafel in Ephesians (Eph. 5.22-6.9)," *IrBibStud* 16 (4, '94) 146-160.

The *Haustafel* in Eph 5:22–6:9 (and Col 3:18–4:1) assumes that the recipients live in unmixed (i.e. entirely Christian) households, which is extremely unlikely. It appears that an existing *Haustafel* (of non-Christian, probably Jewish, origin) was incorporated independently into the two letters. The different *Haustafel* in 1 Pet 2:13–3:7 indicates that two forms were current and important in early Christianity. The author of Ephesians seized the opportunity that the picture of the believing household offered him and used it to develop his teaching on the church to which he had earlier devoted a large portion of the letter.—D.J.H.

1604. D. A. BLACK, "The Discourse Structure of Philippians: A Study in Textlinguistics," *NovTest* 37 (1, '95) 16-49.

Approached from the perspective of Greek textlinguistics or discourse analysis, Paul's letter to the Philippians appears as a deliberative letter urging ecclesial unity in the cause of the gospel. Paul reacted to the Philippian situation (see 4:2-3) by putting forward an argument in two main parts (1:12–2:30; 3:1–4:9) to prove the need for unity and the reason why it should be exemplified in the church. The rhetoric of Philippians appears as follows: epistolary prescript (1:1-2), *exordium* (1:3-11), *narratio* (1:12-26), *argumentatio* (1:27–3:21, consisting of *propositio* [1:27-30], *probatio* [2:1-30], *refutatio* [3:1-21]), *peroratio* (4:1-9), *narratio* (4:10-20), and epistolary postscript (4:21-23).—D.J.H.

1605. D. A. Black, "Section Headings in Philippians," *NotesTrans* 8 (3, '94) 27-33.

On the basis of a textlinguistic and rhetorical analysis of Philippians as a deliberative letter [§ 39-1604], the article proposes a sequence of section headings: greetings to all (1:1-2), thanksgiving for the Philippians' cooperation in the spread of the gospel (1:3-8), prayer for increasing love among the Philippians (1:9-11), and so forth.—D.J.H.

1606. A. B. Luter and M. V. Lee, "Philippians as Chiasmus: Key to the Structure, Unity and Theme Questions," *NTStud* 41 (1, '95) 89-101.

Philippians follows a chiastic outline: A—prologue (1:3-11); B—comfort/example (1:12-26); C—challenge (1:27–2:4); D—example/action (2:5-16); E—midpoint (2:17–3:1a); D'—example/action (3:1b-21); C'—challenge (4:1-5); B'—comfort/example (4:6-9); A'—epilogue (4:10-20). The unifying theme of "partnership in the gospel," which is highlighted in 2:17–3:1a, relates to every section—and every mirroring chiastic layer—in the letter.—D.J.H.

1607. T. C. Skeat, "Did Paul Write to 'Bishops and Deacons' at Philippi? A Note on Philippians 1:1," *NovTest* 37 (1, '95) 12-15.

Apart from the first seven words, the remainder of Phil 1:1 in P^{46} (ca. A.D. 200) has been lost through the destruction of the lower part of the codex. Despite the possibility of calculating how many letters appeared in the lacuna, we still cannot be sure whether σὺν ἐπισκόποις καὶ διακόνοις was part of its text.—D.J.H.

1608. G. Helewa, "Carità, discernimento e cammino cristiano. Una lettura di Fil 1,9-11," *Teresianum* 45 (2, '94) 363-404.

With the intention of clarifying the role of discernment in the Christian moral life, the article presents an exegesis of Phil 1:9-11 according to the following outline: the growth of love in knowledge and perception (v. 9), discerning the true values (v. 10a), and being pure and without sin . . . filled with the fruit of justice (vv. 10b-11). It concludes with a reflection on the dynamic of discernment according to Paul (see also Rom 12:2; Eph 5:8-10): from the gift of love to discernment, and from discernment to loving action.—D.J.H.

1609. D. J. Doughty, "Citizens of Heaven: Philippians 3.2-21," *NTStud* 41 (1, '95) 102-122.

The arguments in Phil 3:2-21 represent an interpretation of Paul's teaching in a new situation. Traditional interpretations of the passage, which assume that Paul here addresses a particular community situation with real opponents, have no basis in the text. Rather the warnings in the text represent polemical characterizations of persons outside the faithful community. They also reflect the self-understanding of the faithful for whom Paul's experience has become paradigmatic with respect to the renunciation of all things worldly. The material in Phil 3:2-21 can only be understood as Deuteropauline in character. The concrete controversies that characterized Paul's own life are no longer in view. The teachings of Paul have been universalized for believers in all times and places.—C.R.M.

1610. A. E. DRAKE, "The Riddle of Colossians: *Quaerendo invenietis,*" *NTStud* 41 (1, '95) 123-144.

The cryptic visual structures of Colossians brought surprising ironical tensions to the conventional world of rhetoric. Although the writer of Colossians believed Jesus to be the Christ, he transformed the revelation of Jesus Christ into a riddle by formally structuring his text. An example of his irony appears in the defective phrase τὴν ἐκ Λαοδικείας in 4:16, where τήν can refer to either ἐπιστολή or ἐκκλησία. Whatever the letter means can be known only by heeding its cryptic mandates: "Whenever this letter is read among you, *do it! Discover* the ministry . . . that you may fulfill it." *Quaerendo invenietis* the riddle of Colossians.—D.J.H.

Col 3:18–4:1, § 39-1603.

1611. [1–2 Thess] M. CROFTS, "Metaphors in the Five Ts," *NotesTrans* 8 (4, '94) 35-52.

After noting problems that can occur when translating metaphors and possible "adjustments" that can be made, the article presents an analysis of metaphors in 1–2 Thessalonians, 1–2 Timothy, and Titus, respectively. For each item the metaphor is given, its parts are identified (image, topic, point of similarity), and a statement of the comparison is given in full (in most cases).—C.R.M.

1 Thess 3:13, § 39-1355.

1 Thess 4:14, § 39-1355.

1612. V. S. POYTHRESS, "2 Thessalonians 1 Supports Amillennialism," *JournEvangTheol Soc* 37 (4, '94) 529-538.

2 Thessalonians 1 provides support for amillennialism because the chapter is in tension with all the other major millennial views: pretribulational and midtribulational premillennialism, historical premillennialism, and postmillennialism.—D.J.H.

1613. A. J. MALHERBE, "Paulus Senex," *RestorQuart* 36 (4, '94) 197-207.

The Pastoral epistles may be seen as the consolidating instructions of an aged Paul represented in 2 Timothy as saying farewell. This picture of Paul as an old man emerges from the description of his circumstances, for the letters say nothing about his age (but note πρεσβύτης at Phlm 9). The article concerns itself with how what were conceived of as characteristics or viewpoints of old people are reflected in the Pastorals under the following headings: ancient discussions of old age, generational awareness in the Pastorals, and the old Paul speaks.—C.R.M.

Pastorals, § 39-1611.

1 Tim 1:10, § 39-1585.

1614. S. MOTYER, "Expounding 1 Timothy 2:8-15," *VoxEvang* 24 ('94) 91-102.

1 Tim 2:8-15 does not form an obstacle to those who find themselves impelled on other grounds to support the ordination of women to the priesthood or the place of women in the public ministry of the church. Failure to be sensitive to the basic linguistic distinction between meaning and reference has muddied the waters of the discussion of this text at certain crucial points.—D.J.H.

1615. J. L. NORTH, "'Human Speech' in Paul and the Paulines: The Investigation and Meaning of ἀνθρώπινος ὁ λόγος (1 Tim. 3:1)," *NovTest* 37 (1, '95) 50-67.

The text-critical argument for reading ἀνθρώπινος rather than πιστός in 1 Tim 3:1a can be strengthened by examining Paul's view of human (ἀνθρώπινος, κατὰ ἄνθρωπον) speech. The author, probably a disciple and admirer of Paul, may have regarded the desire for office expressed in 1 Tim 3:1b as ambiguous and as needing the hedge of the ethical, sanitizing prescriptions that follow.—D.J.H.

1616. R. A. CAMPBELL, "Καὶ μάλιστα οἰκείων — A New Look at 1 Timothy 5.8," *NTStud* 41 (1, '95) 157-160.

That καὶ μάλιστα οἰκείων in 1 Tim 5:8 refers to "fellow Christians" is indicated by Gal 6:10 and Eph 2:19, and is consistent with the usage of both Paul and the author of the Pastorals. The text should be rendered as follows: "If anyone does not provide for his own relatives, especially remembering that they are fellow Christians, he has disowned the faith and is worse than an unbeliever."—D.J.H.

1617. H. KALLEMEYN, "Philémon et son prochain," *RevRéf* 46 (1, '95) 15-18.

By sending Onesimus back to Philemon (v. 12), Paul was challenging the social prejudice of masters toward slaves and asking that Onesimus be received as Philemon's "brother" in Christ. In doing so, Paul was relying on Philemon's strong convictions and courage.—D.J.H.

Hebrews

1618. M. CAHILL, "A Home for the Homily: An Approach to Hebrews," *IrTheolQuart* 60 (2, '94) 141-148.

Hebrews has to be read as a homily [see § 38-1552] prepared for delivery at an assembly (see Heb 10:25) of early Christians at which the Eucharist was celebrated. The purpose of the homily was to teach the participants about the nature of the eucharistic celebration. The article examines the rhetorical logic of Hebrews and emphasizes certain concrete features of the homily genre in order to suggest how the reader should approach Hebrews. Many of the admittedly ambiguous statements in the text take on a sharper meaning when read in a eucharistic setting (e.g. 12:22).—C.R.M.

1619. F. J. MATERA, "Moral Exhortation: The Relation between Moral Exhortation and Doctrinal Exposition in the Letter to the Hebrews," *TorontoJournTheol* 10 (2, '94) 169-182.

Because Hebrews provides its audience with theological motivation rather than specific moral injunctions, its contribution to the moral teaching of the NT lies in the close logical and theological link that it forges between doctrine and exhortation. The article examines the sections of Hebrews that explicitly function as exhortation: 2:1-4; 3:7–4:11; 4:14-16; 5:11–6:20; 10:19-25; 10:26-39; 12:1-13; 12:14-29; 13:1-17. Hebrews' method of exhortation shows that the motivation for Christian morality is grounded in Christology, soteriology, and eschatology.—C.R.M.

Hebrews, §§ 39-1568–1569, 1808.

1620. J. Swetnam, "A Possible Structure of Hebrews 3,7 – 10,39," *MelTheol* 45 (2, '94) 127-141.

The following outline is proposed for Heb 3:7–10:39 [see § 37-1414]: exposition-paraenesis on the promise of the land (3:6–4:11); Jesus as the Word guaranteeing entrance into God's rest and a spiritualized progeny (4:12-13); exposition-paraenesis on the first stage of Jesus' priesthood (4:14–6:20), containing negative (5:11–6:8) and positive (6:9-20) paraenesis; Jesus as foreshadowed by Melchizedek—the second and definitive stage of Jesus' priesthood (7:1-28); and the second stage of Jesus' priesthood and the liturgy over which he presides (8:1–10:39), containing negative (10:19-30a) and positive (10:30b-39) paraenesis.—D.J.H.

1621. D. R. Worley, "Fleeing to Two Immutable Things, God's Oath-Taking and Oath-Witnessing: The Use of Litigant Oath in Hebrews 6:12-20," *RestorQuart* 36 (4, '94) 223-236.

Consideration of the way in which Greek orators colored and maximized oaths sworn by litigants in the courtroom suggests that with the phrase "by two immutable things, in which God cannot lie" (Heb 6:18) the author of Hebrews was thinking of God's double role as oath-taker and oath-witness. This interpretation is confirmed by the juridical language in Heb 6:13-18, the author's convictions about God's speaking and character and about Jesus the high priest forever, and the overall purpose of his exhortation to endurance.—D.J.H.

1622. [Heb 8–9] D. J. MacLeod, "The Cleansing of the True Tabernacle," *BiblSac* 152 (605, '95) 60-71.

According to Hebrews 8–9, the OT tabernacle was a type, a prophetic prefigurement of Christ's heavenly sanctuary. Like the earthly tabernacle, the heavenly tabernacle was cleansed with blood (see 9:23). The sacrifice of Christ opened up a way of access to God's presence and keeps it open.—D.J.H.

1623. R. G. Hoerber, "On the Translation of Hebrews 11:1," *ConcJourn* 21 (1, '95) 77-79.

Heb 11:1 should be rendered as follows: "In faith things hoped for become realized (or, reality)." The sense of "confidence" or "assurance" in translating ὑπόστασις must be eliminated, even though it has enjoyed much favor since Luther.–D.J.H.

1624. [Heb 13:17] T. M. Willis, "'Obey Your Leaders': Hebrews 13 and Leadership in the Church," *RestorQuart* 36 (4, '94) 316-326.

In Heb 13:17 the author of Hebrews urges the readers to "be persuaded" (πείθεσθε) by their leaders (including elders) and to "yield" (ὑπείκετε) to them. Whereas the traditional rendering ("obey . . . submit") suggests a stance of commanding by the leaders and a legal-rational type of authority, this translation suggests discussion and swaying of opinions.—D.J.H.

Catholic Epistles

James, § 39-1306.

1625. H. F. Stander, "'n Interpretasie van die beeld van die brander in Jakobus 1:6 (An interpretation of the image of the wave in James 1:6)," *SkrifKerk* 15 (2, '94) 383-390.

Jas 1:6 compares the person who doubts while praying to a wave in the sea that is driven and blown about by the wind. The point of the comparison is not instability but rather the downward movement of the wave: The crest of the high wave dives downward, and at the end the wave completely disappears.—D.J.H.

1626. J. R. Slaughter, "The Importance of Literary Argument for Understanding 1 Peter," *BiblSac* 152 (605, '95) 72-91.

When taken together, the five primary motifs of 1 Peter embody this message: The behavior of believers when they encounter unfair circumstances reflects a spirit of deference in all relationships as they follow Christ's example and anticipate future glory. This controlling theme influences every passage in 1 Peter.—D.J.H.

1627. J. W. Thompson, "The Rhetoric of 1 Peter," *RestorQuart* 36 (4, '94) 237-250.

The article seeks to determine the extent to which the Greek rhetorical tradition is helpful for interpreting 1 Peter by analyzing it according to five components: the literary unit; the rhetorical situation; the species of rhetoric, the question, and the stasis; arrangement, invention, and style; and rhetorical effectiveness. If the test of a rhetorical work is the extent to which the author meets the challenge posed by the situation, 1 Peter may be described as a persuasive work.—D.J.H.

1 Pet 2:13–3:7, § 39-1603.

1628. [1 Pet 3:18-20; 4:6] M. J. Erickson, "Is There Opportunity for Salvation after Death?" *BiblSac* 152 (606, '95) 131-144.

The references to Jesus' descent and preaching in 1 Pet 3:18-20; 4:6 play a crucial role in support of the doctrine of "postmortem evangelism." But it is strange to rest a doctrine about the eternal destiny of humans on such obscure texts, and it is questionable whether 1 Pet 3:18-20 means anything more than that Christ "in spirit" preached through Noah when Noah was building the ark.—D.J.H.

1629. J. C. Thomas, "The Order of the Composition of the Johannine Epistles," *NovTest* 37 (1, '95) 68-75.

Owing to the absence of any trace of the false teaching as found in 1 and 2 John, it is likely that 3 John was the first of these three epistles to have been written. It appears that 2 John was written shortly after the outbreak of the false teaching. The product of considerable reflection, 1 John was the last of these epistles to be written, intended to be a more comprehensive response to the false teaching of the opponents than that given in 2 John.—C.R.M.

1 Jn 4:7-21, § 39-1517.

Revelation

1630. M. HASITSCHKA, "'Überwunden hat der Löwe aus dem Stamm Juda' (Offb 5,5). Funktion und Herkunft des Bildes vom Lamm in der Offenbarung des Johannes," *ZeitKathTheol* 116 (4, '94) 487-493.

The article first considers the figure of the Lamb in the visions of God's throne and the opening of the seals (4:1–8:1), in the conflict with the beast (12:1–19:10), and in the vision of the new creation and the heavenly Jerusalem (21:1–22:5). Then it compares the image of the Lamb in Revelation (the risen Jesus) with that in John's Gospel (the earthly Jesus). Finally it reflects on the origin of the image with reference to various OT and NT (see Lk 10:3/Mt 10:16) texts. Rev 5:5 provides a key to interpreting the image of Christ as the Lamb: Through his conquest the lion of the tribe of Judah (a messianic figure) has made possible a revelation event (the opening of the sealed book).—D.J.H.

1631. B. J. MALINA, "The Book of Revelation and Religion: How Did the Book of Revelation Persuade," *Scriptura* 51 ('94) 27-50.

After describing John's social role as a prophet, the article considers John's scenarios (especially of the celestial Jesus and reality from the other side of the firmament) with reference to ancient concepts of astral prophecy and the appurtenances of the cosmos. Then it breaks down the book of Revelation into the various sectors of the sky that the prophet experienced: the cosmic role of Jesus the Messiah, how God controls the universe and deals with Israel, the cosmos before the flood (why the present condition), humankind's first post-flood city (Babel and its fate), and the final city of humankind (celestial Jerusalem). Finally it explains how John's work as astral prophecy would persuade, i.e. how it would allay ignorance and safeguard against prevailing deception.—D.J.H.

1632. P. VASILIADIS, "'Εἰκών' and 'Ἐκκλησία' in the Apocalypse," *GkOrthTheolRev* 38 (1-4, '93) 103-117.

The ecclesiological picture of Revelation is but one step short of the Ignatian concept. Both Revelation and Ignatius stress the eschatological (rather than hieratical) nature of the church. In both the primary concern was always to maintain clearly the vision of the kingdom of God before the eyes of the Christian community. The one point where Revelation is more pronounced is in its political overtones, which result from its soteriology.—D.J.H.

1633. [Rev 2:6, 15] K. A. FOX, "The Nicolaitans, Nicolaus and the early Church," *StudRel/SciRel* 23 (4, '94) 485-496.

After reviewing details that may be deduced from Revelation about the Nicolaitans (see 2:6, 15) and from Acts 6:5 about Nicolaus, the article examines the accounts of the relation between Nicolaus and the Nicolaitans in the writings of Clement of Alexandria, Irenaeus, and Hippolytus. It is probable that Nicolaus is to be related to the Nicolaitans in some way, and that in the eyes of the apostolic church he fell into disrepute.—C.R.M.

Rev 5:1-4, § 39-1517.

Rev 5:5, § 39-1630.

Rev 17:1-11, § 39-1338.

Rev 19:7-9, § 39-1336.

1634. W. J. WEBB, "Revelation 20: Exegetical Considerations," *BaptRevTheol/RevBapt Théol* 4 (2, '94) 7-39.

This exegetical treatment of Revelation 20 endeavors to develop a premillennial interpretation of the text, and to interact with the views proposed by D. Garlington [§ 39-388]. After arguing for narrative progression rather than recapitulation in Revelation, it considers the content of Rev 20:1-6: the binding of Satan (20:1-3), deception of the nations (20:3b), the one thousand years (20:2-7) and the delayed (?) parousia, thrones/ruling with Christ (20:4), and they "came to life" (20:4d)/"first resurrection" (20:5c).—D.J.H.

1635. R. F. WHITE, "Making Sense of Rev 20:1-10? Harold Hoehner Versus Recapitulation," *JournEvangTheolSoc* 37 (4, '94) 539-551.

The article advances three lines of argument to substantiate the view, against the criticism of Hoehner, that Rev 20:1-10 makes the best sense when it is interpreted in terms of recapitulation [see § 34-810]: the discrepancy between the events depicted in Rev 19:11-21 and 20:1-3; the recapitulation of 19:11-21 in 20:7-10; and the motif of the angelic ascent and descent in Revelation.—C.R.M.

BIBLICAL THEOLOGY

1636r. G. B. CAIRD, *New Testament Theology* [*NTA* 39, pp. 157-158].

D. HILL, "Theology that Burns with Passion. Review Article," *ExpTimes* 106 (4, '95) 119-120.—Caird's approach to NT theology starts with an "apostolic conference" model and takes salvation as its coordinating theme. Although this is not the book that Caird would have delivered to the publishers had he lived, what he has said about NT theology is important. It is a very British product, relatively conservative, free from dogmatic regimentation and negative suppositions. Honesty, integrity, and respect for the worth of the NT documents are everywhere evident.—D.J.H.

1637. G. F. HASEL, "The Nature of Biblical Theology: Recent Trends and Issues," *AndUnivSemStud* 32 (3, '94) 203-215.

There is today unprecedented interest in biblical theology as a discipline separate from OT and NT theology. After surveying recent major studies on biblical theology (mostly published since 1990), the article outlines changes in the understanding of the nature and function of biblical theology in its historical and theological conceptions in relation to the "biblical theology movement." [The same issue (pp. 166-168) contains a photograph and biographical sketch of the late Professor Hasel (1935-94).]—D.J.H.

1638. M. Làconi, "Biblisti e teologia," *SacDoc* 39 (6, '94) 31-72.

After reflecting on the difficulties involved in the participation of biblical exegetes in the theological dialogue, the article suggests that the dialogue between exegetes and theologians might be reactivated by their focusing on theology in the primitive church: the possibility of speaking about theology and theologians in the primitive church, how early Christian theologians worked, the "risk" of theology in the primitive church, the informed and responsible reaction of the church, and the function of theology in the primitive church.—D.J.H.

1639. J. Riches, "A Future for New Testament Theology?" *LitTheol* 8 (4, '94) 343-353.

While NT studies have derived their dynamic from interaction between very different communities of interpreters, recently the right of specifically theological interpreters to participate in this dialogue has been questioned. This essay offers some suggestions about the continuing place of theological interpretation within the discipline. It examines two powerful traditions of theological interpretation (Luther, F. C. Baur), considers radical contemporary challenges (H. Räisänen, literary theories), and reflects on the future of attempts at theological interpretation of the NT.—C.R.M.

1640. H. Seebass, "Hat das Alte Testament als Teil der christlichen Bibel für christliche Theologie und Kirchen grundlegende Bedeutung?" *TheolRev* 90 (4, '94) 265-274.

The four volumes by Catholic scholars that are discussed in this article concern the significance of the OT in Christianity and the relations between Christians and Jews: E. Zenger (ed.), *Der Neue Bund im Alten* (1993); C. Dohmen and F. Mussner (eds.), *Nur die halbe Wahrheit?* (1993); Zenger, *Das Erste Testament* (1991; 4th ed., 1994); and Zenger, *Am Fuss des Sinai* (1993; 2nd ed., 1994). [The same issue contains a response by Zenger (pp. 273-278) and a reply by Seebass (pp. 277-278).]—D.J.H.

1641. K. J. Vanhoozer, "From Canon to Concept: 'Same' and 'Other' in the Relation between Biblical and Systematic Theology," *ScotBullEvangTheol* 12 (2, '94) 96-124.

The gulf currently separating biblical from systematic theology can be bridged by better appreciating the contribution of the diverse biblical genres. Biblical theology seeks to interpret the canonical forms on their own generic terms. Systematic theology attempts to catch up and preserve the meaning of the various canonical discourses in a conceptual framework that will be intelligible for people today. As such, systematic theology is a kind of conceptual "mimesis." Biblical theology describes the respective "grammars" of biblical literature. Systematic theology is logical discourse about the logics of biblical discourse.—D.J.H.

1642. C. van Leeuwen, "The Relation between the Old and the New Testaments," *NESTTheolRev* 15 (1, '94) 37-58.

Central ideas in the NT (e.g. sin and mercy, belief and fear, word and name) are unintelligible without knowing their background in the OT. Those who separate the NT from the OT take away the most important source for understanding the NT message. The OT shows us that God acts in a real history, our human history, a history that is on its way to a final goal:

the new heaven and new earth wherein will dwell peace and righteousness (see Isa 65:17; 66:22; 2 Pet 3:13).—D.J.H.

Biblical Theology, § 39-1369.

Christology

1643. Anon., "'Voi chi dite che io sia?' È possibile credere oggi in Gesù, Figlio di Dio?" *CivCatt* 145 (3468, '94) 531-541.

Taking as its starting point Jesus' question in Mt 16:15 ("But who do you say that I am?"), the article explores whether it is possible today to believe in Jesus as the Son of God. It affirms that Christian faith consists in believing that the historical person called Jesus is really divine and human. It also notes three conditions associated with this belief: not rejecting *a priori* the supernatural, understanding correctly the mystery of the incarnation, and conceiving God as infinite freedom and infinite love.—D.J.H.

1644. H. F. Bergin, "Biblical and Cultural Images of Jesus," *IrTheolQuart* 60 (3, '94) 185-197.

After preliminary clarifications of the terms "culture" and "image," the article considers some images of Jesus in Scripture (with particular attention to Jesus as eschatological prophet and as the new humanity), in Christian history, and today. At each stage biblical and cultural elements interweave continually and need to do so for the imaged person of Jesus to be a source of life for people today as in the past.—D.J.H.

1645. M. Casey, "Idiom and Translation: Some Aspects of the Son of Man Problem," *NTStud* 41 (2, '95) 164-182.

Jesus of Nazareth used the expression *br* (ʾ)*nš*(ʾ), a normal Aramaic term for "man," in general statements that referred particularly to himself. The Gospel term ὁ υἱὸς τοῦ ἀνθρώπου was produced first by a normal process of translation from Aramaic to Greek. The term was then perceived in Scripture (see Dan 7:13), and used in sayings that met the early church's needs to explain Jesus' passion and parousia.—D.J.H.

1646. J. Galot, "Le Christ et l'Esprit. III. L'Esprit Saint dans l'Incarnation et la mission du Fils," *EspVie* 104 (49, '94) 673-682.

With reference to various NT texts, the article first considers the roles of the three persons of the Trinity in the incarnation: the act of the person of the Son, the primordial initiative of the Father, and the role of the Holy Spirit. Then it discusses the role of the Holy Spirit in the mission of Jesus: the theophany at the baptism, Jesus' public life, his redemptive sacrifice on the cross, and the resurrection. An orthodox pneumatology based on the witness of Scripture must be essentially christological. The person and mission of Christ the eternal Word determine, constitute, and communicate the mystery of the Spirit.—D.J.H.

1647. D. J. Harrington, "Jesus and Wisdom: Convergences and Challenges," *Catholic Theological Society of America Proceedings* [Santa Clara, CA] 49 ('94) 100-104.

Five trends in recent Jesus research converge on the theme of wisdom and can contribute to Wisdom Christology: Jesus' mode of teaching, Q research, Jesus the Cynic, the kingdom of God, and early Christology. This convergence raises anew challenges about theological language, Jesus' preexistence, the maleness of Jesus, interreligious dialogue, and the cross.—D.J.H.

1648. E. A. Johnson, "Jesus and Salvation," *Catholic Theological Society of America Proceedings* [Santa Clara, CA] 49 ('94) 1-18.

After examining how historical consciousness is reshaping our reading of Scripture and tradition, the article suggests that Christian soteriology has basically a narrative structure, and assesses three contemporary formulations with reference to their approaches to narrative and historical consciousness: mythological, totalizing historical, and contingent historical. Then it reflects on theological issues raised by Christian soteriology: God, Christ, anthropology, the cross, and world religions. [The same fascicle (pp. 19-23) contains a response by P. F. Knitter.]—D.J.H.

1649. B. J. Lee, "*Ruach* and *Dabhar* Christology: A Metaphorical Correlation," *Catholic Theological Society of America Proceedings* [Santa Clara, CA] 49 ('94) 84-89.

The fuller development of *rûaḥ*/Spirit Christology is to be achieved in tandem with a development of a *dābār*/Word Christology, a christological potential embedded in the biblical materials but eclipsed, as much so as Sophia Christology, by the sudden domination of Logos.—D.J.H.

1650r. J. D. Levenson, *The Death and Resurrection of the Beloved Son* [*NTA* 38, p. 322].

T. Peters et al., "A Discussion of Jon D. Levenson's *The Death and Resurrection of the Beloved Son,*" *Dialog* 34 (1, '95) 52-66.—Peters (pp. 52-56) argues that the insightful treatment of sacrifice in ancient Israel offered by Levenson appears at first sight to be helpful in understanding the Christian doctrine of the atonement but finally falls short of contributing to advancing the theological discussion. C. S. LaHurd (pp. 56-59) describes Levenson's work as a masterful consideration of narrative details and their connections to larger themes and motifs, and enters into debate with some of his interpretations of Paul and of strands of Christian theology based upon Paul. D. T. Olson (pp. 59-60) maintains that the distinction between the Hebrew Bible and the NT on the issue of grace versus works is not as great and is of a different order from what Levenson implies. R. Girard (pp. 61-62) observes that the entire Bible is dominated by a dynamic leading to the complete elimination of violent sacrifice. F. Sherman (pp. 62-63) reflects on the challenges that Levenson's work poses for Christian and Jewish self-understanding and dialogue with one another. Levenson (pp. 63-66) provides a response to the five review articles.—D.J.H.

1651. A. Lindemann, "Der jüdische Jesus als der Christus der Kirche. Historische Beobachtungen am Neuen Testament," *EvangTheol* 55 (1, '95) 28-49.

After situating Jesus within the Judaism of his time, the article traces the development of Christology and Christian identity vis-à-vis Judaism with respect to Jesus' first followers, the use of "Lord" as a title for Jesus, Paul's letters, and John's Gospel. The development of Christology with reference to Judaism was based on the fact that the earthly Jesus was Jewish and that the Jewish Bible was taken over as part of the canon of Christian Scriptures. Christian identity was forged in part in the church's separation from Judaism on the grounds that Jews failed to understand that their history led to Jesus.—D.J.H.

1652. J. McDade, "Jesus and the Spirit," *Month* 27 (12, '94) 498-503.

Although the NT presents a rich variety of Spirit Christologies, there has been a repeated suspicion that Spirit Christology is likely to be an ambiguous and inadequate account of Jesus' identity. We can restore to Christology the breadth of the Spirit Christologies bequeathed by the NT by viewing Jesus under God's unitary action as the sacrament, the symbol and focus of both God's expressive love (Logos) and God's self-bestowal in union (Spirit). This approach also gives a better account of the place of the resurrection in Christology.—D.J.H.

1653. C. F. D. Moule, "'The Son of Man': Some of the Facts," *NTStud* 41 (2, '95) 277-279.

The article sets out the facts of the Son of Man sayings in the Gospels and Acts in eight points. The simplest explanation of the almost entire consistency with which the definite singular is confined to the Christian sayings is to postulate that Jesus did refer to the human figure in Daniel 7 as a symbol for the vocation to victory through obedience and martyrdom to which he was called and to which he summoned his followers.—C.R.M.

1654r. E. Schüssler Fiorenza, *Jesus. Miriam's Child, Sophia's Prophet* [*NTA* 39, p. 347].

D. M. Doyle, "Clearing the decks of orthodoxy," *Commonweal* 122 (5, '95) 18, 20.—Schüssler Fiorenza's approach to Christology is intentionally "unsettling." She seems to want to clear the decks of orthodoxy in order to go about her interpretations of Scripture unburdened, and so she assembles a host of "reasons" to jettison the most classic of Christian formulations. Left in place is a Jesus movement, insofar as it is emancipatory for women and others, and some stories, many by and about women, that provide fertile ground for nurturing the imaginations of those committed to liberation.—D.J.H.

1655. B. L. Sherwin, "'Who Do You Say That I Am?' (Mark 8:29): A New Jewish View of Jesus," *JournEcumStud* 31 (3-4, '94) 255-267. [See § 38-984.]

Jews can affirm that Jesus was a failed Messiah because he did not bring about the final and complete redemption of the world. Nevertheless, he may be considered a Jewish Messiah, as part of rather than apart from the life of his people and their messianic hope, as a Messiah Son of Joseph (or Ephraim) in preparation for the Messiah Son of David.—D.J.H.

1656. G. S. Sloyan, "The Jesus in Whom the Churches of the Apostolic Age Believed," *Catholic Theological Society of America Proceedings* [Santa Clara, CA] 49 ('94) 65-79.

The Christian writings of A.D. 30 to 130 are history's record of Jesus on which the church depends, although the reliance is not identical in all cases. The NT record of Jesus is all of it history because it is the story of a historical personage believed in. Paul is our best witness to the earthly Jesus despite the paradox of his silences about him. If we knew the data Paul possessed that impelled him to persecute the Christian movement so violently, we might have an answer as to what he earlier thought of Jesus.—D.J.H.

1657. I. G. Wallis, "Jesus the Believer - a Fresh Approach," *ModBelieving* 36 (1, '95) 10-17.

The NT writings present Jesus as the incarnation of faith, who informs Christian discipleship and discloses the nature of God. Thus Jesus' faith constitutes the point of departure for christological reflection: Through Jesus' life of faith we apprehend the nature and purposes of God.—D.J.H.

1658. E. YARNOLD, "Scripture, philosophy and liturgy: the roots of Patristic Christology," *Month* 27 (12, '94) 467-471.

The Church Fathers (e.g. Justin, Tertullian, Origen, Theodore of Mopsuestia) expounded a Christology supported by a complex of philosophical, scriptural, analogical, liturgical, and even pastoral arguments, and often driven by polemical needs. One cannot resist the impression that the arguments are often rationalizations of positions already held independently of them.—D.J.H.

Church and Ministry

1659. P. BOLOGNESI, "L'uso biblico del termine Ekklesia," *BibOr* 36 (3, '94) 181-184.

The article first considers the connotations of the Greek word ἐκκλησία ("an administrative or political assembly") and its role in the Septuagint as the equivalent of Hebrew *qāhāl.* Then it examines how ἐκκλησία was used in various NT contexts, with particular attention to the local-universal distinction.—D.J.H.

1660. R. A. CAMPBELL, "Leaders and Fathers: Church Government in Earliest Christianity," *IrBibStud* 17 (1, '95) 2-21.

The diversity of the NT church's ministry has been greatly exaggerated. Though there was no blueprint, there was a constantly recurring pattern. The fundamental ministerial function in the NT was that of the "overseer" (ἐπίσκοπος), whether of a household, a congregation, or a grouping of churches. The twofold ministry of overseer and assistants/ministers (διάκονοι) is the oldest pattern known to us. The NT references to "elders" or "seniors" (πρεσβύτεροι) tell us what kind of people church leaders were or were supposed to be. The classic threefold ministry cannot be traced back earlier than the 2nd or even 3rd century A.D.—D.J.H.

1661. B. COOKE, "Jesus of Nazareth, Norm for the Church," *Catholic Theological Society of America Proceedings* [Santa Clara, CA] 49 ('94) 24-35.

(1) The memory of Jesus has been and remains a constant force in the faith awareness and life of the Christian community. (2) God's Word, uttered in Jesus as God's parable, continues to function as a normative word of revelation in the life of the church. (3) The lines of force by which God's Spirit worked in Jesus' life and ministry provide the guideline for our own Christian life and ministry. Jesus founded the church by freely and unreservedly, in his living and dying, opening himself to God's self-gift in Word and Spirit. [The same fascicle (pp. 36-39) contains a response by T. H. Sanks.]—D.J.H.

1662. O. FUCHS, "Heilen und befreien. Die Basis der Pastoral," *BibLiturg* 68 (1, '95) 3-10.

Jesus' relationship with God and service of the neighbor provide the model for pastoral activity in the church. His proclamation of God and God's kingdom was always connected with concrete, healing, saving, and life-giving encounter. Against a background of destructive praxis, Jesus dealt with people in a "bodily" and sensitive way, healed and forgave, expected decisive contributions from those in need of help and outsiders, identified with the suffering, and lived out of an ongoing relationship with God.—D.J.H.

1663. R. A. HAIGHT, "Jesus and Mission. An Overview of the Problem," *Discovery: Jesuit International Ministries* [St. Louis] 5 ('94) 1-23.

The article first considers some factors since Vatican II that have influenced attitudes toward the church's world mission: historical consciousness, Jesus research, and religious pluralism. Then it outlines a constructive reappropriation of the church as mission around four basic ideas or themes: Jesus as the ground of mission, the openness of history as the field of mission, the church's missionary character as mediated and shaped by Jesus, and dialogue as a defining framework for the unfolding of the church's mission. [The same fascicle contains responses by G. D'Costa (pp. 25-32), P. F. Knitter (pp. 32-41), R. Hassan (pp. 42-47), and L. Cormie (pp. 47-56).]—D.J.H.

1664. H. HEMPELMANN, "Missionarische Verkündigung zwischen Verbindlichkeit und Freiheit," *TheolBeitr* 25 (5-6, '94) 285-303.

With reference to various NT texts, the article outlines a trinitarian approach to Christian missionary preaching with reference to creation theology as providing its horizon, Christology as giving its shape or form, and pneumatology as supplying its structure.—D.J.H.

1665. J. E. JOHNSON, "The Old Testament Offices as Paradigm for Pastoral Identity," *BiblSac* 152 (606, '95) 182-200.

The roots of Christian pastoral identity are found in the OT offices of prophet, priest, sage, and king. These models of pastoral ministry were brought to fullest expression by Jesus and emulated by Paul.—D.J.H.

1666. F. H. KLOOSTER, "Aliança, igreja e reino no Novo Testamento," *VoxScript* 5 (1, '95) 29-41.

The concepts of covenant and church are subservient to the greater paradigm of the kingdom not only in the Gospels but in nearly all other NT writings. Today the church (the new Israel) is the primary (but not the only) agent of the overarching kingdom of God.—D.J.H.

1667. H. KOESTER, "Jesus' Presence in the Early Church," *CristStor* 15 (3, '94) 541-557.

While the essential elements that are constitutive for the establishment of a community are missing from the Q tradition, evidence for understanding groups of believers as community are abundant in Paul's letters and the Gospels in their final form. The traditions Paul depends on are primary evidence for the earliest churches. The followers of Jesus in Jerusalem, Antioch, and elsewhere, and subsequently in the Pauline congregations, developed into a new nation, the eschatological people of God, on the foundation of a common story and a common cult, the story of the suffering, death, and resurrection of Jesus (the "gospel"), and the cult of the *Kyrios Christos* in the Lord's Supper. The passion narratives of Mk, Jn, and *Gospel of Peter* are independent of each other but dependent upon the telling of the same story in the cult of the *Kyrios.*—C.R.M.

1668. L. LEGRAND, "Jésus et l'Église primitive. Un éclairage biblique," *Spiritus* [Paris] 36 (138, '95) 64-77.

The earthly Jesus had little contact with other religions, and did not found a new religion.

With the resurrection Jesus' good news in Galilee became good news for all nations. Israel remained the chosen people, but through Jesus membership in God's people was opened up to Gentiles. The relation between the early church and other religions is treated in the NT along two different but complementary axes: the axis of discontinuity that emphasizes the radical newness of the world of the resurrection and views the old world as darkness and sin (see Rev 13:1-17; Rom 1:18-32), and the axis of continuity that underlines the homogeneity of the history of salvation unfolding according to God's plan (see Lk-Acts).—D.J.H.

1669. S. L. Love, "Gender Status and Roles in the Church: Some Social Considerations," *RestorQuart* 36 (4, '94) 251-266.

After developing a working paradigm for analyzing advanced agrarian societies, the article gives some Greco-Roman illustrations of the advanced agrarian paradigm with reference to the social location of men and women: within the house, inside and outside the house, outside the house, and at public meal settings. Then it considers public and private gender expectations in the NT as seen in Lk-Acts and 1 Corinthians 14. It concludes with reflections on industrialization as a revolution without parallel and with personal observations.—D.J.H.

1670. H. McCabe, "Christ and politics," *Month* 27 (12, '94) 459-466.

The article first contends that in the ordinary modern sense political interpretations of the Gospels are mistaken. Then after proposing that every Christology implies an ecclesiology, it discusses four models of the relation between church and society: the church as alternative to political society, as model, as social cement, and as challenge.—C.R.M.

1671. D. Senior, "Correlating Images of Church and Images of Mission in the New Testament," *Missiology* [Scottdale, PA] 23 (1, '95) 3-16.

After noting some convergences within the diversity of NT mission theologies, the article discusses three dominant images of church and mission that are linked in the NT: a "sending" church conceived as a community of disciples or as a pilgrim, itinerant church whose mission is to cross boundaries and to proclaim the gospel to the entire world (e.g. Paul); a "witnessing" church whose mission is to give credible witness to the world through its manifest faith and its virtue (e.g. 1 Peter, Revelation); and a "receptive" church whose mission is expressed in its very being as a hospitable and inclusive community of healing, reconciliation, and unity (Ephesians, John).—D.J.H.

1672. J. C. Shuler, "The First Community and Contemporary Reform," *SewaneeTheolRev* 37 (4, '94) 367-380.

Although the early Christians functioned within a different culture and with a different mission paradigm, the major parts of their missionary strategy are still applicable in the church today: They knew and proclaimed the message of God's kingdom. They were clear about their mission, since it was God's own, and it sent them out to the ends of the earth. They understood the call to ministry as involving every member. They had a simple and consistent method by which the love of Christ could be shared with others. And they lived and moved within a model of life in community that had transforming power.—D.J.H.

1673. E. W. Stegemann, "Zwischen Juden und Heiden, aber 'mehr' als Juden und Heiden? Neutestamentliche Anmerkungen zur Identitätsproblematik des frühen Christentums," *Kirche und Israel* [Neukirchen-Vluyn] 9 (1, '94) 53-69.

The article first traces the development of the identity of early Christianity vis-à-vis Jews and Gentiles with reference to its origin as a deviant movement in postbiblical Judaism, success among the "Godfearers," the term "Christians," and conflicts about Christian identity (see Gal 2:1-14). Then it focuses on Paul's contributions: the idea of "new creation" (rather than founding a new religion), the ethical demands of eschatological identity, the salvation-historical continuity of the church with Israel, and "Israel" as a name for Jews. Finally it treats post-Pauline developments as seen in Luke-Acts, Ephesians, 1 Peter, Hebrews, Matthew, and John, respectively.—D.J.H.

1674. P. TELLIER, "L'ordination dans le Nouveau Testament et la pratique courante," *BaptRevTheol/RevBaptThéol* 4 (2, '94) 55-79.

After discussing presuppositions and terminology, the article examines the pertinent NT texts regarding ordination: the context of the Pastorals, ministries concerned with directing the local church, the imposition of hands, and passages in the Pastorals that serve as the foundation for the practice of a ceremony for ordination (1 Tim 4:14; 5:22; 2 Tim 1:6). Then it describes the current practice of Baptist churches regarding ordination and reflects on some consequences of the NT material. Though the Reformation wished to restore the NT church, in establishing its leaders it remains in the 2nd century.—D.J.H.

1675. M. WYSCHOGROD, "Letter to a Friend," *ModTheol* 11 (2, '95) 165-171.

Taking the form of a letter to a friend who was born a Jew and was recently baptized into the Roman Catholic church, the article reflects theologically on those who claim to be Christians while remaining Jews, with particular attention to Acts 15. The verdict of the first Jerusalem council was that the church consists of two segments, united by faith in Jesus. Jewish Christians remain under the Jewish Law, while Gentile Christians come under the Noahide commandments. [The same fascicle contains responses by E. B. Borowitz (pp. 173-179), D. B. Burrell (pp. 181-186), E. T. Charry (pp. 187-193), P. Fredriksen (pp. 195-204), G. Lindbeck (pp. 205-210), and D. Novak (pp. 211-218), as well as an epilogue by P. Ochs (pp. 219-227) and Wyschogrod's response to the respondents (pp. 229-241).]—D.J.H.

Various Themes

1676r. J. BARR, *Biblical Faith and Natural Theology* [*NTA* 38, p. 135].

A. C. THISELTON, "Barr on Barth and Natural Theology: A Plea for Hermeneutics in Historical Theology," *ScotJournTheol* 47 (4, '94) 519-528.—Barr contends that principles akin to those of natural theology are present in the Bible, and that the alleged conflict between natural theology and biblical theology is misconceived. In his construct the villains are K. Barth and "Barthianism." But Barr's critique raises some important hermeneutical issues: the understanding of "natural theology," the influence of Anselm on Barth, and the context of Barth's opposition to natural theology.—D.J.H.

1677. G.-H. BAUDRY, "La théorie du 'penchant mauvais' et la doctrine du 'péché originel,'" *BullLittEccl* 95 (4, '94) 271-301.

After exploring the OT roots of the theory of the "evil inclination" in Gen 6:5; 8:21 and of the two inclinations in Sirach, the article considers the doctrine of the two inclinations in the Qumran writings, the OT Pseudepigrapha (*Testaments of the Twelve Patriarchs, Apocalypse of Abraham, 4 Ezra*), Philo's works, the NT, and early Christian writings, respectively. The theory of the two inclinations sought both to defend human freedom and responsibility and to exculpate God from the presence of sin and evil in the world. It did not need to resort to a theory of original sin, though theoreticians of original sin took up the theme of the "evil inclination" (= concupiscence) and presented it as a consequence of Adam's sin.—D.J.H.

1678. G.-H. BAUDRY, "Le vêtement de lumière: signification du vêtement blanc dans la liturgie du baptême," *EspVie* 105 (2, '95) 17-28.

In various OT, intertestamental, and NT texts, being clothed with a white garment signifies a change of being and entering the heavenly world. Its rich symbolism (from sin to innocence, from mortality to incorruptibility, from the slavery of Satan to liberation through Christ, and so forth) deserves to be highlighted in the baptismal liturgy and in the preparatory catechesis.—D.J.H.

1679. W. BEILNER, "Ehescheidung im Neuen Testament," *TheolPraktQuart* 142 (4, '94) 338-342.

Exegesis of the NT texts that pertain to marriage and divorce (Mk 10:2-12; Mt 19:3-12; Lk 16:18; Mt 5:32; 1 Cor 7:10-16) reveals both Jesus' intention for the unity of the married couple and the experience that such unity is not always possible. In dealing with divorced and remarried persons today the church needs to face up to the pastoral challenges and not simply say that its hands are tied through the will of Jesus.—D.J.H.

1680. P. BERTHOUD, "La Loi: une perspective biblique," *RevRéf* 46 (1, '95) 19-22.

The article considers the universality of the Law, the Law and the Mosaic covenant, and the Law and the new covenant. The covenantal approach to the Law helps to avoid the dangers of legalism, antinomianism, and perfectionism.—D.J.H.

1681. B. BIDAUT, "Le travail et le sabbat dans la Bible," *LumVie* 43 (220, '94) 37-46.

The article first considers the OT commandment to rest on the Sabbath (see Exod 20:8-11; Deut 5:12-15) in the context of God's covenant with Israel. Then it reflects on the relation between work and the Sabbath in light of the pertinent OT and NT (see Mk 2:27-28) texts, and on how through the Sabbath work becomes wisdom. The Sabbath is a sapiential time that transforms work into an event promoting life, an opportunity for wisdom.—D.J.H.

1682. M. BOCKMUEHL, "The Noachide Commandments and New Testament Ethics with Special Reference to Acts 15 and Pauline Halakhah," *RevBib* 102 (1, '95) 72-101.

When they are assessed on a continuum of biblical and postbiblical halakah for aliens, the Noachide commandments and their pre-rabbinic predecessors are an important pointer to the criteria and rationale behind the concrete ethical instructions of the apostolic mission to the Gentiles (see Acts 15:20, 29). After dealing with methodological obstacles to the study of the Noachide commands, the article treats antecedents (Genesis 1–11, the Mosaic laws, the Prophets, postcanonical texts) and the rabbinic doctrine. Then it discusses the relevance of the Noachide law for the NT (Mk, Mt, Lk-Acts, Paul). During the transition from Jewish to Gentile Christianity the laws for resident aliens were a powerful tool in the hands of those who thought seriously about the question of what to do when the teaching and example of Jesus did not cover the problems of an ethic for Gentiles.—C.R.M.

1683. B. Bowe, "A New Heaven and a New Earth," *BibToday* 33 (1, '95) 33-37.

The theme of care for the earth is found implicitly in the mythical and metaphorical ways in which the Bible speaks of the beginning of creation and its end. Several metaphors convey the biblical hope concerning the fate of the earth and all its creatures: the harvest and the seed, the vineyard, and the heavenly city.—D.J.H.

1684. J. T. Bretzke, "Scripture: The 'Soul' of Moral Theology?—The Second Stage," *IrTheolQuart* 60 (4, '94) 259-271.

Vatican II's call for a greater role for Scripture in Catholic moral theology has received a positive initial response. What we need now is a "second stage" in which the focus is more on the issues of the authority of Scripture for fundamental moral theology, as well as greater attention to the interrelations among Scripture, exegesis, and hermeneutics, and to the ways in which Scripture will inform moral theology as a whole and concrete ethical cases in particular.—D.J.H.

1685. H. Burkhardt, "Ehe und Ehescheidung in christlicher Sicht," *TheolBeitr* 26 (1, '95) 35-49.

After describing the contemporary crisis of the family as the crisis of marriage, the article considers the nature of marriage (with particular attention to Genesis 1–2) and examines what the OT and NT say about divorce and remarriage. Jesus clearly rejected divorce as contrary to the original will of God for creation. Divorce does not automatically confer the right to remarry.—D.J.H.

1686. L. S. Cahill, "Sexual Ethics. A Feminist Biblical Perspective," *Interpretation* 49 (1, '95) 5-16.

A Christian feminist biblical perspective on sex would give a central place to the values of community, solidarity, inclusiveness, and compassion as exhibited, symbolized, and realized through concrete social relationships and the behavior expected of "disciples." A feminist biblical sexual ethic does not dilute or reject the normative force of the biblical witness. It does, however, shift the focus of the Bible's interpretation from specific action-guiding norms, especially exclusionary norms, to a positive vision and communal practice that is compassionate and egalitarian.—D.J.H.

1687. C. Castillo Mattasoglio, "Joven, a ti te digo, ¡levántate! Perspectivas sobre los jóvenes en el Nuevo Testamento," *Paginas* [Lima] 131 ('95) 82-96.

The article first considers the situation of young people in Judaism in Jesus' time and as seen in the NT and in Jesus' life and teaching. Then after reflecting on Jesus as a young person (see Lk 2:41-52), it discusses some Gospel texts in which Jesus interacts with young people (Mk 5:21-43; 9:14-29; Lk 7:11-17; Mt 19:16-22), and his summons to them to "rise up" (see Lk 7:14) and share in his passion and resurrection (Mk 14:51; Jn 6:9; Lk 22:26; Mk 16:1-8). Finally it discusses the early church and young people.—D.J.H.

1688. F. de Coninck, "L'homme dans l'action et ce qu'on en dit. Jalons bibliques pour une éthique du travail. II^e partie: La vérité du travail," *Hokhma* 58 ('95) 1-19.

This installment [see § 39-1047] considers what Ecclesiastes says about our works, the way of revelation—the example of Job, another kingdom for another truth, the relation between salary and violence, the truth to encounter the other, and the transition from salvation through work to a salvation that renews our works.—D.J.H.

1689. K. DELL, "Wisdom and Creation," *Priests & People* 9 (2, '95) 58-61.

The biblical wisdom tradition is characterized by a doctrine of creation: the offer of life (Proverbs), the limits of understanding (Job), the world as a process (Ecclesiastes), and creation and salvation (Sirach, Wisdom). The mediating and revelatory role of Wisdom makes a profound link with God's revelation to humankind through the Word made flesh according to Jn 1:1-18.—D.J.H.

1690r. P. E. DINTER, *Beyond Naive Belief* [*NTA* 39, p. 342].

D. O'BRIEN, "Let the Thunder Roll," *Commonweal* 122 (5, '95) 20-22.—This book is best appreciated as a reflection on preaching to college congregations: Sacred Scripture for skeptics. But the childhood-to-adulthood mythology of history is itself an Enlightenment fiction passed off as fact. Moreover, Dinter's larger argument never quite reaches the lived "density" of religious belief.—D.J.H.

1691. A. B. DU TOIT, "Liggaamstaal in gebed: 'n Nuwe-Testamentiese perspektief (Bodily posture in prayer: a New Testament perspective)," *SkrifKerk* 15 (2, '94) 264-279.

The NT does not prescribe any specific bodily posture or gestures for praying. Standing, kneeling, and prostration are all mentioned without comment. There are, however, directives on the spiritual attitudes that should influence bodily expression. In line with the NT and early Church Fathers people today might express humility, contrition, and supplication by kneeling and/or bowing the head (while standing or sitting), and might praise God while standing erect (with or without uplifting the hands).—D.J.H.

1692. M. J. EVANS, "'A Plague on Both Your Houses': Cursing and Blessing Reviewed," *VoxEvang* 24 ('94) 77-89.

Virtually all the "curse" references in the Bible refer to the state of being out of fellowship or relationship with God. In the OT this means being out of the covenant, and in the NT out of the kingdom (see Mt 25:41). The idea of relationship with God is the key to the biblical concepts of curse and blessing (see Mt 25:34).—D.J.H.

1693. E. FERNANDEZ, "Eucharist Down the Ages—I. Jewish Antecedents," *Emmanuel* 101 (1, '95) 15-17.

The Eucharist that Jesus instituted grew out of the Jewish Passover meal, the joyous memorial of God's power to liberate and save.—D.J.H.

1694. E. FERNANDEZ, "Eucharist Down the Ages—III. The Breaking of the Bread," *Emmanuel* 101 (3, '95) 132-135. [See § 39-1403.]

The references to the "breaking of the bread" in Acts 2:42, 46; and 20:7 designate the complete and self-contained action of a full meal. When the meal became separated from the Eucharist (see 1 Cor 11:17-34), the eucharistic gathering came to be seen more as worship than as fellowship.—D.J.H.

1695. V. H. FLETCHER, "What Manner of Man Is This? The Central Paradigm for Christian Ethics," *NESTTheolRev* 15 (2, '94) 93-132.

The article considers Jesus as the central paradigm for Christian ethics under three main headings: free man (free from and free for), lowly man (his social milieu as well as traits such as patience, forgiveness, humility, and gentleness), and just man (concern for social justice).—D.J.H.

1696. R. A. FOSTER, "Stewardship: Sign and Substance of the Christian Life as Taught in the New Testament," *SWJournTheol* 37 (2, '95) 15-22.

After an overview of the biblical teaching on stewardship and of the pertinent NT terms (οἰκονομία, οἰκονόμος), the article takes as its starting point the practice of tithing and examines the teachings of Jesus and Paul about stewardship over material possessions, creation, and spiritual realities. Then it considers the implications of the messianic mission of Christ (see Lk 1:46-55; 4:17-21; etc.) for Christian stewardship.—D.J.H.

1697. H. FRANKEMÖLLE, "Mose in Deutungen des Neuen Testaments," *Kirche und Israel* [Neukirchen-Vluyn] 9 (1, '94) 70-86.

After noting the variety of NT approaches to the figure of Moses, the article discusses the NT portrayals of Moses as mediator of the Torah, prophet, and type (and antitype) of Jesus, respectively. It concludes with six theses on how Christians should deal with the contradictory presentations of Moses in the NT.—D.J.H.

1698. J. GALOT, "L'Esprit Saint et la féminité," *Gregorianum* 76 (1, '95) 5-29.

After surveying various approaches to the Holy Spirit as a feminine figure, the article argues that we must abide by the principle of God's transcendence in relation to sexual differences. Though the Father includes the perfections that belong among human beings and find expression in both fatherhood and motherhood, the Father cannot be understood as a male personality. The Son has a male character in his human nature, but his divine personhood is beyond specification. The Holy Spirit is characterized by the same transcendence. Some aspects of the Spirit's activity suggest motherhood while others evoke manhood. One must avoid attributing to the Spirit what belongs properly to Mary, the mother of Christ and of the church.—D.J.H.

1699. F. HAHN, "Le culte dans l'Église primitive (première partie)," *SciEsp* 46 (3, '94) 309-332.

The first part of the French version (translated by L. Sabourin) of a work published as an article in *Jahrbuch für Liturgik und Hymnologie* 12 ('67) 1-44 and as a book entitled *Der urchristliche Gottesdienst* [*NTA* 15, p. 128] and *The Worship of the Early Church* [*NTA* 18, p. 125]. After delineating the problem, it considers worship in the OT and Judaism, the attitude of Jesus toward worship, the foundations of ancient Christian worship, and the worship of the ancient Aramaic-speaking community.—D.J.H.

1700. R. G. HAMERTON-KELLY, "Biblical Interpretation, Mythology, and a Theory of Ethnic Violence," *Scriptura* 50 ('94) 23-39.

After explaining the source, nature, and function of R. Girard's theory of violence, the article presents a reading of the OT exodus narrative (see Exod 12:29-36; 14:26-31; 15:19-

21), considers mythology in the theory of sacred violence, points to the cross as a hermeneutical principle, discusses the relation between ethnic violence and the sacred, and applies the theory to intergroup ethnic violence. The exodus discloses the divine as violent and chauvinistic, and the cross discloses a God who suffers violence. The cross discloses the violence of the sacred in all religion including the religion of the OT and the religion that Christianity has become in so many of its manifestations.—D.J.H.

1701. R. J. HAUSER, "Where Is God in Suffering? A Lenten Reflection," *America* 172 (12, '95) 17-20.

In dealing explicitly with God's relationship to suffering, the OT prefers the meaning-context approach (God causes suffering for specific reasons) and the NT prefers the support-context approach (God gives strength in suffering). The NT's silence warrants our admission that we simply do not know God's role in causing suffering.—D.J.H.

1702. F. W. HORN, "Ethik des Neuen Testaments 1982–1992," *TheolRund* 60 (1, '95) 32-86.

This survey of publications on NT ethics first considers the comprehensive treatments in textbook form by W. Schrage, R. Schnackenburg, S. Schulz, E. Lohse, and W. Marxsen: their definitions of the task, structures, exegetical decisions, and hermeneutical perspectives. Next it discusses the contributions made in the *Festschriften* for H. Greeven (1986) and R. Schnackenburg (1989), in the collected essays of H. Schürmann (1990), and in the volume of essays edited by K. Kertelge (1984). Then it deals with the monographs by R. N. Longenecker, J. P. Sampley, and B. C. Birch and L. L. Rasmussen. It concludes with reflections on issues and problems raised by these books: the variety of ethical perspectives within the NT, the Christian character of NT ethics and its binding force, the role of *Sachkritik,* the relation of NT ethics to the OT Torah, the relation between reason and ethics, and whether the NT offers a world-ethos or a community-ethos.—D.J.H.

1703. M. P. JOSEPH, "An Ethical Critique of the Concepts of Wealth and Poverty in the Bible," *AsiaJournTheol* 9 (1, '95) 123-132.

The article deals with three approaches to poverty and wealth in the Bible: (1) Poverty is a state of powerlessness. (2) Wealth is generated through the accumulation of the objectified being of the living labor. (3) Wealth is Mammon which prevents the possibility of seeking the reign of God.—D.J.H.

1704. W. C. KAISER, "An Assessment of 'Replacement Theology.' The Relationship Between the Israel of the Abrahamic-Davidic Covenant and the Christian Church," *Mishkan* [Jerusalem] 21 ('94) 9-20.

There are at least five fatal flaws in the thinking of those who hold the theory of the substitution and supersession of the church for Israel: (1) The "new covenant" was made with the house of Israel and Judah, not formally with the church. (2) Israel's failure was calculated in God's plan (see Rom 11:8). (3) The NT clearly teaches that God has not cast off disobedient Israel (see Rom 11:1, 25-26). (4) The "eternal" aspect of the promise of the land is not to be equated with the "eternal" aspect of the Aaronic priesthood (see 1 Chr 23:13) or of the Rechabite descendants (see Jer 35:19). (5) Paul's allegory in Gal 4:21-31 does not teach that national Israel has been replaced by the church. [The same issue contains brief statements on replacement theology by O. Andersen (pp. 29-31), M. Benhayim (pp. 31-33), T. Zaretsky (pp. 33-35), A. Haefner (pp. 35-37), and K. Nakagawa (pp. 37-39).]—D.J.H.

1705. M. KASSEL, "'Ich habe dich bei deinem Namen gerufen.' Bibeltheologische Aspekte," *Diakonia* 26 (1, '95) 17-23.

Taking Isa 43:1 as its starting point, the article explores the biblical relations between biography and faith with reference first to Moses and Miriam, and then to Mary and Zechariah (see Lk 1).—D.J.H.

1706. K. KJAER-HANSEN, "The Problem of the Two-Covenant Theology," *Mishkan* [Jerusalem] 21 ('94) 52-81.

The idea of separate covenants for Jews and Christians as articulated by F. Rosenzweig and others is not consistent with the NT view of Jesus, is often based on cavalier treatments of NT texts (Jn 14:6; Lk 15:31; Romans 9–11), and has important consequences for the formulation of Christian theology. The NT attaches an exclusivity to Jesus the Jew that cannot be removed without violating the Christian message.—D.J.H.

1707. J. W. KLEINIG, "The Biblical View of Worship," *ConcTheolQuart* 58 (4, '94) 245-254.

The three dimensions in a biblical view of worship are tuning into heaven here on earth, receiving what God does for us, and transmission (the Holy Spirit makes us into living transmitters of God's heavenly transmission).—D.J.H.

1708. J. KREMER, "Jesu Wort zur Ehescheidung. Bibeltheologische Überlegungen zum Schreiben der Glaubenskongregation," *StimmZeit* 213 (2, '95) 89-105.

The article first surveys NT teachings about divorce (Mk 10:2-12/Mt 19:3-12; Mt 5:32/19:9/Lk 16:18/Mk 10:11-12; 1 Cor 7:10-16), and proposes a five-step development in its tradition history: prohibition of divorce, prohibition of divorce and remarriage, the Matthean exceptive clauses, the case of women initiating divorce, and Paul's advice about mixed marriages. Then it discusses the treatment of the biblical statements about divorce in church history, and offers criticisms of the 1994 Roman response to the German Catholic bishops on the reception of Communion by divorced and remarried persons.—D.J.H.

1709. E. LAVERDIERE, "The Eucharist in the New Testament and the Early Church—XI. Telling What Happened. The Genesis of a Liturgical Narrative," *Emmanuel* 101 (1, '95) 3-14. [See § 39-1255.]

In the very beginning what the early Christians remembered in the Eucharist was Jesus' passion and resurrection, with each giving meaning to the other. Only later (even if not much later) the Christian eucharistic experience of the Lord's Supper brought Jesus' Last Supper to mind, perhaps because of problems encountered (e.g. idleness, factions) in celebrating the Eucharist.—D.J.H.

1710. J. P. LEWIS, "The Offering of Abel (Gen 4:4): A History of Interpretation," *Journ EvangTheolSoc* 37 (4, '94) 481-496.

After surveying the Hebrew and Greek texts of Gen 4:4, the article traces the history of the interpretation of Abel's offering under the following headings: early Jewish writers, the

NT, early Christian writers, Jewish interpretation, the Middle Ages, the Reformation, and the modern period. If the Septuagint had not used θυσία for the offering of Cain and ὀρθῶς δὲ μὴ διέλῃς ("you did not divide it rightly," Gen 4:7) for his action, the history of interpretation might have been quite different.—D.J.H.

1711. W. W. MÜLLER, "Gotteskindschaft als Paradigma neutestamentlicher Rede vom Heil des Menschen unter den Bedingungen der Neuzeit," *ZeitKathTheol* 117 (1, '95) 59-67.

Biblical and patristic writings draw a sharp dividing line between Jesus Christ as the Son of God and human beings as children of God, thus avoiding a Platonizing notion of divination. The article considers biblical and patristic statements about being children of God, discusses modern reservations about this idea from the perspectives of philosophy and depth psychology, and suggests a way of talking about divine filiation today in the context of the Trinity.—D.J.H.

1712. R. J. NEUHAUS, "In the Case of John Boswell," *EvangRevTheol* 19 (1, '95) 64-70.

J. Boswell's *Christianity, Social Tolerance, and Homosexuality* (1980) has become a kind of sacred text for those who want to provide moral legitimation for the homosexual movement. But Rom 1:26-27 and 1 Cor 6:9 clearly affirm that homosexual behavior is wrong. The revisionists of the Boswell school have made some interesting moves: Paul's condemnations arose only because homosexual practices were associated with idolatrous cults and temple prostitution; what Paul meant by homosexuality is not what we mean by it today; or Paul himself was a repressed and frustrated homosexual. Boswell's book remains an egregious example of "advocacy scholarship." [Reprinted from *First Things* 41 ('94) 56-59].—D.J.H.

1713. C. OCHS, "The Desert, Biblical Spirituality, and Creation," *SewaneeTheolRev* 36 (4, '93) 493-508.

With particular attention to the OT and to implications for Jewish-Christian relations, the article brings together the biblical theme of the desert as an experience of the children of Israel, biblical spirituality, and the biblical idea of creation as ongoing and constant.—D.J.H.

1714. C. PERROT, "Quelques réflexions sur l'enseignement et les enseignants selon le Nouveau Testament," *Revue de l'Institut Catholique de Paris* [Paris] 52 ('94) 11-20.

After considering some distinctive features of teaching according to the NT, the article discusses the NT terminology for teaching, NT examples of teaching in a Jewish-Christian milieu, and Paul and the charism of teaching. It notes two tendencies in the NT: the tendency for pastors to monopolize the charism of teaching, and the Pauline subordination of the teacher to the apostle and the prophet.—D.J.H.

1715. R. A. PETERSON, "A Traditionalist Response to John Stott's Arguments for Annihilationism," *JournEvangTheolSoc* 37 (4, '94) 553-568.

The article weighs on the scales of Scripture and finds wanting the following five arguments for annihilationism: the vocabulary of destruction, hell-fire imagery, God's justice, the "universalist" passages, and conditional immortality. Indeed, examination of these arguments only strengthens the church's traditional doctrine of hell.—D.J.H.

1716. S. Pinckaers, "The Use of Scripture and the Renewal of Moral Theology: The *Catechism* and *Veritatis Splendor,*" *Thomist* 59 (1, '95) 1-19.

To delineate the principal elements of scriptural renewal proposed in the *Catechism of the Catholic Church* and Pope John Paul II's *Veritatis Splendor,* the article examines the use of biblical quotations, the approach to the great moral texts of the Bible (the Decalogue, the Sermon on the Mount and the new law, the apostolic catechesis), the treatment of discernment in cases of conscience, and ways of dealing with new ethical problems and cultural changes.—D.J.H.

1717. C. O. Pinto and L. A. T. Sayão, "A questão do homossexualismo," *VoxScript* 5 (1, '95) 43-70.

Against modern attempts to open Scripture to "responsible homosexual relationships," the article first argues that both the OT (see Gen 19:4-11; Lev 18:22; 20:13; 1 Sam 18:3-4; 20:41; 2 Sam 1:26) and the NT (see 1 Cor 6:9-10; Rom 1:26-27) condemn homosexual activity. Then it sketches the history of attitudes toward homosexuality, and explores the causes and biblical remedies for homosexual behavior.—D.J.H.

1718. B. Schwank, "Die neutestamentlichen Wurzeln unserer heutigen Sakramentenpastoral," *ErbAuf* 71 (1, '95) 41-53.

The article first discusses the terms μυστήριον and *sacramentum,* the relation between sacrament and magic, the activity of God and humans, and the sacraments as instituted by Christ. Then it considers the NT roots of the seven sacraments: Eucharist, confirmation, baptism, penance, marriage, priestly ordination, and "extreme unction."—D.J.H.

1719. Y. Simoens, "La Bible et la Terre. Réflexions sur une Lettre pastorale de Jérusalem," *Études* 381 (6, '94) 649-659.

The article summarizes and comments on the major points in the pastoral letter of M. Sabbah [§ 39-1072], the Latin patriarch of Jerusalem, on reading and living the Bible in the land of the Bible today.—D.J.H.

1720. W. C. Spohn, "Jesus and Christian Ethics," *TheolStud* 56 (1, '95) 92-107.

This review of contemporary appeals to Jesus in Christian ethics and biblical studies focuses in turn on three issues: the shift from history to ethics as the way to grasp the meaning of biblical texts, the question whether Jesus is the eschatological prophet of the reign of God or an empirically astute sage, and the use of the analogical imagination to move from Scripture to contemporary Christian normative reflection (the concrete universal of Jesus as guiding the three phases of Christian moral experience—perception, motivation, and identity).—D.J.H.

1721. W. C. Spohn, "Jesus and Ethics," *Catholic Theological Society of America Proceedings* [Santa Clara, CA] 49 ('94) 40-57.

After considering two approaches to the role of Jesus in Christian ethics (the command to discipleship, the liberation of the oppressed), the article proposes that the entire story of Jesus is normative for Christian ethics as its concrete universal. Whatever actions and dispositions other sources suggest at least must be compatible with the basic patterns inherent in the story of Jesus. Moreover, Jesus as concrete universal may urge certain actions and dispositions, like forgiveness of enemies, to which the other sources might not attach the same importance. Jesus functions as the central paradigm that guides which features of our situation are religiously and morally significant, how we are to act even when what we should do is unclear, and who we are to become as a people and individuals. [The same fascicle (pp. 58-64) contains a response by D. M. Yeager.]—D.J.H.

1722. D. TRAKATELLIS, "The Gospel Message in a Secular Context," *GkOrthTheolRev* 38 (1-4, '93) 47-55.

Those who transmit the gospel message in a modern or postmodern secular context should place emphasis and priority on three major issues: incarnational anthropology, communicative activity, and God's transcendence as revealed in Christ.—D.J.H.

1723. G. TURNER, "Visions of God," *NewBlackfr* 75 (888, '94) 554-561.

Although the idea that one cannot see God was established early in the Jewish tradition, in the OT God does put in a number of appearances to the patriarchs. The Christian idea that when we see Jesus we see God makes ecstatic visions inappropriate and unnecessary. When we look on the face of Christ, we see God or as much of God as we can see in this lifetime.—D.J.H.

1724. J. S. UKPONG, "Option for the Poor: A Modern Challenge for the Church in Africa," *AfricEcclRev* 36 (6, '94) 350-365.

In both the OT and the NT, the poor are the object of love and attention. Poverty and the poor formed the central focus of Jesus' ministry (see Lk 4:16-21). The church should be concerned for the poor not only because it thus continues Jesus' mission but also because such concern has Jesus as the object and is the basis for attaining eschatological blessedness (see Mt 25:31-46).—D.J.H.

1725. A. D. VERHEY, "The Holy Bible and Sanctified Sexuality. An Evangelical Approach to Scripture and Sexual Ethics," *Interpretation* 49 (1, '95) 31-45.

In learning to read Scripture, evangelicals learn not only the good of the practice, which is remembrance, but also certain standards of excellence appropriate to and partially definitive of this practice of evangelical piety. They learn three pairs of virtues for reading Scripture: holiness and sanctification, fidelity and creativity, and discipline and discernment. As a test of this practice, the issues of divorce and homosexual conduct invite discussion and reflection.—D.J.H.

1726. H.-R. WEBER, "La boîte à outils: 'Ceci est . . . faites ceci. . . .' Canevas pour une étude oecuménique de l'institution de la Cène," *Hokhma* 58 ('95) 51-69.

The French version of a chapter in *Experiments with the Bible* (2nd ed., 1983), this article provides explanations and suggests exercises for developing a better understanding of the institution of the Lord's Supper according to the pertinent NT texts (Mt 26:26-29; Mk 14:22-25; Lk 22:15-20; 1 Cor 10:16-17; 11:23-26).—D.J.H.

1727. V. WEYMANN, "Bilder der Hoffnung angesichts von Sterben und Tod?" *EvangTheol* 54 (6, '94) 501-519.

This discussion of images of hope vis-à-vis dying and death reflects on three situations and the search for signs of hope within them, the relation to the cultural context, and six criteria for assessing Christian expressions of hope. Then it considers biblical images of hope expressed in two OT (Ps 22:30; Job 19:25) and three NT (1 Cor 15:36; Rev 21:4; Lk 15:24) texts.—D.J.H.

1728. R. N. Wilkin, "We Believe In: Sanctification. Part 4: Man's Role in Present Sanctification (With An Appendix Containing Questions and Answers)," *JournGrace EvangSoc* 7 (13, '94) 3-23.

This installment [see § 39-470] deals with biblical teachings about the responsibilities of believers in present sanctification: living by faith, being baptized, counting the cost, receiving Christian instruction, abiding in Christ, feeding on God's word, praying, stirring one another up to love and good works, and witnessing. The appendix (pp. 17-23) contains eight questions and answers about our role in present sanctification.—D.J.H.

1729. M. Wilson, "The Relevance of Jewish Roots for Our Times," *JournRadRef* 4 (2, '95) 3-19.

The article first comments on challenges and cautions in any Christian pursuit of Jewish roots: the necessary role of the Holy Spirit, deep appreciation of biblical Judaism, the trap of loving Jewishness more than Jesus, neo-Marcionism in today's church, and the need to distinguish Judaizing from rediscovering Jewish roots. Then it considers areas in which Christian study of Jewish roots can be very relevant today: learning to seize life and celebrate it, lifetime commitment to study, focus on community and mutual commitment, the Hebraic view of marriage and family, and hope for tomorrow.—D.J.H.

1730. P. Zilonka, "Hearing the Cry of the Poor," *NewTheolRev* 8 (1, '95) 69-74.

When we go to the Bible looking for answers about suffering, we must also expect to find some disturbing ideas that we never knew were there. Biblical preaching about suffering will find its greatest effectiveness in being guided by the Christian interpretation of the cross of Jesus Christ.—D.J.H.

THE WORLD OF THE NEW TESTAMENT

1731. R. Alston, "Roman Military Pay from Caesar to Diocletian," *JournRomStud* 84 ('94) 113-123.

There are no grounds for believing either the theory of M. A. Speidel that soldiers of the auxiliary cohorts were paid five-sixths of the annual pay of legionaries [§ 37-982] or any of the many other theories that have been proposed with regard to auxiliary pay from Caesar to Diocletian. Nevertheless, the literary and documentary evidence for Roman military pay rates can be interpreted to establish likely minimum figures for auxiliary pay in the 1st century A.D. This interpretation suggests that there was in fact no difference between the rates of pay of auxiliary and legionary infantry and the cavalry of the legions and *alae.* The Roman army was almost certainly a far more flexible and less hierarchical institution than armies of the modern period and was a more characteristically ancient institution than modern military historians have allowed.—C.R.M.

1732. G.-H. Baudry, "Le Tartare. De la mythologie grecque à la liturgie chrétienne," *MélSciRel* 52 (1, '95) 87-104.

Certain elements of the Greek myths of Tartarus (Homer, Hesiod, Plato, Vergil) were taken over first by Jews of Hellenistic culture (Septuagint, *Sibylline Oracles,* ps.-Philo's *Biblical Antiquities, 1 Enoch*) and then by early Christians (2 Pet 2:4, *Questions of Bartholomew,* Pseudo-Clementine *Homilies,* etc.). The word "Tartarus" came to denote the place of punishment for the wicked after death (hell), and as such appeared in Christian literature and even the Roman liturgy.—D.J.H.

1733. J. Fossum and B. Glazer, "Seth in the Magical Texts," *Zeitschrift für Papyrologie und Epigraphik* [Bonn] 100 ('94) 86-92.

Although the name "Seth" is prevalent in ancient magical literature, there is no evidence that either Seth the son of Adam or Christ was ever welded with the Egyptian god Seth-Typhon.—D.J.H.

1734. E. S. Gruen, "Cultural Fictions and Cultural Identity," *Transactions of the American Philological Association* [Atlanta] 123 ('93) 1-14.

The article looks first at the ancient legends of Rome's connection with Troy, and then at some tales that associate the Jews with the traditions and peoples of Greece (e.g. 1 Macc 12:20-23; Josephus, *Ant.* 12:225-227). Each represents an illuminating case of appropriation and adaptation of alien traditions in order to establish a place within the broader cultural framework and to assert superiority within it.—D.J.H.

1735. W. V. Harris, "Child-Exposure in the Roman Empire," *JournRomStud* 84 ('94) 1-22.

This investigation of child-exposure in the Roman empire deals with the following issues: how common the practice was, and how often it was fatal; the reasons for exposure (deformity or other physical inadequacy, illegitimacy, perceived economic need, evil omens and despair); emotional reactions (disapproval, anguish, shame); relation to the demographic system; relation to slavery and to the economy in general; and changing attitudes toward the practice between A.D. 193 and 374.—D.J.H.

1736r. D. Hellholm (ed.), *Apocalypticism in the Mediterranean World and the New East* [*NTA* 34, p. 132].

C. Colpe, "Die Apokalyptik als Elementargedanke und als Diffusionsphänomen," *Berlin TheolZeit* 11 (2, '94) 281-288.—That this congress volume first published in 1983 [*NTA* 28, pp. 218-219] has become a standard work is indicated by the fact of the second edition. The article describes the contents of the volume, and considers its treatments of Iranian and of gnostic and Hellenistic contributions to apocalyptic. Then it reflects on difficulties that Christian theology has had with apocalyptic, and notes the contrasting attitudes (homogeneity and heterogeneity) toward it.—D.J.H.

1737. H. Holze, "ANAPAUSIS im anachoretischen Mönchtum und in der Gnosis. Überlegungen zur Geschichte der frühen Christenheit Ägyptens," *ZeitKirchGesch* 106 (1, '95) 1-17.

After considering the early Egyptian anchorite understanding of ἀνάπαυσις as seen in *Apophthegmata Patrum* and *Letters of Ammonas,* the article compares it with the understandings of ἀνάπαυσις in Hellenistic Judaism and in the gnostic tradition as represented by *Gospel of Thomas* and *Gospel of Truth,* and traces the development of the concept in later monasticism. The investigation shows that in its concept of ἀνάπαυσις early Egyptian monasticism was influenced by gnostic thought.—D.J.H.

1738r. B. ISAAC, *The Limits of Empire. The Roman Army in the East* (Oxford: Oxford University Press, Clarendon Press, 1990).

I. SHATZMAN, "The Limits of Empire: Review Article," *IsrExplJourn* 44 (1-2, '94) 129-135.—In contrast to a common view that the Roman government constructed static lines of defense in the eastern provinces of its empire in the 1st and 2nd centuries A.D., Isaac contends that the political boundary of the Roman empire was irrelevant as a concept and that the military boundary was never organized as a line of defense. Although on some points Isaac's observations and interpretations seem infelicitous or simply wrong, on the whole he has produced a valuable, thoughtful, and comprehensive study. The subjects that he treats are of prime importance, the wealth of evidence and literature cited and discussed is a great achievement, and the methodologically vigorous restraint is praiseworthy.—D.J.H.

1739. J. LIEU, "'The Parting of the Ways': Theological Construct or Historical Reality?" *JournStudNT* 56 ('94) 101-119.

The "parting of the ways" is only one among a number of possible models of the changing relationship between Judaism and Christianity in the first two centuries A.D. It would not have made much sense to any of the participants or observers of the drama itself. It is essentially a Christian model, concerned to maintain the Christian apologetic of continuity in the face of questions about that continuity from a historical or theological angle. It operates essentially with the abstract or universal conception of each religion, Judaism and Christianity, when what we know about is the specific and local. In trying to make sense of the uncertainties of the early history of Christianity it may prove to be theologically less satisfying but sociologically more persuasive to picture a criss-crossing of muddy tracks, which only the expert tracker, or poacher, can decipher.—C.R.M.

1740. E. LO CASCIO, "The Size of the Roman Population: Beloch and the Meaning of the Augustan Census Figures," *JournRomStud* 84 ('94) 23-40.

The strength of K. J. Beloch's *Bevölkerung der griechisch-römischen Welt* (1886) is also its weakness. The whole construction rests on a simple argument from likelihood, which turns out to be, on a more thorough and demographically elaborate analysis, less than plausible. After introductory comments on Beloch's *Bevölkerung,* the article examines Beloch's interpretation of the Augustan census figures and the way in which this interpretation seems to condition his appreciation of almost every piece of evidence on the size of ancient populations. No philological argument can be taken to confirm Beloch's view. Acknowledgment of the demographic implausibility of Beloch's interpretation of the leap between the Republican and Augustan census figures seems to undermine the whole fabric of the *Bevölkerung* and the full range of its estimates of the size of ancient populations.—C.R.M.

1741. B. J. MALINA, "Establishment Violence in the New Testament World," *Scriptura* 51 ('94) 51-78.

The NT and its world were full of violence toward others in the name of the status quo, intended ostensibly to maintain the established values. After a survey of establishment violence in the NT and its world of the Roman empire, the article considers the phenomenon from three different social-science perspectives: the maintenance of order (the structural-functionalist explanation), maintaining one's interest (the conflict approach—labeling dissidents, labeling threshold), and proclaiming the meaning of life (the interpretative approach—dissidence and speech, characteristics of deviant dissidents). Sporadic conflict in the Mediterranean world (often labeled anti-Judaism or persecution of Christians) was typical. That this conflict emerged as establishment violence was predictable. The fates of Jesus and Paul were normal, given the social context.—D.J.H.

1742. B. J. MALINA, "Religion in the Imagined New Testament World: More Social Science Lenses," *Scriptura* 51 ('94) 1-26.

This essay seeks to obviate anachronistic assessments of religion in NT times by situating the institution of religion within the framework provided by the stages of social bonding. It discusses modes of social control, modes of political social interaction, the face-to-face and face-to-grace perspectives of antiquity, and dealing with religion before nation states. For a considerate reading of the NT a reader must use scenarios in which political religion and/or domestic religion figure prominently. Any scenario that filters out or excludes political and domestic relations and values as peripheral will be rather anachronistic and ethnocentric.—C.R.M.

1743. C. OSIEK, "Women in the Ancient Mediterranean World: State of the Question—New Testament," *BibRes* 39 ('94) 57-61.

Our knowledge about women in the NT world has expanded exponentially in the last three decades. The practice of explicitly feminist interpretive methods as well as the re-examination of archaeological material from the perspective of women's lives in antiquity have resulted in new insights. Yet we are still very much in process on the way to a true integration of women into our study of the ancient church.—C.R.M.

1744. J. J. PILCH, "Sickness and Long Life," *BibToday* 33 (2, '95) 94-98.

Reflection on "leprosy" in the Bible, tooth and eye problems, the tragedy of blindness and Jesus' healings of blind people, the "long life," and the evil eye indicates that people in Jesus' cultural world interpreted their experiences differently. What mattered above all was the social meaning and consequences of the condition.—D.J.H.

1745. P.-H. POIRIER, "Juifs et Grecs: la médiation barbare," *SciEsp* 46 (3, '94) 293-307.

The article first presents a dossier of ancient texts that included Jews among the barbarians who did not participate in Greek παιδεία. Then it discusses Christian apologetic claims that the "barbarians"—Jews or Christians—preserved a culture more original and authentic than that of the Greeks. Finally it considers the treatment of barbarian wisdom and Jewish wisdom in *The Thunder: Perfect Mind* (NHC VI 15:31–16:31).—D.J.H.

1746. P.-H. POIRIER, "Pour une histoire de la lecture pneumatologique de *Gn* 2, 7: Quelques jalons jusqu'à Irénée de Lyon," *RevÉtudAug* 40 (1, '94) 1-22.

The article traces the "pneumatological" interpretation of Gen 2:7 in various Jewish and early Christian writings: Wisdom of Solomon, Philo, Josephus, Paul (see 1 Cor 15:45-47), Justin, Tatian, Valentinian gnostic sources, and Irenaeus (who because of his anti-gnostic polemic adopted a critical attitude toward it).—D.J.H.

1747. M. PUCCI BEN ZEEV, "Caesar and Jewish Law," *RevBib* 102 (1, '95) 28-37.

Josephus' document in *Antiquities* 14:190-198 dealing with Julius Caesar's attitude toward Jewish law can be regarded as reliable and can safely be used for the reconstruction of Caesar's position. Caesar's permission to the Jews to live according to their laws and customs is found consistently from Caesar to Claudius, suggesting that Caesar's grants to the Jews had legal value. This permission was by no means exceptional. A comparison with Greek epigraphic documents shows that similar permission was very often granted by the Romans to conquered peoples.—C.R.M.

1748. M. ROUX, "Recherches sur les aspects militaires de la conquête du monde gréco-hellénistique par Rome au II^e siècle avant Jésus-Christ," *Revue des Études Anciennes* [Bordeaux] 95 (3-4, '93) 443-457.

The inferiority of the Hellenistic armies to the Roman army in the 2nd century B.C. was not as evident as later writers indicated. The determining factor in the Roman army's victory lay mainly with the Roman command and its ability to use its armaments and its flexibility of tactical maneuvers.—D.J.H.

1749. S. SCHWARTZ, "Hellenistics," *Times Literary Supplement* [London] January 27 ('95) 24.

Aiming to provide a showcase for new approaches to the Hellenistic period, *Hellenistic History and Culture* [*NTA* 38, pp. 489-490] edited by P. Green brilliantly addresses academic classicists, though largely on their own terms. *Centre and Periphery in the Hellenistic World* [*NTA* 39, p. 530] edited by P. Bilde et al. is disappointing, despite the preface's (unsubstantiated) assertion of the indispensability of E. Shils's (unexplained) model for understanding the Hellenistic world. C. R. Whittaker in *Frontiers of the Roman Empire* [*NTA* 39, p. 550] argues that the Roman frontier should be thought of as a zone rather than a line, and that it was normally established in areas of agricultural and/or economic marginality. His argument is utterly compelling but incomplete.—D.J.H.

1750. F. WAGNER, "'Nämlich zu Haus ist der Geist nicht im Anfang.' Systematisch-theologische Erwägungen zum Synkretismus," *NeueZeitSysTheolRelPhil* 36 (3, '94) 237-267.

Plutarch introduced the term "syncretism" to denote behavior patterned on Cretan tribes who would drop their quarrels and unify against outside enemies in times of need. Since the 17th century the term has denoted the intermingling of heterogeneous concepts of differing religious groups. H. Gunkel and members of the history-of-religions school applied the concept of syncretism to early Christianity and late antiquity. Methodologically sound use of the term will have to distinguish two areas of its application: the relation between Christianity and its environment, and the relation between the Christian and non-Christian religions.—D.J.H.

1751. P. R. C. WEAVER, "Epaphroditus, Josephus, and Epictetus," *ClassQuart* 44 (2, '94) 468-479.

The best known figure named Epaphroditus in antiquity was the freedman intimate of Nero. But the identification of this Epaphroditus with the literary patron of the Jewish historian Josephus and/or the former master and presumed legal patron of Epictetus cannot be proved beyond doubt.—D.J.H.

1752. J. L. White, "The Improved Status of Greek Women in the Hellenistic Period," *BibRes* 39 ('94) 62-79.

After briefly describing the position of women in Greek society (at Athens) up to the Hellenistic period, the article identifies changes in the Hellenistic era that enlarged the roles that women could play. Finally it illustrates the improved status of Greek women in Ptolemaic Egypt with reference to marriage contracts and other financial transactions. Although Greek women never achieved a status equal to men or even women in Roman society, political, economic, and religious changes in the Hellenistic period acted in concert to improve the social level of both higher- and middle-class Greek women.—C.R.M.

Archaeology

1753. S. Bunimovitz, "How Mute Stones Speak. Interpreting What We Dig Up," *BibArch Rev* 21 (2, '95) 58-67, 96, 98-100.

After reflecting on the nature and role of interpretation in archaeology, the article examines the (sometimes idiosyncratic) frameworks of interpretation used in biblical archaeology by W. F. Petrie, R. A. S. Macalister, E. Sellin, W. F. Albright, N. Glueck, K. Kenyon, Y. Yadin, and others. It concludes with observations on recent attempts at linking the "new archaeology" of the 1970s and the "contextual archaeology" of the 1980s with biblical studies.—D.J.H.

1754. W. R. Domeris and S. M. S. Long, "The Recently Excavated Tomb of Joseph Bar Caipha and the Biblical Caiaphas," *JournTheolSAfric* 89 ('94) 50-58.

The likelihood that a tomb recently discovered in Jerusalem belonged to the family of Caiaphas [see §§ 36-988; 37-433, 1517; 39-496] is strong. The picture of Caiaphas that emerges from the Gospels, Josephus, and other ancient sources is far from positive. His motives for destroying Jesus may have included an economic interest in addition to fear of losing his status as high priest and control over the Temple.—D.J.H.

1755. E. Dvorjetski, "Nautical Symbols on the Gadara Coins and their Link to the Thermae of the Three Graces at Hammat-Gader," *Mediterranean Historical Review* [Tel Aviv] 9 (1, '94) 100-115.

The numerous nautical images on the coins from Gadara can be explained not only by its proximity to the Sea of Galilee but also by the presence of the Tenth Legion *Fretensis* (which featured nautical images) in the area. An engraved gem from Gadara combines the two motifs that appear on the city's coins: the Three Graces, and the insignia of the Tenth Legion. The Legion built the baths of the Three Graces at Ḥammat-Gader for their own use and for the enjoyment of the region's inhabitants.—D.J.H.

1756. E. B. French, "Archaeology in Greece 1993-94," *Archaeological Reports* [London] 40 ('94) 3-84.

The article provides information about recent archaeological activity in Greece (including the Greek islands) by regions: Athens; Attica; islands of the Saronic Gulf, etc.; Korinthia; Argolis; Arkadia; Lakonia; Achaia; etc.—D.J.H.

1757. K. MATTHIAE, "Ein Opferplatz der Karawanenstadt Petra," *Altertum* [Berlin] 40 (2, '94) 99-114.

After describing the great place of sacrifice on Mount Zibb Atuf at Petra (with particular attention to the altar), the article compares it with other cultic sites at Petra, calls attention to its special form, and suggests a late 1st-century B.C. origin (perhaps under King Aretas IV).—D.J.H.

1758. N. A. SILBERMAN, "Searching for Jesus: The Politics of First-Century Judea," *Archaeology* [Boston] 47 (6, '94) 30-40.

Archaeological research has provided information on the wide range of early Roman period sites in Judea and Galilee and has documented their changing material culture. This evidence has now become the raw material for a far-reaching historical reassessment of 1st-century Judean and Galilean life. It helps us to see early Christianity as part of a wider Judean movement of protest against economic dislocation and against political and cultural tyranny.—D.J.H.

1759. R. R. R. SMITH AND C. RATTÉ, "Archaeological Research at Aphrodisias in Caria, 1993," *AmJournArch* 99 (1, '95) 33-58.

Activities during the 1993 season at Aphrodisias are discussed under five main headings: regional survey, site recording and excavation (the sanctuary of Aphrodite, the temenos of the Temple of Aphrodite, etc.), sculpture and find documentation, construction of a conservation workshop-depot, and sculpture restoration (the Zoilos frieze).—D.J.H.

1760. R. WENNING, "Die Dekapolis und die Nabatäer," *ZeitDeutschPalVer* 110 (1, '94) 1-35.

The thesis of Nabatean "ethnoi" in the cities of the Decapolis and the thesis of a significant Nabatean population in the region are as little supported by the archaeological evidence as by the literary tradition. The Semitic population of the Decapolis was much more polyethnic and complex than can be covered with the catchword "Nabateans." Nevertheless, there is evidence for some Nabatean presence in the Decapolis. Gerasa appears to have had special significance for the Nabateans as a religious center.—D.J.H.

Archaeology, §§ 39-1433, 1784.

Dead Sea Scrolls

1761. G. A. ANDERSON, "The Status of the Torah Before Sinai. The Retelling of the Bible in the Damascus Covenant and the Book of Jubilees," *Dead Sea Discoveries* [Leiden] 1 (1, '94) 1-29.

The concept of intentionality and its close relationship to knowledge of the Torah provided an excellent strategy for dealing with the problem of sin and punishment in the pre-Sinaitic period of biblical history. In the eyes of the Qumran legal code, inadvertent violations of the Torah of Moses were categorized in the same way as intentional violations of the sectarian commandments. In *Damascus Document* (see 2:14–3:16) this typology of legal obedience in the era of the sect was transferred almost in its entirety to the pre-Sinaitic period. One can find many of the same interests in *Jubilees* with regard to Reuben's violation of Bilhah (chap. 33) and the illicit affair of Tamar and Judah (chap. 41).—D.J.H.

1762. M. J. BERNSTEIN, "Introductory Formulas for Citation and Re-Citation of Biblical Verses in the Qumran Pesharim: Observations on a Pesher Technique," *Dead Sea Discoveries* [Leiden] 1 (1, '94) 30-70.

The article examines the use of formulaic introductions to biblical quotations and the practice of requoting previously cited texts first in the so-called continuous pesharim (1QpHab; 4QpIsa a, c, e, b; 1QpMic; etc.) and then in the so-called thematic pesharim (4QFlorilegium; 4Q177; 11QMelchizedek). Then after criticizing earlier treatments, it concludes that too much weight has been given to 1QpHab in the discussion, and calls for a more nuanced classification of the pesharim.—D.J.H.

1763. G. J. BROOKE, "The Genre of 4Q252: From Poetry to Pesher," *Dead Sea Discoveries* [Leiden] 1 (2, '94) 160-179.

After a physical description of 4Q252, the article presents a summary description of each pericope of interpretation and attempts to reconstruct the structure and purpose of the text as a whole. This commentary on parts of Genesis 6–49 uses a great variety of literary forms (from poetry to pesher), offers paraenetic historical exegesis, and functions as a quasi-legal document validating a claim to inheritance and possession.—D.J.H.

1764. G. J. BROOKE AND J. M. ROBINSON, "A Further Fragment of 1QSb: The Schøyen Collection MS 1909," *Occasional Papers of the Institute for Antiquity and Christianity* [Claremont, CA] 30 ('94) 1-19.

Although it contains the remains of only two identifiable Hebrew words, the Schøyen Collection MS 1909 published in this article can very likely be considered part of the text preserved in 1QSb column 5, lines 22-25. In this edition Robinson is primarily responsible for the sections on acquisition and publication, while Brooke is primarily responsible for the rest: provenance, description, text, identification, and importance.—D.J.H.

1765. A. CAQUOT, "Nouveaux fragments de l'écrit de Damas," *RevHistPhilRel* 74 (4, '94) 369-394.

Qumran Cave 4 fragments of *Damascus Document* (4Q266-273) provide material from the beginning and end of the work that are missing from the Cairo Geniza manuscripts. They also contain halakic teachings and apocalyptic paraenesis from the body of the work. The article presents French translations of and comments on the most important newly available fragments of CD.—D.J.H.

1766. E. G. CHAZON, "Prayers from Qumran and Their Historical Implications," *Dead Sea Discoveries* [Leiden] 1 (3, '94) 265-284.

This assessment of current research (with a view to future progress) on prayers from Qumran focuses on four issues: the identification and reconstruction of prayers from Qumran, the provenance of the prayers found in the Qumran caves, liturgical practice at Qumran, and Qumran prayer in synchronic and diachronic perspective.—D.J.H.

1767. M. Chyutin, "The New Jerusalem: Ideal City," *Dead Sea Discoveries* [Leiden] 1 (1, '94) 71-97.

The Aramaic text about the "New Jerusalem" in 5Q15 and related Qumran manuscripts is a detailed description of a temple city designed upon an orthogonal grid of streets in the tradition of the orthogonal cities that began in ancient Egypt and was continued in the Greek hippodromian cities and the Roman *castrum.* After a translation of 5Q15, the article discusses the text's system of measurement, the town plan, the gates, the *przyt* (a square block of 51 x 51 reeds), and the mystical geometry of the New Jerusalem.—D.J.H.

1768. J. J. Collins, "The Works of the Messiah," *Dead Sea Discoveries* [Leiden] 1 (1, '94) 98-112.

Examination of 4Q521 suggests that actions described in Isaiah 61, with the addition of raising the dead, were already viewed as "works of the messiah" in some Jewish circles before the career of Jesus (see Mt 11:5; Lk 7:22). They were indicative of a prophetic messiah of the Elijah type rather than of the royal messiah who was expected to restore the kingdom of David.—D.J.H.

1769. E. M. Cook, "1 Samuel xx 26-xxi 5 according to 4QSam^b," *VetTest* 44 (4, '94) 442-454.

The article provides a complete transliteration of the largest fragment (= 1 Sam 20:26–21:5) from 4QSam^b, as well as text-critical comments on thirty-three variant readings in the fragment. The affinity of the Qumran text with the Septuagint is striking. And yet it is likely that all our Hebrew witnesses—MT, LXX *Vorlage,* and Qumran scrolls—are to some extent eclectic texts.—D.J.H.

1770. H. M. Cotton, "The Archive of Salome Komaise Daughter of Levi: Another Archive from the 'Cave of Letters,'" *Zeitschrift für Papyrologie und Epigraphik* [Bonn] 105 ('95) 171-207.

Like the Babatha archive, the archive of Salome Komaïse belonged to a Jewish woman from Maoza, a village in the Roman province of Arabia. The six documents in it cover the period from A.D. 125 to 131. After giving the family tree of Salome Komaïse and discussing the proper names that appear in the texts, the article deals with the six documents: receipt for tax on dates, conclusion to a land declaration, deed of renunciation of claims, deed of gift, receipt for dates in Aramaic, and marriage contract. The two documents published for the first time (nos. 3 and 4) are given extensive treatments.—D.J.H.

1771. H. Cotton, "A Cancelled Marriage Contract from the Judaean Desert (*XHev/Se Gr. 2*)," *JournRomStud* 84 ('94) 64-86, plates I-II.

For a cancelled marriage contract (A.D. 130) from the Judean Desert (designated XHev/Se Gr. 2, Inv. No. 870), the article presents a brief introduction, photographs, the Greek text, an English translation, notes on the reading, and comments on the place and date and on the marriage practices (the mother as the one who gives away the bride, the wife's maintenance, the liability clause, provisions for male and female children). This marriage contract, though it is between Jews, is not a Greek translation of an Aramaic *kĕtûbbâ.* It is an independent legal instrument with a spirit of its own. Not only the Greek language but also the entire ethos and diplomatics of the Greek marriage contract have been adopted by the contracting parties, as is clear from the parallels with marriage contracts from Egypt.—D.J.H.

1772. H. COTTON, "Rent or Tax Receipt from Maoza," *Zeitschrift für Papyrologie und Epigraphik* [Bonn] 100 ('94) 547-557.

The Greek document designated P. Hever/P. Se'elim 5 (A.D. 125) has many of the elements of Egyptian tax or rent receipts. The article provides for it an introduction, transcriptions, translation, and line-by-line commentary.—D.J.H.

1773. H. M. COTTON AND J. C. GREENFIELD, "Babatha's Property and the Law of Succession in the Babatha Archive," *Zeitschrift für Papyrologie und Epigraphik* [Bonn] 104 ('94) 211-224.

Examination of P. Yadin 16 (and related texts) in which Babatha in A.D. 127 made a land declaration of four date groves that she owned in Maoza indicates that property bestowed on a woman (in this case apparently by Babatha's father) remained hers even when she married.—D.J.H.

1774. D. DIMANT, "Apocrypha and Pseudepigrapha at Qumran," *Dead Sea Discoveries* [Leiden] 1 (2, '94) 151-159.

About one third of the 800 Qumran manuscripts consist of texts that are neither fully biblical nor explicitly related to the Qumran community. After calling attention to the importance of the Apocrypha and Pseudepigrapha at Qumran, the article focuses on their use of literary frameworks as a device for establishing the authority of these works. [The same fascicle contains a response by G. W. E. Nickelsburg (pp. 229-237) to the papers by Dimant [§ 39-1774], G. J. Brooke [§ 39-1763], T. Elgvin [§ 39-1776], E. Tov [§ 39-1793], and E. Larson [§ 39-1785].]—D.J.H.

1775. L. B. ELDER, "The Woman Question and Female Ascetics Among Essenes," *BibArch* 57 (4, '95) 220-234.

Thirty percent of the excavated tombs at Qumran contain remains of women and children. 1QSa 1:7-11 provides instructions for a young woman of marriageable age concerning her responsibilities within the community. 4Q502 attests to female participants in liturgical celebrations at Qumran. The Qumran community should not be viewed as a bastion of male celibacy and sanctity.—D.J.H.

1776. T. ELGVIN, "The Genesis Section of 4Q422 (4QParaGenExod)," *Dead Sea Discoveries* [Leiden] 1 (2, '94) 180-196.

4Q422 contains a paraphrase of Genesis 1–4 and 6–9 (frags. 1-9) and Exodus (frags. 10a-e). The Genesis section [see § 39-1793] can be characterized as a homiletic paraphrase. Some elements may point to an origin within the Qumran community or among its close predecessors.—D.J.H.

1777. I. GOLDBERG, "Grs'wt hylwpywt bpšr hbqwq (Variant Readings in Pesher Habakkuk)," *Textus* 17 ('94) *t-kd,* 134.

The practice of commenting not only on the quoted scriptural text but also on variants in *Pesher on Habakkuk* (and *Pesher on Nahum* and *Damascus Document*) is usually described as the simultaneous interpretation of two variant readings. But in some cases the process of interpretation logically precedes the evolution of the variants, which can be reduced to a single grapheme of polysemic value.—D.J.H.

1778. D. J. Good, "The Dead Sea Scrolls and Recent Scholarship," *SewaneeTheolRev* 37 (2, '94) 171-183.

After providing general information about the Dead Sea scrolls, the article considers the history of the Qumran settlement, the community, the role of the covenant, the calendar, attitudes toward the Temple, the Sabbath, eschatology, and relation to Jesus. The Dead Sea scrolls are the most exciting archaeological find of this century.—D.J.H.

1779. A. HaCohen, "Mgylt yrmyhw mqwmrn 4QJer^{a}—hʾwmnm nwsh qdm mswrty? (4QJer^{a}—A Pre-Masoretic Text?)," *Textus* 17 ('94) *ʾ-h,* 133.

Previously classified as a proto-Masoretic text, 4QJer^{a} [see § 39-1794] appears to be a more independent textual witness with regard to several important readings. It should not be classed with either of the main textual witnesses (MT, LXX) for the book of Jeremiah.—D.J.H.

1780. D. J. Harrington, "What's New(s) about the Dead Sea Scrolls?" *Cross Currents* [New Rochelle, NY] 44 (4, '94-'95) 463-475.

In the nearly fifty years since their discovery the Dead Sea scrolls have provided both "news" and the "new." Their discovery and subsequent study have produced colorful characters, weird events, and plenty of conflicts. They have challenged and enriched conventional understandings of both Judaism and Christianity. At the same time, the Dead Sea scrolls have given us "new" ways of looking at the Hebrew Bible, Second Temple Judaism, and early Christianity that will outlive the "news" about them.—D.J.H.

1781. J. G. Janzen, "Isaiah 41:27: Reading *hnh hnwmh* in 1QIsa^{a} and *hnh hnm* in the Masoretic Text," *JournBibLit* 113 (4, '94) 597-607.

The reading *hnwmh* in Isa 41:27 according to 1QIsa^{a} does not present a variant reading vis-à-vis the Masoretic text's *hnm* but rather corresponds to the MT's *hinnam* in a Qumran orthographical context. The expression *hnh hnm* in Isa 41:27 should be translated "Behold! Behold them!"—D.J.H.

1782. M. Kister, "On a New Fragment of the Damascus Covenant," *JewQuartRev* 84 (2-3, '93-'94) 249-251.

Contrary to J. M. Baumgarten [§ 37-1539], it is preferable to read *ʾt hw hkl* ("You are all") in 4Q266. As Sir 43:27 shows, during the Second Temple period Jews could say of God "He is all" without pantheistic intent.—D.J.H.

1783. R. W. Klein, "*The Dead Sea Scrolls Revealed*—A CD-ROM Worth Discussing," *CurrTheolMiss* 22 (2, '95) 142-143.

The CD-ROM entitled "The Dead Sea Scrolls Revealed" (Logos Research Systems) offers six choices: location, scroll work, scrolls, debates, discovery, and history. This is a very fine resource, despite some problems of technology and content.—D.J.H.

1784. A. Lange and K. F. D. Römheld, "Dokumentation neuer Texte," *Zeitschrift für Althebraistik* [Stuttgart] 8 (1, '95) 101-120.

This installment [see § 39-1102] reports on recently discovered or recently published Semitic manuscripts, inscriptions, and related materials under four major headings: the Iron

Age, the Babylonian-Persian period, the Hellenistic-Roman period, and varia. The bulk of the article (pp. 107-119) is devoted to texts from Qumran and Naḥal Ḥever.—D.J.H.

1785. E. LARSON, "4Q470 and the Angelic Rehabilitation of King Zedekiah," *Dead Sea Discoveries* [Leiden] 1 (2, '94) 210-228.

Fragments 1 and 2 of 4Q470 describe the making of a covenant between God and King Zedekiah through the agency of the angel Michael (see 2 Kgs 24:17; Jer 34:8-22; 23:5-8 and 33:14-26; 31:31-34 and 32:40). The Exodus material in fragment 3 may be a historical prologue or epilogue.—D.J.H.

1786. S. L. MATTILA, "Two Contrasting Eschatologies at Qumran (4Q*246* vs 1QM)," *Biblica* 75 (4, '94) 518-538.

The Qumran Aramaic "Son of God" text (4Q246) combines themes from Daniel 7 with echoes of biblical peace-oracles to focus on the universal transformation brought about by the establishment of the reign of God's people after an eschatological crisis. The primary focus of 1QM is eschatological judgment, retribution, and the annihilation of the wicked. It embodies a perfectly balanced cosmological dualism between Belial and Michael prior to God's intervention. The profound differences between the eschatologies of 4Q246 and 1QM far outweigh the minor verbal parallels between them. 4Q246 is a clear example of an Aramaic text that unequivocally was not authored at Qumran.—D.J.H.

1787. W. G. MOST, "Threat to Christianity?" *HomPastRev* 95 (5, '95) 50-53.

The fifty Qumran Cave 4 texts made available by R. Eisenman and M. Wise in *The Dead Sea Scrolls Uncovered* (1993) enable us to see that the claim that the Dead Sea scrolls are a threat to Christian faith is utterly empty. This conclusion is based on three exhibits: the "Messiah of Heaven and Earth" text (4Q521), the "Pierced Messiah" text (4Q285), and three "works-righteousness" texts.—D.J.H.

1788. É. NODET, "La Loi à Qumrân et Schiffman," *RevBib* 102 (1, '95) 38-71.

In his Modern Hebrew volume entitled *Law, Custom and Messianism in the Dead Sea Scrolls* (1993), L. H. Schiffman has brought together three of his monographs published in English: *The Halakha at Qumran* (1975), *Sectarian Law in the Dead Sea Scrolls* (1983), and *The Eschatological Community of the Dead Sea Scrolls* (1989). Although Schiffman shows many links between the Qumran and later rabbinic legal traditions, he assumes rather than proves that the tannaitic halakah is the direct and natural heir of popular custom before A.D. 70, and does not give sufficient attention to other possible influences in the development of the halakah.—D.J.H.

1789. D. L. PENNEY AND M. O. WISE, "By the Power of Beelzebub. An Aramaic Incantation Formula from Qumran (4Q*560*)," *JournBibLit* 113 (4, '94) 627-650.

After identifying 4Q560 as a magical text, the article presents a transcription and translation of it, along with a line-by-line commentary. 4Q560 preserves an Aramaic apotropaic magic formula that mentions childbirth, demons and the diseases associated with them, sleep or dreams, and perhaps safety of possessions. The preserved portions of the formula adjure the offending spirits, apparently by name (perhaps even "Beelzebub"). The text seems to connect preservation from these evils with forgiveness of sin.—D.J.H.

1790. L. H. SCHIFFMAN, "Pharisaic and Sadducean Halakhah in Light of the Dead Sea Scrolls. The Case of Ṭevul Yom," *Dead Sea Discoveries* [Leiden] 1 (3, '94) 285-299.

The halakic term *ṭĕbûl yôm* ("one who was immersed on that day") is used in tannaitic literature to describe a person who has immersed but has yet to experience sunset on the final day of purification. The various halakic documents of the Qumran corpus (4QMMT, *Temple Scroll, Zadokite Fragments*) almost consistently follow the approach attributed in rabbinic sources to the Sadducees. In so doing they reject over and over the principle of *ṭĕbûl yôm.* This thesis is developed with reference to the cases of the red heifer, *ṣāraʿat,* seminal emission, the impurity of the dead, impure creeping things, the woman with a blood flow, and pure food.—D.J.H.

1791r. L. H. SCHIFFMAN, *Reclaiming the Dead Sea Scrolls* [*NTA* 39, p. 546].
N. A. SILBERMAN, *The Hidden Scrolls* [*NTA* 39, p. 362].

A. J. SALDARINI, "Fragments of History. What the Dead Sea Scrolls may say about early Judaism," *New York Times Book Review* [New York] December 25 ('94) 21.—Like many recent books on the Dead Sea scrolls, these volumes promise more conflict and novelty than they deliver. In the interests of consolidation and a smooth transition from the sects of early Judaism to the unity of later talmudic Judaism, Schiffman jams too much evidence into narrow and inadequate categories. Without credible evidence Silberman tries to turn the authors of the Dead Sea scrolls into heroic zealots who fought against Roman oppression in the 1st century A.D. For academic gossip and the thrill of the chase after the Dead Sea scrolls, read Silberman. To understand the content of the scrolls and their place in Judaism, read Schiffman.—D.J.H.

1792. M. E. STONE AND J. C. GREENFIELD, "The First Manuscript of *Aramaic Levi Document* from Qumran (4QLevi^a aram)," *Muséon* 107 (3-4, '94) 257-281.

This edition of the first manuscript of the *Aramaic Levi Document* from Qumran (4Q213) first treats the general character of the manuscript, its paleography and codicology, and orthography and grammar. Then it provides for the six fragments transcriptions of the Aramaic texts, notes on the readings, translations, reconstructions (with the help of Cairo Geniza material where possible), comments, and a photograph.—D.J.H.

1793. E. TOV, "The Exodus Section of 4Q422," *Dead Sea Discoveries* [Leiden] 1 (2, '94) 197-209.

The sequence of the plagues in the Exodus section of 4Q422 [see § 39-1776] is close to that in Exodus 7–12 and Psalm 105. The wording depends on Psalm 78, Psalm 105, and Exodus 7–12. The text displays no signs of the special exegesis or ideas of the Qumran community.—D.J.H.

1794. E. TOV, "4QJer^a—A Preliminary Edition," *Textus* 17 ('94) 1-41, 7 plates.

This preliminary edition of 4QJer^a first deals with general issues: physical description, paragraphing, contents, paleography and dating (ca 200 B.C.), orthography, and textual character (very close to the proto-Masoretic text [see § 39-1777]). Then for individual fragments it provides photographs, transcriptions, notes on the readings, and lists of textual variants. The appendixes deal with (1) divergencies from J. G. Janzen's preliminary edition and (2) corrections in the text.—D.J.H.

1795r. J. TREBOLLE BARRERA AND L. VEGAS MONTANER (EDS.), *The Madrid Qumran Congress* [*NTA* 38, p. 159].

J. COOK, "Madrid. A Watershed in Qumran Research?" *BiblOr* 52 (1-2, '95) 24-36.—The papers prepared for the Madrid congress on the Dead Sea scrolls show that the Qumran research community has all along been executing its primary responsibilities of publishing texts, formulating new hypotheses, and testing existing theories. The article discusses papers on the following topics: OT textual criticism, new textual material, the history of the Qumran community, interpretational issues, and varia. These volumes represent another confident step on the seemingly never ending road of primary scroll research.—D.J.H.

1796. H. ULFGARD, "Le mouvement de Qumrân et le christianisme primitif," *Études* 381 (6, '94) 637-648.

The slightly abridged French version of an article first published in Swedish in *Svensk Teologisk Kvartalskrift* [§ 38-1687r].—D.J.H.

1797. E. ULRICH, "An Index of the Passages in the Biblical Manuscripts from the Judean Desert (Genesis-Kings)," *Dead Sea Discoveries* [Leiden] 1 (1, '94) 113-129.

The article lists biblical passages (e.g. Gen 1:1-28) from Genesis to 2 Kings that occur in the biblical manuscripts (e.g. 4QGen^b) from the Judean Desert.—D.J.H.

1798. J. C. VANDERKAM AND J. T. MILIK, "4QJub^c (4Q218) and 4QJub^e (4Q220): A Preliminary Edition," *Textus* 17 ('94) 43-56, 2 plates.

The two fragments of *Jubilees* published in this article—4Q218 (*Jub.* 2:26-27) and 4Q220 (*Jub.* 21:5-10)—belong to legal pericopes and illustrate the writer's practice of drawing upon legislation found elsewhere in the Torah to clarify and/or expand sections in Genesis-Exodus. The article provides for each fragment a photograph, material description, transcription, translation, and line-by-line commentary.—D.J.H.

1799. A. S. VAN DER WOUDE, "Tracing the Evolution of the Hebrew Bible," *BibRev* 11 (1, '95) 42-45.

The biblical manuscripts discovered at Masada and Wadi Murabba'at do not give evidence of a pluriform textual tradition of the OT such as has been found at Qumran. It is likely that the proto-Masoretic text of the Hebrew Bible had already been standardized in certain Jewish circles before A.D. 70, perhaps through the initial efforts of scribes near the Jerusalem Temple as early as the mid-2nd century B.C.—D.J.H.

1800. Y. YADIN, J. C. GREENFIELD, AND A. YARDENI, "Babatha's *Ketubba*," *IsrExplJourn* 44 (1-2, '94) 75-101.

P. Yadin 10 is a *kĕtûbbâ* written for Babatha, the daughter of Shim'on, ca. A.D. 125. After a material description of the manuscript, the article provides a transcription of the Aramaic text and a translation, along with photographs and drawings. Then it presents a commentary according to the following outline: the date and place (lines 1-2), names of the groom and bride (2-4), the marriage proposal (4-5), the promise (6-10), the mandatory *kĕtûbbâ* clauses (10-18), and the inscription on the verso. Also included is a paleographical analysis.—D.J.H.

Dead Sea Scrolls, §§ 39-1342, 1433, 1447, 1531, 1854, 1862, 1868.

Jewish World

1801. D. ABRAMS, "The Boundaries of Divine Ontology: The Inclusion and Exclusion of Meṭaṭron in the Godhead," *HarvTheolRev* 87 (3, '94) 291-321.

The article traces Jewish interpretations of Metatron especially in mystical sources according to the following headings: Elisha ben Abuya's viewing of Metatron (see *b. Ḥag.* 15a and parallels), prayer and the divine hypostasy in Ashkenazi sources, prayer and the divine "hypostasy" in kabbalistic sources, and Metatron and Jesus. Due to the elevated status of the angelic Metatron in certain early traditions, Metatron was appropriated and his nature redefined in medieval texts in the articulation of the complex godhead that contained multiple powers. The career of Metatron illuminates the development of Jewish mystical attitudes toward God, divine attributes, intermediary beings, angels, and the kabbalistic understanding of the ten powers of the divine theosophy called *sĕfîrôt.*—D.J.H.

1802. B. H. AMARU, "The First Woman, Wives, and Mothers in *Jubilees,*" *JournBibLit* 113 (4, '94) 609-626.

The role of progenitress was of great significance to the author of *Jubilees.* In rewriting the story of the parents of humankind he developed the characterization of the first woman such that she functions as a co-character in the narrative rather than as a foil for her husband. And in redesigning the genealogical listings from Adam to Abram, the author not only identified the female side of each line but also assigned a significance ("co-partners") to maternal lineage that further elevated the status of primeval women in their roles as wives and mothers.—D.J.H.

1803. P. AMITAI, "Scorpion Ash Saves Woman's Eyesight," *BibRev* 11 (2, '95) 36-37.

Though in Scripture (see Rev 9:3-5; Lk 10:19) as in life the scorpion signals peril, the Talmud not only enumerates the dangers of scorpions but also suggests that they are a cure for medical problems (see *b. Giṭ.* 69a)—a claim that was verified in a cure of an Israeli woman from a retinal disease in 1977-78.—D.J.H.

1804. P. C. BEENTJES, "Ben Sira 36,26d according to Ms. C. A new proposal," *EstBíb* 52 (4, '94) 535-539.

Careful examination of MS C of Sir 36:26d suggests the reading *hmrgyʿ bʾšh ysbyb* ("He, however, who reclines upon a wife will sit down at table"). Sir 36:21-26 concerns the benefits of a good marriage. As opposed to a member of an armed band that skips from city to city and as distinct from a man who has no nest (see 36:26a-c), a man who has a wife to recline upon will have a well regulated life (36:26d).—D.J.H.

1805. G. BOCCACCINI, "Multiple Judaisms," *BibRev* 11 (1, '95) 38-41, 46.

More and more scholars are realizing that differences among Judaic groups and ideologies cannot be adequately described as nuances within one normative system, or as the result of an evolutionary process that multiplied choices before selecting the predominant one. A fundamental characteristic of Judaism is its fragmentary nature. From the viewpoint of the historian of religion, rabbinic Judaism and Christianity are simply different outgrowths of ancient Judaism.—C.R.M.

1806. M. BOCKMUEHL, "Natural law in Second Temple Judaism," *VetTest* 45 (1, '95) 17-44.

The article surveys the occurrences of moral propositions based on nature or creation first in the various parts of the OT (Torah, Prophets, Writings) and then in postbiblical Jewish literature (Apocrypha, Pseudepigrapha, Dead Sea scrolls and rabbinic literature, Philo and Josephus). In Second Temple Judaism there is no "natural" (apart from God) law; the law of nature is in keeping with the Law of God, and the Law of God is in keeping with the law of nature. The idea of a law according to nature was well established prior to Philo except, apparently, in Palestinian scribal circles.—D.J.H.

1807. G. BODENDORFER-LANGER, "'Sie ist nicht im Himmel!' Rabbinische Hermeneutik und die Auslegung der Tora," *BibNotiz* 75 ('94) 35-47.

The baraita about Rabbi Eliezer in *b. Baba Mesi'a* 59b is a key to understanding rabbinic hermeneutics and a good example for current discussions about textual interpretation, exegesis, and the authority of an exposition. After presenting a structured German translation of the baraita, the article considers the text as the end-product of a tradition, the text as a work of art, the text as defining the standpoint of the rabbinic authorities, and its consequences for today. Rabbinic literature gives different insights standing beside one another, not one theology.—D.J.H.

1808. M. BODINGER, "L'énigme de Melkisédeq," *RevHistRel* 211 (3, '94) 297-333.

The hypothesis that Melchizedek was originally a Semitic solar god worshipped in Canaan best explains the diverse roles attributed to this figure in the OT (Genesis 14, Psalm 110) and in intertestamental and Essene texts. It also helps us to understand why Melchizedek occupies such an eminent place in Hebrews.—D.J.H.

1809. D. BOYARIN, "Are There Any Jews in 'The History of Sexuality'?" *Journal of the History of Sexuality* [Chicago] 5 (3, '95) 333-355.

Neither the Bible nor the Talmud knew of that entity called by us "sexuality." In both classical and biblical cultures, the taboos and tolerances of the culture vis-à-vis same-sex genital practices were tied precisely to structures of maleness and femaleness, to gender and not to a putative sexuality. Male anal-intercourse was understood as a category violation, a kind of cross-dressing.—D.J.H.

1810. R. N. BROWN, "'And the Elder Shall Serve the Younger': A Midrash about Jesus," *HarvTheolRev* 87 (3, '94) 363-366.

An anonymous midrash on Gen 25:23 in MS Paris 149 of *Genesis Rabbah* interprets "the elder shall serve the younger" to mean that "future descendants of Esau, who is the elder, are to serve (worship) Jesus the Nazarene, who is of the descendants of Jacob, the younger (brother)." The midrash reflects the reality of Esau's descendants having embraced Christianity.—D.J.H.

1811. N. L. COLLINS, “Evidence in the Septuagint of a Tradition in Which the Israelites Left Egypt without Pharaoh’s Consent,” *CathBibQuart* 56 (3, ’94) 442-448.

Details in the Septuagint of Exod 3:21 (“when you run off”) and 11:2-3 (“secretly...and they lent to them”) strengthen the claim that the Israelites left Egypt without Pharaoh’s consent and suggest that there were two traditions concerning the escape from Egypt: In one it was linked with the might of God, and in the other it was achieved by guile.—D.J.H.

1812. J. COOK, “*ʾišâ zārâ* (Proverbs 1–9 Septuagint): A Metaphor for Foreign Wisdom?” *ZeitAltWiss* 106 (3, ’94) 458-476.

The Septuagint translator of Proverbs 1–9 drew parallels between the foreign, strange woman (*ʾišâ zārâ*) and foreign, anti-Israelite/anti-Jewish wisdom. The wisdom against which the reader of the Septuagint of Proverbs was warned must have been Greek philosophy as encountered in the Hellenistic period ca. 200 B.C.—D.J.H.

1813. J. COOK, “Are the Syriac and Greek Versions of the *ʾšh zrh* (Prov 1 to 9) Identical? (On the Relationship between the Peshitta and the Septuagint),” *Textus* 17 (’94) 117-132.

Examination of the *ʾšh zrh* passages in Proverbs 1–9 indicates that the Peshitta translator was not much influenced by the Septuagint and consulted it only when in the dark about the meaning of a specific passage or lexeme. He did not share the Septuagint’s understanding of the *ʾšh zrh* as a symbolic representation of foreign wisdom, more specifically Hellenism.—D.J.H.

1814. R. CROTTY, “The Role of Post Mortem Visions in the Jewish Intertestamental Period,” *Pacifica* 8 (1, ’95) 1-8.

The vision in which Onias commissions Judas Maccabeus as protector of Jerusalem and its Temple (see 2 Macc 15:11-16) is an example of the *ṣaddîq* redivivus genre. The Gospels’ resurrection narratives are the amalgam of original *ṣaddîq* vision stories of Jesus with later apocalyptic empty tomb stories.—D.J.H.

1815. C. DEFÉLIX, “Qohélet dans la tradition juive,” *LumVie* 44 (221, ’95) 19-31.

The article first discusses the rabbinic debates about accepting the book of Qoheleth into the scriptural canon, with particular attention to the theme of fear of the Lord and the traditional ascription to Solomon. Then it provides an anthology of rabbinic interpretations of various passages (1:3; 1:7; 1:15; 3:11; 4:11; etc.) in the book.—D.J.H.

1816. E. DVORJETSKI, “‘Ṣrypʾ šbʾšqlwn’ — Ryʾlyh tlmwdyt bʾwmnwt hṣwrpwt bʾrṣ-yśrʾl btqwpt hmšnh whtlmwd (‘Zrifa in Askalon’ — A Talmudic Reality in the Art of Fine Metal Work in Eretz-Israel in the Roman and Byzantine Periods),” *Tarbiz* [Jerusalem] 63 (1, ’93) 27-39.

The tendency of talmudic literature to conceal the existence of fine metalworkers in the various cities of Israel during the Roman and Byzantine periods may have been caused by what took place at the *sĕrîpāʾ* in Askalon (see *b. ʿAbod. Zar.* 11b). The term *sĕrîpāʾ* may be a distortion of the Roman “Serapis” or related to the Semitic root for “smelting” (*ṣārap*). The presence of Jewish or non-Jewish artisans who produced fine metalwork statues of gods, jewelry, and accessories is in accordance with ancient literary and archaeological evidence about Askalon.—D.J.H.

1817. P. FAURE, "Comme un fleuve qui irrigue. Ben Sira 24, 30-34, I. Critique textuelle," *RevBib* 102 (1, '95) 5-27.

Comparison of the Greek text of Sir 24:25-34 and the Syriac text of Sir 24:25-33 indicates that the Syriac text should be preferred to the Greek text. On the basis of the Syriac text of Sir 24:30a, it is possible to understand the Greek expression ὡς διῶρυξ ἀπὸ ποταμοῦ ("like a canal coming from a river") as an *ad sensum* translation of the Hebrew phrase *knhr hmšqh* ("like a river that irrigates").—D.J.H.

1818. L. H. FELDMAN, "Josephus' Portrait of Jehoshaphat," *Scripta Classica Israelica* [Jerusalem] 12 ('93) 159-175.

In his portrait of Jehoshaphat, Josephus (see *Ant.* 8:393–9:44) emphasized his military and commercial power, and his virtues (especially courage, gratitude, and piety). The portrayal is influenced significantly by Josephus' political theory and apologetic concerns.—D.J.H.

1819. L. H. FELDMAN, "Josephus' Portraits of the Pharaohs," *Syllecta Classica* 4 ('93) 49-63.

The article first considers Josephus' portrayals of non-Jewish leaders such as Balaam, Nebuchadnezzar, Belshazzar, and Darius. Then after discussing how Philo and the rabbis treated the Pharaohs, it focuses on Josephus' portrait of the Pharaohs in *Antiquities* 1–2. Josephus goes to great lengths to present a relatively positive picture of Pharaoh. Many of the additions, modifications, and omissions are motivated by apologetic concerns.—D.J.H.

1820. S. GERO, "The Stern Master and His Wayward Disciple: A 'Jesus' Story in the Talmud and in Christian Hagiography," *JournStudJud* 25 (2, '94) 287-311.

The article presents and analyzes several Jewish and Christian versions of an anecdote that relates in a vivid fashion the falling out between a master and his unworthy disciple. The version in the Babylonian Talmud (*Sanh.* 107b), which manifests a knowledge of the Palestinian version (*Ḥag.* 2,2 [77d]), identifies Jesus as the disobedient disciple of the sages and is most naturally interpreted as being already inspired by the harsh polemic of the *Toledoth Yeshu.* Attention to the neglected Christian versions of ps.-Faustus of Byzantium (5th century) and Cyril of Scythopolis (6th century) allows for a more accurate assessment of both the literary and historical import of the famous talmudic anecdote. More generally this material provides an unambiguous and interesting instance of the interconnection between biographical narratives in rabbinical sources and in Christian hagiography, the study of which is potentially important for gaining a more informed understanding of the nature and function of Jewish literature in antiquity.—C.R.M.

1821. L. F. GIRÓN, "Vocablos griegos y latinos en *Cantar de los Cantares Rabbâ,*" *Sefarad* 54 (2, '94) 271-306.

After general comments on the language of *Canticles Rabbah,* the article discusses 199 words of Greek or Latin origin that appear in the text.—D.J.H.

1822. A. Goshen Gottstein, "Testaments in Rabbinic Literature: Transformations of a Genre," *JournStudJud* 25 (2, '94) 222-251.

The death narratives and living testaments in the OT Apocrypha and Pseudepigrapha continue in rabbinic literature, but in new garb, which arises from new literary forms, new ways of self-expression, and the special conceptual content of the literature of the sages. The world to come and Torah—the two conceptual foci of the sages' conceptual innovation—make their mark on the literary form of testament. Thus we have a continuation and elaboration of an ancient genre with entirely new form and content.—D.J.H.

1823. D. M. Gropp, "The 3 f.s. Inflection of the Perfect in OJA and Related Problems," *JournSemStud* 39 (2, '94) 153-159.

In the Aramaic of *Targum Onqelos* and *Targum Jonathan* (= OJA) according to the traditional Babylonian vocalization, two forms stand out as unexpected from a historical viewpoint: (1) the third person feminine singular *nĕpaqat/sĕlêqat* instead of the expected *nipqat/silqat;* and (2) the first person singular *nĕpaqît/sĕlêqît* instead of the expected *nipqēt/silqēt.* The clue to these developments lies in the alternative, segholated type of third person feminine singular perfect *kĕtebet* in Biblical Aramaic.—D.J.H.

1824. C. E. Hayes, "The midrashic career of the confession of Judah (Genesis xxxviii 26). Part I: The Extra-Canonical Texts, Targums and Other Versions," *VetTest* 45 (1, '95) 62-81.

After considering the OT context in Genesis 38, this study of the history of Judah's confession about Tamar in Gen 38:26 ("she is more righteous than I") discusses its treatments in *Jubilees* 41:20, *Testament of Judah* 12:5-7, *Targum Onqelos,* the Septuagint, Vulgate, Peshitta, *Targum ps.-Jonathan,* and *Targum Neofiti.* From a confession of Judah's relative lack of righteousness in his behavior toward Tamar, his words become a simple admission of paternity (*Onqelos*) or a brave courtroom testimony to Tamar's innocence in regard to the charge of harlotry (*ps.-Jonathan, Neofiti*).—D.J.H.

1825. R. Hayward, "Targum Pseudo-Jonathan to Genesis 27:31," *JewQuartRev* 84 (2-3, '93-'94) 177-188.

According to *Targum ps.-Jonathan* of Gen 27:31, Esau set dog-meat before his father Isaac at Passover. Though there may be some influence from Isa 66:3, there is more likely a reference to Rome (Esau/Edom) and to the Roman practice of sacrificing dogs at popular festivals such as Lupercalia and Robigalia. Thus the Targum appears to have been affected by Roman and Greek cults in its choice of the dog as a suitable animal for Esau to bring to his father.—D.J.H.

1826. R. Helm, "Azazel in Early Jewish Tradition," *AndUnivSemStud* 32 (3, '94) 217-226.

Examination of *1 Enoch* and *Testament of Abraham* reveals a tradition in which Azazel (see Lev 16:8, 10, 26) was regarded as a demon and in which the scapegoat rite was utilized as a symbol of demonic expulsion. Thus it appears that a segment of ancient Jewish apocalypticists found a symbol of eschatological victory over demonic forces in the rite involving Azazel and the scapegoat.—D.J.H.

1827. A. Iamim, "The Right to Reign," *JerusalemPersp* 46-47 ('94) 10-17.

The three main elements in the Herod family genealogy constructed by Josephus (see

Ant. 18:130-132) are these: (1) through the Hasmonean princess Mariamme, Agrippa II became heir to the Hasmonean dynasty; (2) through Herod the Great and Agrippa I, Agrippa II gained the kingdom (i.e. the land); and (3) through Phasael, eldest son of Antipater the Idumaean, a bond was established between the ruling houses of Esau and Israel, and thus Agrippa II was a descendant of both sons of Isaac.—D.J.H.

1828. T. ILAN AND J. J. PRICE, "Seven Onomastic Problems in Josephus' *Bellum Judaicum,*" *JewQuartRev* 84 (2-3, '93-'94) 189-208.

The study investigates seven onomastic mix-ups in Josephus' *War.* The problems addressed include the contradictory lists of delegates sent to Josephus (*War* 2:628 versus *Life* 197), and the fates of Joseph ben Gorion and Eleazar ben Ananias. Despite their similar nature, the various problems cannot all be solved by the dogmatic application of either a textual or a historical approach. In some cases Josephus seems to have erred in his *War* account (e.g. with regard to the composition of the delegation against him). In others one should lean toward accepting Josephus' text as it is, with the strange similarity in names that results (e.g. the case of Joseph ben Gorion and Gorion ben Joseph, see *War* 4:159-160/358). Textual oddities, such as the disappearance of Eleazar ben Ananias, must simply be accepted as unsolved problems.—C.R.M.

1829. A. KAUNFER, "Who Knows Four? The *Imahot* in Rabbinic Judaism," *Judaism* 44 (1, '95) 94-103.

The concept of the *ʾîmmāhôt* (Sarah, Rebekah, Rachel, Leah) in biblical and rabbinic texts appears in several submotifs: the merit of the matriarchs, the matriarchs as prophets, the barren matriarchs, other metaphoric applications, and the six matriarchs. Inserting references to the *ʾîmmāhôt* in the Jewish liturgy is consistent with a long tradition that recognized and valued the concept of the *ʾîmmāhôt.*—D.J.H.

1830. E. A. KNAUF, "Supplementa Ismaelitica 15: 1Makk 9,35-41 oder eine transjordanische Art der Konfliktbewältigung," *BibNotiz* 75 ('94) 18-20.

The article draws attention to parallels between the Maccabees' attack on the wedding party near Medeba according to 1 Macc 9:35-41 and the ambush of a wedding party in the Naour area of Jordan in 1994.—D.J.H.

1831. R. KOTANSKY, "Thōbarrabau = 'The Deposit is Good,'" *HarvTheolRev* 87 (3, '94) 367-369.

The etymology of the Greek *vox magica Thōbarrabau* can be traced to Hebrew *ṭôb* ("good") and to Semitic *ʿarebāʾ* ("surety") or *ʿērābôn* ("surety, downpayment, deposit, first installment"). The whole name would mean: "[the] deposit is good" (see Philo's *De fuga et inventione* 151).—D.J.H.

1832r. D. KRAEMER, *The Mind of the Talmud* [*NTA* 35, p. 406].

Y. ELMAN, "Argument for the Sake of Heaven: *The Mind of the Talmud.* A Review Essay," *JewQuartRev* 84 (2-3, '93-'94) 261-282.—Kraemer's central thesis is that the Babylonian Talmud represents at least a partial triumph of the authority of human reason within the rabbinic system as devised and interpreted by its redactors. After discussing Kraemer's form-critical argument and the relation of his work to that of D. Halivni and J. Neusner, the article considers his views on the importance of argumentation in the

Babylonian Talmud, the historical circumstances of the Babylonian Talmud, its audience, and origin and "oral" character. Kraemer has provided us with a stimulating and articulate view of one of the strands that makes up the tapestry that is the Babylonian Talmud.—D.J.H.

1833. J. KUGEL, "The Jubilees Apocalypse," *Dead Sea Discoveries* [Leiden] 1 (3, '94) 322-337.

The author of *Jubilees* 23 incorporated a few key verses from Psalm 90 but radically reinterpreted them so as to fit his own vision of the present and future. His apocalyptic vision had its point of departure in the conviction that Israel in his own day was a sinful nation that failed to observe God's commandments. All of humanity had been punished with diminished lifetimes after the flood. The more severe version of the same punishment foretold to Moses on Sinai was the reduction of human life to a mere seventy or eighty years (see *Jub.* 23:15; Ps 90:10). The chapter looks forward to a time of great upheaval and suffering, to be followed by a golden age.—D.J.H.

1834. S. D. KUNIN, "The Death of Isaac: Structuralist Analysis of Genesis 22," *Journ StudOT* 64 ('94) 57-81.

After a methodological introduction to the structuralist analysis of Hebrew mythology, the article examines the "death" of Isaac according to Genesis 22, compares that text with Genesis 37, and considers some rabbinic transformations of Genesis 22 (*Genesis Rabbah, Pirke deRabbi Eliezer,* other midrashic collections). It charts the development of three related oppositions (Israel and the nations, inside and outside, divine and human) and observes that each of these oppositions is included within a specific mytheme (Ishmael, sacrifice, and rebirth). Although there are areas of transformation in the rabbinic uses of Genesis 22, there are also areas of significant structural continuity with regard to the relations between structural elements and to the patterns of thought upon which those structural relations are built.—D.J.H.

1835. D. G. LERNER, "Hekhalot Rabbati. The Mystical Text and Its Liturgical Elements," *ConsJud* 47 (1, '94) 74-83.

The major text of Merkabah mysticism in the Hekhalot literature is *Hekhalot Rabbati.* It contains significant liturgical material, provides examples of theurgy (i.e. the notion that God is affected by human petitions), and refers to the cycle of statutory prayer and other conventions of Jewish worship.—D.J.H.

1836. E. LEVINAS, "The Jewish Understanding of Scripture," *Cross Currents* [New Rochelle, NY] 44 (4, '94-'95) 488-504.

Taking as an example and starting point the treatment of the biblical rules (see Deut 25:2-4) about flagellation, being cut off from one's own people, and the punishments of human and heavenly courts in *b. Makkot,* this reflection on the Jewish understanding of Scripture considers the significance of the pluralism characteristic of rabbinic thought, commentary on Scripture as a path to transcendence, and ambiguity and the need for interpretation.—D.J.H.

1837. J. R. LEVISON, "Two Types of Ecstatic Prophecy according to Philo," *Studia Philonica Annual* [Atlanta] 6 ('94) 83-89.

The article provides supporting evidence and refinements for D. Winston's thesis [§ 35-

468] that Philo distinguished Moses' milder experience of prophetic ecstasy from the more radical experiences of Abraham and Balaam.—D.J.H.

1838. J. A. LUND, "On Yerushalmi Baba Meṣiʿa 6.1, 10d," *JewQuartRev* 84 (2-3, '93-'94) 253-259.

Recent translations of *y. B. Meṣ.* 6.1 by G. A. Wewers and J. Neusner ignore the grammar and thus fail to do the text justice. A proper philological analysis of the text, in particular the elucidation of the term *rb*[*w*]*n* as meaning "myriads" and designating an amount of money (i.e. "myriads" of denars), can contribute to a clearer understanding of the passage and facilitate its rhetorical analysis.—D.J.H.

1839. H. G. LUNT AND M. TAUBE, "The Slavonic Book of Esther: Translation from Hebrew or Evidence for a Lost Greek Text?" *HarvTheolRev* 87 (3, '94) 347-362.

The Slavonic version of Esther provides evidence that a Greek version resembling the Masoretic text existed. The transcription of names along with phraseological and lexical items based on Greek and not evoked by anything in the wording of the Masoretic text points toward the existence of a Greek Esther consisting of 167 verses, an almost identical reflection of the known Hebrew text.—D.J.H.

1840. P. MANDEL, "The Call of Abraham: A Midrash Revisted," *Prooftexts* 14 (3, '94) 267-284.

Various late Second Temple texts relate the call of Abraham in Gen 12:1-3 to his discovery of the one God, the creator, through contemplation of the physical universe. However, the parable of the *bîrâ* (*insula* or "tenement") from Rabbi Isaac in *Genesis Rabbah* 39:1 connects God's call to Abraham in Gen 12:1-3 to Ps 45:11-12, and portrays Abraham as one who cares about the world of nations around him and takes action when necessary: Abraham is the one through whom the nations will be blessed and led toward greater unity.—D.J.H.

1841r. C. MANGAN, J. F. HEALEY, AND P. S. KNOBEL, *The Targum of Job. The Targum of Proverbs. The Targum of Qohelet* [*NTA* 35, p. 406].

D. M. STEC, "The Recent English Translation of the Targumim to Job, Proverbs and Qohelet: A Review," *JournSemStud* 39 (2, '94) 161-181.—The publication of this volume marks a welcome step in the direction of greater scholarly attention to these texts. After a brief description of the volume as a whole, the article discusses the introductions and annotated translations for *Targum of Job* by Mangan, *Targum of Proverbs* by Healey, and *Targum of Qohelet* by Knobel. Then it looks in particular detail at how Mangan has dealt with *Targum of Job:* errors in transcription, mistakes in the critical apparatus, omissions, incorrect translations, pointless or misleading variants, and so forth.—D.J.H.

1842. J. MARBÖCK, "Sündenvergebung bei Jesus Sirach. Eine Notiz zur Theologie und Frömmigkeit der deuterokanonischen Schriften," *ZeitKathTheol* 116 (4, '94) 480-486.

After surveying terms in Sirach that pertain to the forgiveness of sins, the article considers how, according to Ben Sira, sins are forgiven (the cult, ethical activity, repentance and prayer) and how God is the basis and possibility of forgiveness. Then it discusses the distinctive character and the roots of Ben Sira's statements about forgiveness of sins. The meeting and combining of different strands of tradition (Torah, prophecy, wisdom, piety, etc.) are visible in Ben Sira's teachings on expiation and forgiveness of sins.—D.J.H.

1843. J. NEUSNER, "The Reception of the Old Testament in Judaism: The Case of *Lex Talionis,*" *This World* [Elizabethtown, PA] 28 ('93) 28-41.

The talmudic texts on the *lex talionis* (see *b. B. Qam.* 83b-84a) offer a clear case of "writing with Scripture," contributing to a distinctive idiom of discourse. The Talmud's sages did not turn to Scripture for prooftexts, let alone for pretexts, to say whatever they had already decided to say. Rather, they used Scripture as an artist uses the colors on the palette, expressing ideas through and with Scripture, as the artist paints with those colors and no others.—D.J.H.

1844. J. H. NEYREY, "Josephus' *Vita* and the Encomium: A Native Model of Personality," *JournStudJud* 25 (2, '94) 177-206.

In terms of discovering the constant and conventional categories for perceiving and describing ancient persons, the encomium stands as a valuable and accessible window. This study first examines the generalized instructions given for describing people as found in the rules for an encomium in the extant *progymnasmata* and then uses this as a template for viewing the self-presentation of Josephus in his *Vita.* It concludes that Josephus' *Vita* is not just encomiastic in form but a formal encomium. First, it formally aims to praise and blame. Second, it describes the person of Josephus completely according to the conventional categories (i.e. origin and birth, education and nurture, accomplishments and deeds, and comparison) found in the rules for writing encomia and in the same order in which those categories are cited. The encomium offers the modern reader a native view of what the Greco-Roman world considered noteworthy and necessary information about a person.—C.R.M.

1845. G. W. E. NICKELSBURG, "Why study the extra-canonical literature? A historical and theological essay," *Neotestamentica* 28 (3, '94) 181-204.

Extracanonical Jewish literature of the Greco-Roman period is an integral part of the ongoing history of the Israelite religious tradition and constitutes a major element in the context of emerging Christianity. The article first considers the implications that this literature has for the study of the history of Israel. Then it focuses on aspects of this literature and history that require us to rethink our reconstructions of Christian origins and our descriptions of the early interrelationships between Christianity and Judaism.—C.R.M.

1846. I. NOWELL, "Irony in the Book of Tobit," *BibToday* 33 (2, '95) 79-83.

There are several examples of irony in Tobit: the distraught father (8:9-18), the worried mother (5:18-20; 10:4-7), the mysterious helper (5:4-14), and the holy man afflicted (2:9-10). Believers do not always know the extent of God's care for them and the full implications of the story that is their lives.—D.J.H.

1847. J. L. RUBENSTEIN, "The Symbolism of the *Sukkah,*" *Judaism* 43 (4, '94) 371-387.

For the rabbis, the *sûkkâ* (see Lev 23:42) symbolized the clouds of glory in which the exodus generation lived. The three main characteristics of the clouds of glory are divine protection, presence, and love. To dwell in the *sûkkâ* is to experience "shade," i.e. the sheltering divine presence.—D.J.H.

1848r. D. T. RUNIA, *Philo in Early Christian Literature* [*NTA* 38, p. 498].

A. MENDELSON ET AL., "Philo in Early Christian Literature," *Studia Philonica Annual* [Atlanta] 6 ('94) 90-110.—After a note by Mendelson (p. 90), this review symposium presents comments on various aspects of Runia's work: A. Terian on the transmission of the Philonic corpus (pp. 91-95), A. van den Hoek on Philo in the Alexandrian tradition (pp. 96-99), R. L. Wilken on Philo in the 4th century (pp. 100-102), and D. Winston on Philo's *Nachleben* in Judaism (pp. 103-110).—D.J.H.

1849. D. T. RUNIA, "Philonic Nomenclature," *Studia Philonica Annual* [Atlanta] 6 ('94) 1-27.

Examination of patristic and related texts in which Philo is given a title or introductory description yields nine headings: man of learning, historian, philosopher, exegete, Hebrew, Jew, Israelite, bishop, and Alexandrian. These titles and descriptions concentrate for the most part on Philo's learning and Jewish descent.—D.J.H.

1850. D. T. RUNIA, "References to Philo from Josephus up to 1000 AD," *Studia Philonica Annual* [Atlanta] 6 ('94) 111-121.

A second, corrected version of the list of ancient and medieval witnesses to Philo that appeared in Runia's *Philo in Early Christian Literature* [*NTA* 38, p. 498].—D.J.H.

1851. D. T. RUNIA, "Why Does Clement of Alexandria call Philo 'the Pythagorean'?" *VigChrist* 49 (1, '95) 1-22.

In his *Stromateis* Clement of Alexandria twice refers to Philo as the "Pythagorean" (1.72.4; 2.100.3). This epithet can be explained as due either to the role that arithmology played in Philo's biblical exegesis, or (more likely) to the dominant Platonist strain in Philo's thought (included under the title "Pythagorean" because it was recognized that "Plato Pythagorized").—D.J.H.

1852. D. T. RUNIA ET AL., "Philo of Alexandria: An Annotated Bibliography 1991," *Studia Philonica Annual* [Atlanta] 6 ('94) 122-150.

This installment [see § 38-1136] presents bibliographic information and abstracts for books and articles on Philo that appeared in 1991, as well as addenda from 1989-90. [The same fascicle (pp. 151-159) contains a provisional Philo bibliography for 1992-94.]—D.J.H.

1853r. E. P. SANDERS, *Judaism: Practice and Belief 63 BCE-66 CE* [*NTA* 36, p. 452; § 38-571r].

A. MENDELSON, "'Did Philo Say the Shema?' and other Reflections on E. P. Sanders' *Judaism: Practice and Belief*," *Studia Philonica Annual* [Atlanta] 6 ('94) 160-170.—To some extent Sanders uses Philo to broaden the geographical base of the consensus that he finds in Judaism of the Greco-Roman period. As long as we are aware that his "common-denominator theology" approach results in some blurring of the marks of identity by which we have come to know Philo, there is a great deal to be learned from Sanders about Judaism in the Greco-Roman period.—D.J.H.

1854. A. SCHENKER, "La rédaction longue du livre de Jérémie doit-elle être datée au temps des premiers Hasmonéens?" *EphTheolLov* 70 (4, '94) 281-293.

Several features (see Jer 31:5; 31:6-9; 30:18-21; 31:38-40; 33:14-26) in the long form of

Jeremiah (= MT) but absent from the short form (= LXX) suggest that the long form was redacted in the time of Simon Maccabeus (ca. 140 B.C.). These features reflect the theology of the Hasideans and so help to explain the presence of the long form of Jeremiah at Qumran.—D.J.H.

1855. K.-D. SCHUNCK, "Hoherpriester und Politiker? Die Stellung der Hohenpriester von Jaddua bis Jonatan zur jüdischen Gemeinde und zum hellenistischen Staat," *VetTest* 44 (4, '94) 498-512.

On the basis of Josephus' writings, 1–2 Maccabees, and other sources, the article describes the political involvements of Jewish high priests from the time of Alexander the Great to the Maccabees: Jaddua, Onias I, Ezekias, Onias II, Simon II, Onias III, Jason, Menelaus, Alcimus, and Jonathan Maccabeus. Jonathan was not from the high priestly family, was appointed by non-Jewish rulers, and subordinated the office of high priest and even the religious goals of the Maccabean uprising to his political goals.—D.J.H.

1856. T. B. SLATER, "One Like a Son of Man in First-Century CE Judaism," *NTStud* 41 (2, '95) 183-198.

The Hebrew Bible and the extant Jewish pseudepigraphal writings consistently distinguished between generic expressions (e.g. "son of man," or "sons of men") and descriptive comparisons (e.g. "like that of a man" [Ezek 8:2] or "one like a son of man" [Dan 7:13]). Late 1st-/early 2nd-century Jewish apocalypticists (*1 Enoch* 37–71; *4 Ezra; Apocalypse of Abraham*) consciously and consistently employed descriptive comparisons in one way, i.e. they exhibit a traditional means of describing heavenly beings. Any investigation of the NT Son of Man traditions should take into account the distinctively different ways in which the generic phrases and the descriptive comparisons functioned within 1st century A.D. Judaism. —C.R.M.

1857r. M. SOKOLOFF, *A Dictionary of Jewish Palestinian Aramaic of the Byzantine Period* [*NTA* 37, p. 156; § 39-1216r].

J. W. WESSELIUS, "The First Dictionary of Jewish Palestinian Aramaic," *BiblOr* 51 (5-6, '94) 525-533.—After general comments on the problem of Galilean Aramaic and on Sokoloff's dictionary, the article offers a series of short notes on entries in the dictionary mainly in alphabetical order. For the first time students of the many fascinating texts in Jewish Palestinian Aramaic find themselves with a tool with which they will sometimes disagree, which they will occasionally wish to be more complete in some respect, but which will support and further their studies immensely.—D.J.H.

1858. R. STONEMAN, "Jewish Traditions on Alexander the Great," *Studia Philonica Annual* [Atlanta] 6 ('94) 37-53.

Although some early Jewish writers held negative opinions of Alexander the Great, most of the Jewish tradition from Hellenistic times to the present regards him as a hero and a favorer of the Jews. The positive evaluation of Alexander most likely arose in the Diaspora community in Egypt that had emigrated from Palestine and set about legitimizing its position under the Ptolemies with stories and traditions that linked its fate to that of the city's founder, Alexander the Great.—D.J.H.

1859. M. D. SWARTZ, "'Like the Ministering Angels': Ritual and Purity in Early Jewish Mysticism and Magic," *AJS Review* [Cambridge, MA] 19 (2, '94) 135-167.

The Hekhalot literature describes rituals of abstension, diet, and isolation similar to ascetic practices common in the Greco-Roman Mediterranean world. By locating culturally specific dimensions of ritual texts and concepts of purity in the Hekhalot literature, we can discover something about their purpose, the dynamics and mythic conceptions that underlie these texts, and the social and historical circumstances of their authors. Those who undertook such practices were preparing themselves for an encounter with divine beings who are sensitive to terrestrial pollution and are easily provoked. Taking as their initial model ancient Israel's approach to the divine presence at Sinai and Zion, the practitioners sought to rid themselves of all physical traces of their humanness through ritual purification, using techniques drawn from halakah, Jewish folk beliefs, and perhaps Greco-Roman magic.—D.J.H.

1860. R. ULMER, "Postmoderne Talmudische Hermeneutik," *ZeitRelGeist* 46 (4, '94) 352-365.

In recent years talmudic hermeneutics has shifted its focus from redactor to text and from text to reader. The article considers the theoretical foundations of the shift to postmodernism in the writings of J. Derrida, E. Jabès, and E. Lévinas, and illustrates it with reference to talmudic texts.—D.J.H.

1861. P. W. VAN DER HORST, "Samaritans and Hellenism," *Studia Philonica Annual* 6 ('94) 28-36.

However scanty the remains of Samaritan Hellenistic literature may be, they clearly demonstrate that Samaritans adopted Greek language and even Greek literary forms to voice their ideas. Ps.-Eupolemus and Theodotus give us glimpses of the diversity of haggadah and the multiformity of the religion of the Samaritans in the Hellenistic period. The geographical spread of Samaritan inscriptions from both the Diaspora and the land of Israel, almost all of them in Greek, indicates that Samaritans lived all over the ancient world, from Rome to Persia. We have to envisage a situation in which the majority of Samaritans understood and even spoke Greek. This would make it exactly parallel to the Jewish situation in the later Roman empire, where there was a Hebrew-speaking minority in the land of Israel, and a Greek-speaking majority in the Diaspora, as well as a large number of Greek-speakers in the homeland itself.—C.R.M.

1862. J. C. VANDERKAM, "Genesis 1 in Jubilees 2," *Dead Sea Discoveries* [Leiden] 1 (3, '94) 300-321.

The newly available textual evidence from Qumran shows that the Hebrew text of *Jubilees* 2 was worded very much as it is now in the Ethiopic version. Its creation account is presented as a revelation from the heavenly tablets through an angel to Moses. It highlights the Sabbath as part of the rhythmic structure embedded in creation, God as the sole creator of the universe and all its parts, the sun as ruler of times in the creation, and the place of Israel's election in creation (as God rested and celebrated at the end of twenty-two works, so Jacob arose after twenty-two generations). The writer may have wished to assert Israel's Sabbath-keeping and election out of the nations from the time of creation in response to the anti-separatist program of the "renegade" Jews mentioned in 1 Macc 1:11-15.—D.J.H.

1863. H. M. WAHL, “Die Jakobserzählungen der Genesis und der Jubiläen im Vergleich. Zur Auslegung der Genesis im 2. Jahrhundert v.Chr. und mit Anmerkungen zur Pentateuchforschung,” *VetTest* 44 (4, ’94) 524-546.

The Jacob narratives in Gen 25:19–36:43 served as the basis for the Jacob material in *Jubilees* 19:13–38:24. After comparing the structure of the Jacob sections in Genesis and *Jubilees,* the article examines individual pericopes to explore how the biblical texts have been treated in *Jubilees,* offers general comments on how the author of *Jubilees* conserved and interpreted the corresponding Genesis passages, and reflects on the significance of his practices for understanding the production of the Pentateuch itself.—D.J.H.

1864. S.-K. WAN, “Charismatic Exegesis: Philo and Paul Compared,” *Studia Philonica Annual* 6 (’94) 54-82.

To the end of broadening the prevailing meaning of charismatic exegesis, this study examines several passages from Philo and Paul to determine whether and, if so, in what manner their ecstatic experiences have affected their treatment of the biblical text. Thus it considers *De migratione Abrahami* 34–35; *De specialibus legibus* 3:1-6; *De somniis* 2:250-254; *De cherubim* 27–28; and 2 Cor 3:1–4:6. In both Philo and Paul there is a formal adherence to the canonical authority of Scripture, but it is in constant danger of being undermined by their personal experiences. The conflict between these two types of authority, the mystical and the textual, is ultimately resolved by institutional control.—C.R.M.

1865. C. WASSÉN, “The Story of Judah and Tamar in the Eyes of the Earliest Interpreters,” *LitTheol* 8 (4, ’94) 354-366.

The article analyzes the retellings of the story of Judah and Tamar (Genesis 38) in *Testaments of the Twelve Patriarchs, Jubilees,* and ps.-Philo’s *Biblical Antiquities* from a feminist literary perspective. Whereas androcentric biases have motivated the authors of *Testaments* and *Jubilees* to promote Judah’s image at the expense of Tamar, ps.-Philo (see 9:5) has preserved much of the strength ascribed to her in the biblical account and made explicit her feelings, thoughts, and intentions.—D.J.H.

1866. H. WEISS, “The Sabbath Among the Samaritans,” *JournStudJud* 25 (2, ’94) 252-273.

A study of the halakic tradition about the Sabbath among Samaritans is important not only for what it says about the idiosyncrasies of the Samaritan community but also for the observations it affords about the positioning of the Samaritans among the Jews. A review of evidence regarding Samaritan Sabbath observance suggests that the Samaritan halakic tradition and the varieties within it are older than the divisions between Samaritans and Jews. Samaritan Sabbath halakah remained in full dialogue with the cacophony of halakic voices within Judaism. Moreover, Samaritan Sabbath views were not merely a matter of law and purity. They were also informed by a theologizing that gave the Sabbath transcendence.—C.R.M.

1867. D. S. WILLIAMS, “The date of Ecclesiasticus,” *VetTest* 44 (4, ’94) 563-566.

Ben Sira published his book in Hebrew ca. 175 B.C. when he was about sixty years old and his grandson was an infant. The grandson arrived in Egypt in his early forties in 132 B.C. and published his completed Greek translation ca. 115 B.C. when he was about sixty years of age.—D.J.H.

1868. D. S. Williams, "Josephus and the Authorship of *War* 2.119-161 (On the Essenes)," *JournStudJud* 25 (2, '94) 207-221.

The style of *War* 2:119-161—as regards its use of ten Josephan test-words (γάρ, δέ, ἐπί, καί, κατά, μέν, μή, οὐ, πρός, ὑπό)—is demonstrably Josephan. The position of H. E. Del Medico that the passage was interpolated after the time of Josephus lacks stylometric support. Even if Josephus used source material while writing *War* 2:119-161, he rewrote it significantly, i.e. to the level of skeletal sentence structure.—D.J.H.

1869. M. H. Williams, "The Jews of Corycus—A Neglected Diasporan Community from Roman Times," *JournStudJud* 25 (2, '94) 274-286.

The three pre-Constantinian Jewish inscriptions from Corycus (in sub-Tauran coastal Cilicia) indicate that Jews were thoroughly acculturated, in the political mainstream, and enthusiastic integrationists. The seven later inscriptions show a heightened consciousness among some Jews at least of their unique heritage and special identity vis-à-vis what had become a Christian society.—D.J.H.

1870. M. H. Williams, "The Structure of Roman Jewry Re-Considered—Were the Synagogues of Ancient Rome Entirely Homogeneous?" *Zeitschrift für Papyrologie und Epigraphik* [Bonn] 104 ('94) 129-141.

Examination of Jewish epigraphic evidence at Rome with particular attention to titles (honorary, administrative, and cultic) indicates that the synagogues of Rome, founded at different times and by Jews from different parts of the Jewish world, were not quite as homogeneous as is generally thought.—D.J.H.

1871r. C. D. Yonge, *The Works of Philo* [*NTA* 38, p. 330].

D. T. Runia, "Philo in a Single Volume," *Studia Philonica Annual* [Atlanta] 6 ('94) 171-182.—This new edition of Yonge's translation of Philo's works (first published in 1854-55) scores well in its one-volume presentation and modest price. But Yonge's translation was a product of haste based on a pre-critical edition, and abounds in inaccuracies and unclarities. It would be most unwise to base a serious discussion on this version without reference to the Greek text or to other translations.—D.J.H.

1872. M. A. Zipor, "Notes sur les chapitres I à XVII de la Genèse dans la Bible d'Alexandrie," *EphTheolLov* 70 (4, '94) 385-393.

Taking as its starting point M. Harl's volume on Genesis (1986) in *La Bible d'Alexandrie,* the article offers comments and supplements on specific texts in the Septuagint of Genesis 1–17 (1:9; 1:14; 1:16; 1:28; 2:4; etc.).—D.J.H.

Greco-Roman World

1873. S. L. Ager, "Hellenistic Crete and KOINOΔIKION," *JournHellStud* 114 ('94) 1-18.

The conventional portrait of the κοινόν of Hellenistic Crete is one of a loose federation of states operating under the leadership of Knossos and Gortyn. The most common interpretation of the κοινοδίκιον is that it was the federal tribunal of the Cretan κοινόν. Reexamination of the evidence shows, however, that the general pattern on Crete in Hellenistic times was not the settlement of public inter-state disputes through a federal court. On Crete at least the κοινοδίκιον seems to have been a concept or type of court whose mandate may have been the settlement of private disputes between citizens of different states.—D.J.H.

1874. B. ARNOLD, "The Literary Experience of Vergil's Fourth *Eclogue,*" *ClassJourn* 90 (2, '95) 143-160.

In Vergil's *Eclogue* 4 the *puer* is at once the subject of the text to be read and himself the product of reading texts. His growth and development can be viewed as a progression through successive literary formulations of the golden age, moving from the relatively amoral conception of the golden age in early Greek epic to the ambivalent presentation of the classical Greek heroic age in Catullus and ending finally with the hard moral absolutism of the Lucretian archaeology. Any perceived historical content or political symbolism in the poem will have to be viewed in relation to the literary framework of self-reference in which it is presented.—D.J.H.

1875. D. R. EDWARDS, "Defining the Web of Power in Asia Minor: The Novelist Chariton and his City Aphrodisias," *JournAmAcadRel* 62 (3, '94) 699-718.

Chariton reflects in his novel *Chaereas and Callirhoe* mythic and religious traditions that highlight the power and prestige of Aphrodite. Chariton's use of religious and mythic images mirrors similar efforts by local elites in Aphrodisias and in the Greek East as they sought to define their location within the Roman "web of power." After preliminary considerations, the article first considers a methodology for comparing a text to its social and narrative context. Then it examines the narrative world of Chariton and assesses the impact it would have had among local elites in the Greek East. Chariton's narrative would have resonated with members or aspiring members of elite groups at Aphrodisias and elsewhere who found attractive the notion that within even the Roman web of power, the ultimate power broker remained Aphrodite.—C.R.M.

1876. A. M. RIGGSBY, "Pliny on Cicero and Oratory: Self-Fashioning in the Public Eye," *AmJournPhilol* 116 (1, '95) 123-135.

Pliny's suspicion that Cicero modified his speeches for publication (see *Epistles* 1.20.6-8) was based on a set of questionable inferences, which in turn were motivated by two principles of Pliny's self-presentation: the concept of the orator as an engaged public figure (and certain stylistic consequences of this view), and Pliny's *aemulatio* with Cicero.—D.J.H.

1877. F. P. RIZZO, "La corruzione politica nell'antica Roma," *CivCatt* 146 (3469, '95) 55-60.

L. Perelli's *La corruzione politica nell'antica Roma* (1994) provides a substantial dossier of Greek and Latin evidence for instances of political corruption in ancient Rome. The article reports on the book, giving examples of corruption as reported by Plautus and other writers, and discusses their significance for understanding the reforms inaugurated by the emperor Augustus.—D.J.H.

1878. N. ROSENSTEIN, "Sorting Out the Lot in Republican Rome," *AmJournPhilol* 116 (1, '95) 43-75.

The reliance on "lots" (*sortes*) for decision-making in republican Rome made a critical contribution to maintaining aristocratic control of the state by allowing a high degree of political competition to coexist alongside a significant degree of cohesion among the elite. The effectiveness of the *sortes* arose not out of any religious significance attaching to their results but because out of motives usually self-interested but occasionally altruistic a group of highly partisan individuals could nevertheless agree to reach a decision on some matters in a way that avoided politics altogether. Also included are an appendix on "fixing the lot" and a four-page bibliography.—D.J.H.

1879. V. Rosivach, "*Anus:* Some Older Women in Latin Literature," *ClassWorld* 88 (2, '94) 107-117.

The associations evoked by the term *anus* in Latin literature are typically negative (in contrast to those of *senex*). The stereotype of older women propagated by elite male writers included the following elements: bereft of children, physically and sexually unattractive, decrepit, softhearted, superstitious, garrulous, and bibulous.—D.J.H.

1880. B. Salway, "What's in a Name? A Survey of Roman Onomastic Practice from *c.* 700 B.C. to A.D. 700," *JournRomStud* 84 ('94) 124-145.

After reviewing the processes by which the *tria nomina* (*praenomen, nomen, cognomen*) were initially produced, this history of Roman onomastic practice from 700 B.C. to A.D. 700 discusses the shift to the *cognomen* as the diacritic (i.e. a person's individuating name), elite naming practice in the high Roman empire, the onomastic impact of the *Constitutio Antoniniana* in A.D. 212, naming practices in the later Roman empire (the Greek -ιος suffix and the *signum,* Aurelius and Flavius as indicators of status, status-*nomina* and *gentilicia* side by side), new Roman polyonymy, and the end of the Roman naming system.—D.J.H.

1881. K. Summers, "Lucretius and the Epicurean Tradition of Piety," *ClassPhilol* 90 (1, '95) 32-57.

By criticizing specific details of Roman religious practice, Lucretius deviated in a revolutionary way from the religious ideas of Epicurus, who though he dismissed most popular notions about the gods and their involvement in human affairs, still encouraged his followers to participate in the traditional cults of their countries. This thesis is developed with reference to Lucretius' *De rerum natura* 5.1198-1203, his approach to religion in other passages, the passages about Venus (1.1-43) and Cybele (2.600-660), the description of the Magna Mater cult (2.600-660), and the programmatic passage in 1.62-78. Lucretius set aside Epicurus' justification of continued traditional worship and resculpted his master's piety in what may seem a more consistent call to a mystical-transcendental contemplation of the workings of atoms, void, and swerve.—D.J.H.

1882. S. Treggiari, "*Leges sine moribus,*" *Ancient History Bulletin* [Calgary] 8 (3, '94) 86-98.

Decisions concerning the individual household in the Roman republic were generally not subject to encroachment by formal statute or elected officials. Yet by his laws on marriage and adultery Augustus interfered in the relationship of husbands and wives, owners and slaves. The underlying rationale for this focus on the family seems to have been the belief that the health of the state (i.e. the Roman people) depended on the health of its constituent families.—D.J.H.

1883. W. Baars and J. Helderman, "Neue Materialien zum Text und zur Interpretation des Kindheitsevangeliums des Pseudo-Thomas (Fortsetzung)," *Oriens Christianus* [Wiesbaden] 78 ('94) 1-32.

This installment [see § 39-603] concludes Helderman's discussion of *Infancy Gospel of Thomas* in the light of new textual evidence and a wide range of ancient parallels. The original Greek version probably arose in the 2nd century A.D. at Alexandria. The closest parallels are provided by the Buddha legends. The work contains several more or less gnostic themes. What is most difficult to understand is its image of Jesus.—D.J.H.

1884. E. A. Castelli, "Visions and Voyeurism: Holy Women and the Politics of Sight in Early Christianity," *CentHermStudProt* 2 ('95) 1-20.

The experience of women's martyrdom in early Christianity was marked by the paradoxical intersection of vision and spectacle. Women martyrs were the frequent recipients of divinely sent visions, and also reduced to a spectacle, the object of the gazes of others. These two activities, seeing and being seen, operate in tension with each other and underwrite a complicated relationship of religious women to the categories of meaning by which their experiences are constituted and interpreted for others. [The same fascicle contains responses by D. Boyarin (pp. 21-27), E. A. Clark (pp. 28-34), S. Elm (pp. 35-37), and E. A. Matter (pp. 38-46), as well as a transcript of the discussion (pp. 46-69).]—D.J.H.

1885. E. A. Clark, "Antifamilial Tendencies in Ancient Christianity," *Journal of the History of Sexuality* [Chicago] 5 (3, '95) 356-380.

The blow to "family values" that attended the advent of Christianity is evident in the NT (e.g. Mt 10:34-39; Lk 14:26). Ascetic devaluations of marriage by the Church Fathers often rested on interpretations of biblical verses that hardened and tightened their ascetic import (e.g. 1 Cor 7:9). Nevertheless, opposition to the ascetic's fervor could also come from the NT (e.g. the Pastorals). The sharpness of the Fathers' ascetic rhetoric stemmed in part from their ineffectiveness in bringing about swift societal change, from their inability to shift Roman law in the direction of a rigorous sexual morality.—D.J.H.

1886. G. Dorival, "La mutation chrétienne des idées et des valeurs païennes," *Bulletin de l'Institut Catholique de Lyon* [Lyon] 106 ('94) 33-49.

In the patristic era the transformation of pagan ideas consisted especially in affirming the legitimacy of a method of thought based on revelation and defending new concepts such as incarnation, resurrection of the body, God's absolute transcendence in relation to the world, and spirit. The transformation of values involved replacing the classical ideal of paideia with a new ideal characterized by the affirmation of a superior paideia corresponding to the teaching of faith. In doing so, the Fathers became promoters of new modes of behavior, most notably ascetic and philanthropic activities.—D.J.H.

1887. J.-D. Dubois, "La mort de Zacharie: mémoire juive et mémoire chrétienne," *Rev ÉtudAug* 40 (1, '94) 23-38.

The article first gathers the evidence for the existence of an apocryphon of Zechariah (see Mt 23:35) in canonical lists, patristic writings, and the work of A. Berendts. Then it finds further evidence of its existence in Origen's letter to Africanus, and surveys Jewish and Christian traditions about the death of Zechariah (both the OT prophet and the father of John the Baptist).—D.J.H.

1888. H. ENGELMANN, "Ephesos und die Johannesakten," *Zeitschrift für Papyrologie und Epigraphik* [Bonn] 103 ('94) 297-302.

Contrary to E. Junod and J.-D. Kaestli, there is sufficient textual evidence to show that the authors of *Acts of John* had a good knowledge of the city of Ephesus, and that their work would have been regarded as believable at Ephesus.—D.J.H.

1889. G. HAENDLER, "Fortschritte bei der Vetus Latina, den Fontes Christiani und den Sources Chrétiennes 1993," *TheolLitZeit* 119 (11, '94) 953-964.

The article reports on recent publications from the Vetus Latina Institute at Beuron, as well as new volumes in the series Fontes Christiani (three) and Sources Chrétiennes (eight).—D.J.H.

1890. L. HARTMAN, "Obligatory Baptism—but Why? On Baptism in the Didache and in the Shepherd of Hermas," *SvenskExegÅrs* 59 ('94) 127-143.

In both *Didache* and *Shepherd of Hermas* baptism is not only self-evident but obviously obligatory. But if we do not assume that this was so because of sheer ritual duty, there should be an underlying theological concept of baptism, which explains why the rite was necessary. The study first identifies several features in the baptismal thinking behind *Didache* that may explain why baptism was considered necessary—in a way it was the gate into life! Then it asks what baptism means and confers in *Shepherd of Hermas* that made it so necessary. It seems that the rite was an external confirmation of what the whole process of becoming a Christian meant to the individual. But it also effected that which it confirmed. Some aspects of NT theologizing on baptism, which we have learned to regard as crucial, are hardly represented in these two texts.—C.R.M.

1891. G. JUNCKER, "Christ as Angel: The Reclamation of a Primitive Title," *TrinJourn* 15 (2, '94) 221-250.

In antiquity the term ἄγγελος ("messenger") was primarily functional, not ontological. The early Church Fathers were aware (especially from John's Gospel) that Christ came down from heaven to reveal and to speak for God. The main part of the article reviews the evidence for "angel" Christology in the writings of Justin Martyr, Theophilus of Antioch, Irenaeus, and Tertullian. Since the OT theophanies were viewed as Christophanies, the title "angel" was an almost inevitable development, given the pre-Christian messianic status of Isa 9:6 and the prominence of the angel of the Lord in the OT theophanies.—D.J.H.

1892. G. LUTTIKHUIZEN, "Early Christian Judaism and Christian Gnosis, and their relation to emerging mainstream Christianity," *Neotestamentica* 28 (3, '94) 219-234.

The article deliberates on problems connected with the study of early "Christian Judaism" and Christian gnosis. It first treats Christian Judaism in connection with Galatians, Luke-Acts, and sources concerning Nazoraeans, Ebionites, and Elkesaites. Then it considers early Christian gnosis with particular attention to *Sophia of Jesus Christ* and *Apocryphon of John,* the use of Jewish texts and traditions by gnostic mythologizers, and the use of gnostic myths by early Christians.—C.R.M.

1893. K. McDonnell, "The Baptism of Jesus in the Jordan and the Descent into Hell," *Worship* 69 (2, '95) 98-109.

Some patristic works merge Jesus' going down into the water of the Jordan at his baptism with his *descensus* into Sheol. By going down into the Jordan Jesus cleanses all water of evil forces, so that these waters can purify and sanctify those who go down into baptism. Thus the cosmos is caught up into salvation. A different but related association is that of Jesus' baptism with his passion: Christ's baptism is prophetic of his passion (see Mk 10:39).—D.J.H.

1894. E. Norelli, "Avant le canonique et l'apocryphe: aux origines des récits de la naissance de Jésus," *RevThéolPhil* 126 (4, '94) 305-324.

This study investigates whether noncanonical accounts of the birth of Jesus found their point of departure for the virginal conception of Mary in the NT pericopes (Mt 1:18-25; Lk 1:26-38) or elsewhere. After noting that *Ascension of Isaiah* 11 appears not to have used Mt but a traditional account that Matthew also employed, it investigates the content of *Ascension of Isaiah* 11 in relation to four apocryphal citations concerning the extraordinary birth of Jesus in *Acts of Peter* 24. *Ascension of Isaiah* 11:12-14 and *Acts of Peter* 24 utilized a common source, a *testimonia,* which may be dated before the beginning of the 2nd century. It affirmed the miraculous character of Mary's childbirth and transmitted this notion independent of the accounts of Mt and Lk (unlike *Protevangelium of James*). It did not originate belief in the virginal conception but presupposed and developed it. Whatever the origin of the notion, it was already emphasized at the end of the 1st century in the Syrian milieu from which not only Mt derives but also *Ascension of Isaiah, Odes of Solomon* (see 19:7, 9), and the traditions taken up in *Acts of Peter.* For Ignatius of Antioch, who appears in this same milieu, the virginal conception is already a solid tradition (see *Eph.* 19:1).—C.R.M.

1895. R. Pritz, "Replacing the Jews in Early Christian Theology," *Mishkan* [Jerusalem] 21 ('94) 21-27.

Although the NT makes no direct claim that the Jewish people has been supplanted by the church as the new Israel or the new people of God, an examination of early Christian writings (*1 Clement,* Ignatius, Barnabas, Melito, Justin) shows that it did not take Christian thought long to arrive at that conclusion. The major factors include the OT remnant theology as developed in the NT, the normal psychological tendency of a religious movement to claim that it makes all its predecessors obsolete, the socio-ethnic shift in the church from mostly Jewish to mostly Gentile, and the hesitancy of both Judaism and Christianity to be identified too closely with the other when dealing with the Roman authorities.—D.J.H.

1896. P. Siniscalco, "Les Pères, source pour l'histoire," *Bulletin de l'Institut Catholique de Lyon* [Lyon] 106 ('94) 13-27.

The NT writers were perfectly aware of the distinction between mythological truth and historical truth (see 1 Cor 15:14; Lk 1:1-4; Acts 1:21-22; 4:20; 2 Pet 1:16; Lk 2:1-2; 3:1-2). Their historical methods and concerns were developed by later Christian writers in the forms of chronicles, ecclesiastical histories, hagiographies, accounts of "illustrious" figures, and national histories.—D.J.H.

1897. O. SKARSAUNE, "The Neglected Story of Christian Philo-Semitism in Antiquity and the Early Middle Ages," *Mishkan* [Jerusalem] 21 ('94) 40-51.

Christian *adversus Iudaeos* literature (Ignatius, John Chrysostom, Agobard the 9th-century bishop of Lyon) indicates that Judaism was perceived as close and challenging, that there was social contact between Christians and Jews, and that there were Judaizers (perhaps originally Gentile "Godfearers") and philo-Semites within the church.—D.J.H.

1898. P. W. VAN DER HORST, "Sex, birth, purity and asceticism in the *Protevangelium Jacobi,*" *Neotestamentica* 28 (3, '94) 205-218.

These notes on selected passages of *Protevangelium Jacobi* that have to do with sex, birth, and purity treat the following topics against their ancient Jewish and Greco-Roman backgrounds: the seven months motif (5:2, Anna gives birth in the seventh month), conception by the Lord (11:2-3, conception by the word of God which is equivalent to the "overshadowing power"), sexual purity (Mary's removal from the Temple), and perpetual virginity (19:3–20:1, Salome's doubt).—C.R.M.

Gnosticism

1899. C. BARRY, "Anthropogonie gnostique et typologie paulinienne dans la *Sagesse de Jésus-Christ* (NH III, 4 et Berolinensis Gnosticus, 3)," *Muséon* 107 (3-4, '94) 283-297.

Sophia of Jesus Christ contains two mythical accounts whose construction relies on the Pauline soteriological opposition between Adam and Christ. Each of these accounts constitutes by itself an anthropogony connected in one case with the church of the Ogdoad and in the other with the generation without a king. This study aims to show that in *Sophia of Jesus Christ* the Pauline Adam/Christ antithesis (see 1 Cor 15:21-22, 45-47) is not only the basis of the document's soteriology but has been developed into an Eve/Sophia opposition that functions as the keystone of polemical arguments against the orthodox church. The author in effect discerns two degrees of knowledge and thus two levels of salvation (BG 123, 2-10 = NHC III 117, 8-15), which permits a distinction between two earthly groups: the church and the generation without a king.—C.R.M.

1900. M. J. EDWARDS, "The *Epistle to Rheginus:* Valentinianism in the Fourth Century," *NovTest* 37 (1, '95) 76-91.

A 4th-century date for *Treatise on the Resurrection* (*Epistle to Rheginus*) is by no means inconceivable. It is not a product of accretion, but a coherent meditation on Pauline teaching. Its language is in most respects consistent with the teaching of Paul about the resurrection; while it promises an immediate translation to eternity, it insists that this is not without the flesh. It may be viewed as a document of the 3rd or early 4th century, whose contents are in keeping with the progress of philosophy in this period and the witness of a near-contemporary (Epiphanius).—C.R.M.

Gnosticism, §§ 39-1737, 1745, 1892.

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

The African Bible. The New Testament. Standard Edition, trans. C. Murphy (Nairobi: Paulines Publications Africa, 1995, paper) 709 pp., 2 maps. ISBN: 9966-21-120-9.

The English translation of the entire NT in this volume was done by Murphy and revised by an international team of biblical scholars, all of them either Africans or working in Africa. Some samples of the translation are the following: "I am fully in agreement with you, Father, Lord of heaven and earth" (Mt 11:25); "Unless someone is born from above, that person cannot see the kingdom of God" (Jn 3:3); and "whom God established beforehand to be an atoning victim through faith in his blood" (Rom 3:25). Each NT book is accompanied by an introduction, marginal cross-references, and extensive notes at the foot of the pages (on exegesis, theology, philosophy, geography, history, etc.). An eight-page general introduction to the NT and a twenty-page glossary are included. A. Colacrai served as general editor, and A. Lacomara and C. McGarry as associate editors.

G. AICHELE ET AL., *The Postmodern Bible* (New Haven, CT—London: Yale University Press, 1995, $35) xiii and 398 pp. Bibliographies. Indexed. LCN: 94-29748. ISBN: 0-300-06090-4.

Written by the Bible and Culture Collective consisting of ten biblical scholars (Aichele, F. W. Burnett, E. A. Castelli, R. M. Fowler, D. Jobling, S. D. Moore, G. A. Phillips, T. Pippin, R. M. Schwartz, and W. Wuellner), this volume introduces, illustrates, and criticizes seven prominent strategies of reading the Bible (OT and NT) in a postmodern perspective: reader-response criticism, structuralist and narratological criticism, poststructuralist criticism, rhetorical criticism, psychoanalytical criticism, feminist and womanist criticism, and ideological criticism. Each chapter concludes with an annotated bibliography. Castelli, Moore, Phillips, and Schwartz served as editors. The authors write out of a concern to make sense of the Bible in a cultural context for which there is no detailed, comprehensive, or fully accurate roadmap.

B. ALAND AND J. DELOBEL (EDS.), *New Testament Textual Criticism, Exegesis, and Early Church History. A Discussion of Methods,* Contributions to Biblical Exegesis and Theology 7 (Kampen: Kok Pharos, 1994, paper 54.90 gld.) 152 pp. ISBN: 90-390-0105-7.

The five papers in this volume deal with the methodology and practice of NT textual criticism: J. H. Petzer on the history of the NT—its reconstruction, significance, and use in NT textual criticism; T. Baarda on the kind of critical apparatus we need for the NT—the case of Lk 23:48; Delobel on whether textual criticism and exegesis are Siamese twins; B. D. Ehrman on the use and significance of patristic evidence for NT textual criticism; and W. L. Petersen on what text NT textual criticism can ultimately reach.

Biblia, exégesis y cultura. Estudios en honor del Prof. D. José María Casciaro, ed. G. Aranda, C. Basevi, and J. Chapa, Colección Teológica 83 (Pamplona: Ediciones Universidad de Navarra, 1994) 763 pp., plate. Bibliography. ISBN: 84-313-1274-2.

Forty-six articles honoring Professor Casciaro on his 70th birthday appear in three main sections: Bible (twenty-four), exegesis (twelve), and theology and culture (ten). The papers most pertinent to the NT and its world are by A. M. Artola on the canon before the canon; B. Estrada on metaphor in parables; A. Viciano on rhetoric, grammar, and dogma in the hermeneutical technique of classical antiquity; N. Fernández Marcos on 5QDeut and the biblical text types; J. González Echegaray on the double expedition of Lysias to Judea (1 Macc 4:26-35; 6:28-63); M. García-Cordero on Jewish messianic hopes and the messianism of Jesus; J. O'Callaghan on Mt 21:7; M. Guerra Gómez on the "Homeric question" and its repercussion in the "Gospel question"; S. Muñoz Iglesias on lexemes and stylemes in Mt

1–2; J. Luzarraga on the symbolism of the women in the Matthean genealogy; G. Pérez on Mt 5:3; C. de Villapadierna on Lk 17:7-10; A. García-Moreno on cultural aspects of the Fourth Gospel; Basevi on the literary characteristics of Col 1:15-20 and its christological teaching; Aranda Pérez on Jn 1:14 and *Apocalypse of Adam;* J. L. Espinel on the cross of Jesus as exaltation in John's Gospel; J. M. Caballero on the ideal sketch of the nascent church in the summaries in Acts; G. Morujão on the ecclesiological dimension of the concept of ἀδελφός in the NT; A. de la Fuente on life after death according to ps.-Philo's *Biblical Antiquities;* A. Rodríguez Carmona on traditions about judgment in the Palestinian Targum; and A. del Agua on the derashic method as a current in Spanish exegesis. Also included are a photograph of the honoree, a bibliography of his writings (compiled by V. Balaguer), and a tribute to him from the professors in the department of Sacred Scripture on the faculty of theology at the University of Navarre.

E. BOCCARA, *Il peso della memoria. Una lettura ebraica del Nuovo Testamento,* Studi biblici 23 (Bologna: Dehoniane, 1994, paper 35,000 L) 283 pp. Bibliography. ISBN: 88-10-40723-7.

This investigation of the Jewish dimensions of earliest Christianity first considers Jesus and the Hebrew world: his Hebrew origins, birth and family, language, those addressed by his preaching, and his attitudes toward and relations with pagans, the synagogues, the Temple, the Hebrew tradition, the Pharisees, and other religious movements of his time. Then it focuses on Jesus' disciples: the resurrection of Jesus, the Hebrew religiosity of the Jerusalem community, whether the food laws were abolished, political confrontations, characteristic elements of the Jerusalem church, Jewish groups that were not hostile to Jesus' followers, the opponents of Jesus' followers, and the letter of James as an exemplary document of Jewish Christianity. Finally it deals with Paul and the Hebrew-Christian dialogue with particular attention to Paul's break with Judaism, the problem of obedience and transgression, the fidelity of the Hebrews, and Romans 9–11.

F. BOVON, *New Testament Traditions and Apocryphal Narratives,* trans. J. Haapiseva-Hunter, Princeton Theological Monograph Series 36 (Allison Park, PA: Pickwick, 1995, paper $35) x and 256 pp. Indexed. LCN: 94-12882. ISBN: 1-55635-024-4.

The thirteen essays (first published in French or German, and now all in English) in this collection concern a pre-Pauline expression in Gal 1:4-5 (1978); the new person and the Law according to Paul (1983); the Holy Spirit, the church, and human relationships according to Acts 20:36–21:16 (1979); Acts 28:25 [§ 30-207]; the importance of mediations in Luke's theological plan [§ 19-568]; the God of Luke [§ 26-127]; Israel, the church, and the Gentiles in the twofold work of Luke [§ 28-124]; the effect of realism and prophetic ambiguity in the works of Luke (1985); the knowledge and experience of God according to the NT (1988); the Christ, the faith, and Wisdom in Hebrews 11 and 1 [§ 13-322]; possession or enchantment—the Roman institutions according to Revelation [§ 31-309]; Mary Magdalene's paschal privilege [§ 28-1231]; and the life of the apostles—biblical traditions and apocryphal narratives (1981). Bovon is professor of NT at Harvard Divinity School.

G. W. BUCHANAN, *Introduction to Intertextuality* (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen Biblical Press, 1994, $59.95) viii and 96 pp. LCN: 94-28482. ISBN: 0-7734-2387-7.

The five essays in this volume (four of them revised and updated versions of previously published articles) explore the phenomenon of midrash or intertextuality in various biblical texts: a biblical sermon (Deut 6:4-9/11:18-22 and Proverbs 2–7), Isaianic midrash and the exodus, the legal authority of Scripture, the date and circumstances of Psalm 74 [see § 34-897], and the prophetic vision in various OT and NT texts (e.g. Rev 13:1-10; Lk 4:16-24; Col 3:18-19; Eph 5:21-33). Buchanan is the author of *New Testament Eschatology* (1993).

Ce Dieu qui vient. Études sur l'Ancien et le Nouveau Testament offertes au Professeur Bernard Renaud à l'occasion de son soixante-cinquième anniversaire, ed. R. Kuntzmann

(Paris: Cerf, 1995, paper 200 F) 422 pp., frontispiece. Bibliographies. Indexed. ISBN: 2-204-05083-0.

Of the twenty-two articles presented to Professor Renaud on his 65th birthday, those most pertinent to the NT and its world are by J. Lévèque on the portrait of Elijah in Sir 48:1-11; M. Gilbert on Ben Sira's thanksgiving in Sir 51:1-12; J.-M. Husser on the end and the origin—an unexpected consequence of eschatology in Daniel 2; J. Duhaime on the messiah and the holy ones in 4Q521 2; P. Grelot on "the one who comes" (Mt 11:3; Lk 7:19); C. Coulot on "he will baptize you in the Holy Spirit"—John the Baptist's saying about the two baptisms (Mk 1:7-8; Mt 3:11; Lk 3:16; Jn 1:26, 27, 33); M. Morgen on the coming of the light in the Fourth Gospel; J. Schlosser on the hope of creation (Rom 8:18-22); E. Bons on ἐλπίς—the hope of life in the beyond in Hellenistic-Jewish literature; and P. Gibert on critical exegesis as witness of the incarnation. Also included are a photograph of the honoree, a list of his publications (1961-94), a foreword by Kuntzmann, and a *tabula gratulatoria.*

The Complete Parallel Bible. Containing the Old and New Testaments with the Apocryphal/ Deuterocanonical Books (New York—Oxford: Oxford University Press, 1993, $59.95) xlii and 3249 pp. ISBN: 0-19-528318-X.

This volume presents in parallel columns the New Revised Standard Version (1989), the Revised English Bible (1989), the New American Bible (1991), and the New Jerusalem Bible (1985) for all the books included in the OT, the NT, and the OT Apocrypha or Deuterocanonicals that are recognized by the Protestant, Anglican, Catholic, and Orthodox communities. For almost all the biblical texts, across any two-page spread are four columns containing the texts of the NRSV, REB, NAB, and NJB, respectively, with textual notes below. The order of the biblical books follows that of the NRSV. The prefaces to the various translations are also included.

Crossing the Boundaries. Essays in Biblical Interpretation in Honour of Michael D. Goulder, ed. S. E. Porter, P. Joyce, and D. E. Orton, Biblical Interpretation 8 (Leiden—New York—Cologne: Brill, 1994, 145 gld. or $83) xviii and 381 pp., table. Bibliography. LCN: 94-26021. ISBN: 90-04-10131-4.

Twenty-four articles honoring Professor Goulder appear under four headings: method in biblical interpretation (three); the Hebrew Bible in context—historical and literary perspectives (five); the NT in context—literary, linguistic, and christological perspectives (thirteen); and views beyond the biblical boundaries (three). Those papers most pertinent to NT studies are by J. Barton on whether there is any common ground between historical criticism and literary interpretation; Joyce on historical criticism in the marketplace of methods; F. Young on typology; J. L. Houlden on the puzzle of Matthew and the Law; Orton on Matthew and other creative Jewish writers; D. Parker on the sons of thunder; F. Neirynck on whether Lk 10:25-28 is a foreign body in Luke's Gospel; I. H. Marshall on the Christology of Lk-Acts and the Pastorals; J. O'Neill on Adam "who is the figure of him that was to come"—a reading of Rom 5:12-21; C. M. Tuckett on whether there is Jewish-Christian wisdom in 1 Corinthians; J. Drury on "Christ our Passover"; J. D. G. Dunn on recent NT scholarship on the incarnation; J. Muddiman on an anatomy of Galatians; R. H. Gundry on style and substance in "the myth of God incarnate" according to Phil 2:6-11; Porter on the date of the composition of Hebrews and use of the present tense-form; J. Day on the origin of Armageddon—Rev 16:16 as an interpretation of Zech 12:11; J. M. Lieu on whether God-fearers make good Christians; and M. Goodman on Sadducees and Essenes after A.D. 70. Also included are a five-page personal appreciation of Goulder by D. Nineham and a bibliography of his writings (compiled by Porter).

Elberfelder Studienbibel mit Sprachschlüssel. Das Neue Testament (Wuppertal—Zurich: Brockhaus, 1994) vi and 1055 pp. ISBN: 3-417-25711-5.

Based on S. Zodhiates (ed.), *Hebrew-Greek Key Study Bible,* this volume contains German translations of all the NT books (pp. 1-683), a Greek-German lexicon with 5,432 entries (pp. 685-1044), and an explanation of grammatical concepts (pp. 1045-1051). The translation section provides brief introductions to individual books, headings for pericopes, cross-references to parallel texts, indications of textual variants, references to the relevant numbers in the lexicon, and grammatical analyses. The goal is to help the reader to appreciate better the various possibilities for interpreting and translating the Greek text of the NT.

P. F. ESLER, *The First Christians in their Social Worlds. Social-scientific approaches to New Testament interpretation* (London—New York: Routledge, 1994, cloth $49.95, paper $15.95) x and 164 pp. Bibliography. Indexed. LCN: 93-46433. ISBN: 0-415-11121-8 (cloth), -11122-6 (paper).

Based on public lectures delivered at St. Mary's College, University of St. Andrews, in Scotland, the eight chapters in this volume examine how various NT documents were influenced by the social realities of the communities for which they were written: social worlds, social sciences, and the NT; reading the Mediterranean social script; glossolalia and the admission of Gentiles into the early Christian community; sectarianism and the conflict at Antioch; introverted sectarianism at Qumran and in the Johannine community; millennialism and Daniel 7; the social function of *4 Ezra;* and sorcery accusations and the Apocalypse. Esler is the author of *Community and gospel in Luke-Acts* (1987).

A. FRIDRICHSEN, *Exegetical Writings. A Selection,* trans. and ed. C. C. Caragounis and T. Fornberg, Wissenschaftliche Untersuchungen zum Neuen Testament 76 (Tübingen: Mohr-Siebeck, 1994, DM 168) xiii and 314 pp. Indexed. ISBN: 3-16-146268-8.

After E. Beijer's essay on Fridrichsen (1888-1953) as an academic teacher in the service of the church, this collection of twenty-eight papers by Fridrichsen treats the following topics: realistic interpretation of the Bible (1936), the logion about "to carry one's cross" (1922), the tripartite formula in Mt 28:19 and baptism in the three names (1922), the parables in recent research (1929), the conflict of Jesus with the unclean spirits, who Jesus claimed to be (1931), "except for fornication" (1944), Mt 11:11-15 and NT philology (1946), Jesus' farewell discourse in John's Gospel (1938), the footwashing in Jn 13 (1939), the shepherd material in John 10 (1943), Rom 1:19-20 (1916), Paul's apology in Galatians 1 (1922), the true Jew and his praise in Rom 2:28-29 (1922), the style of Paul's peristasis-catalogue in 2 Cor 11:23-29 (1928), the peristasis-catalogue and *res gestae* (1929), exegetical points in Paul's letters (1930), *Paulus abortivus* in 1 Cor 15:8 (1932), Epicurean elements in the NT (1933), the meaning of ἰσόψυχος (1938), θεμέλιος in 1 Cor 3:11 (1946), Phil 2:6 (1946), the apostle and his message (1947), the NT and Hellas (1930), "denying oneself" (1936), Acts 26:28 (1938), the unity of the NT (1938), and linguistic and stylistic matters in the NT (1943). The articles appear in English and German.

J. GOLDINGAY, *Models for Scripture* (Grand Rapids: Eerdmans, 1994, paper $19.99; Carlisle, UK: Paternoster) xi and 420 pp. Bibliography. Indexed. LCN: 94-32319. ISBN: 0-8028-0146-3.

Goldingay, principal at St. John's Theological College in Nottingham, UK, is concerned with how we think about Scripture, with the way we conceive of it doctrinally. After an introduction to Scripture's varied forms, he deals with Scripture as witnessing tradition: witness and tradition, the factuality involved in witness, the interpretation involved in witness, witness in the form of story, and Scripture as a whole as witnessing tradition. Next he treats Scripture as authoritative canon: authority in Scripture, narrative and prophecy, norms for Christian doctrine, the development of a canon of Jewish Scriptures, the development of a Second Testament, the bounds of the canon, and Scripture as resource and norm. Then he discusses Scripture as inspired word: the words of God in human words, an effective and meaningful word, forms of inspiration, understanding the inspiration of a text, Scripture as a whole as inspired word, and inspiration and inerrancy. Finally he considers Scripture as experienced revelation: revelation in theology and in Scripture, forms of revelation, the truth of revelation, Scripture as a whole as divine revelation, human experience and theological reflection in the two Testaments, and Scripture as a manual of theological reflection.

M. GÖRG AND B. LANG (EDS.), *Neues Bibel-Lexikon.* Lieferung 9, *Klage—Magie* (Solothurn—Düsseldorf: Benziger, 1994, paper 39.80 SFr) 190 pp. Bibliographies. ISBN: 3-545-23060-0.

The ninth fascicle in this project [see *NTA* 37, p. 428] contains articles by J. Jeremias on the kingdom of God, G. Dautzenberg on the Corinthian letters, H.-W. Kuhn on the cross and crucifixion, J. Kremer on Lazarus, D. Kinet and T. Söding on love, D. Zeller on the Sayings Source Q, R. Hoppe on Logos, Görg on Luke's Gospel, and R. Riesner on Magdala.

C. HARGREAVES, *A Translator's Freedom. Modern English Bibles and Their Language,* Biblical Seminar 22 (Sheffield, UK: Sheffield Academic Press, JSOT Press, 1993, paper £12.50 or $18.50) 206 pp. Bibliography. Indexed. ISBN: 1-85075-400-4.

This assessment of modern English versions of the Bible gives particular attention to idiom and depth of language. Its nine chapters deal with the freedom of new idiom; the pioneering of modern freedoms; the many modern versions and their critics; the language of mystery and its freedoms; the freedom of natural language; freedom, rhythm, and beauty; translating poetic imagery; freedom and accuracy; and freedom and taking risks. Hargreaves concludes that the task of holding clarity and glory together in biblical translation is an ongoing and unfinished task.

G. A. KIRAZ, *Lexical Tools to the Syriac New Testament,* JSOT Manuals 7 (Sheffield, UK: Sheffield Academic Press, JSOT Press, 1994, paper £9.95 or $15) v and 137 pp. Bibliography. Indexed. ISBN: 1-85075-470-5.

Divided into ten sections, this volume provides a frequency list of words in the Syriac NT, a proper noun frequency list, a list of Syriac words derived from Greek, a list of consonantal homographs, verbal forms, verbal paradigms, an English index, an alphabetical Syriac index, a skeleton Syriac grammar (by S. P. Brock), and a bibliography. Kiraz is the author of *The Syriac Primer* (1985) and the editor of *A Computer-Generated Concordance to the Syriac New Testament according to the British and Foreign Bible Society's Edition* (1993).

U. H. J. KÖRTNER, *Der inspirierte Leser. Zentrale Aspekte biblischer Hermeneutik* (Göttingen: Vandenhoeck & Ruprecht, 1994, paper DM 28) 179 pp. Indexed. ISBN: 3-525-01618-2.

The seven chapters in this volume concern aspects of a reception-aesthetic oriented biblical hermeneutics: everything has its time—the need and promise of speechlessness in theology and the church; perplexed by the Bible—contours of a hermeneutics of lack of understanding; writing and spirit—the legitimacy and limits of allegorical biblical interpretation [see § 39-21]; the reader and the Bible—biblical interpretation between reception aesthetics and the fourfold sense of Scripture [see § 36-1115]; form criticism and reception aesthetics—the significance of the literary for biblical hermeneutics; work on myth—the relation of Christianity and mythical thinking according to R. Bultmann [see § 37-581]; and whether faith means following foolish fables—myth and truth in Christianity.

M.-J. LAGRANGE, *Exégète à Jérusalem. Nouveaux Mélanges d'Histoire Religieuse (1890-1939),* ed. M. Gilbert, Cahiers de la Revue Biblique 29 (Paris: Gabalda, 1991, paper 370 F) 259 pp. Bibliography. Indexed. ISBN: 2-85021-047-1.

This volume presents fourteen papers by Lagrange (1855-1938) under three headings: archaeology and topography (five), history of the ancient Near East (four), and biblical exegesis (five). The topics most pertinent to NT study are the sanctuary of the stoning of Stephen at Jerusalem (1907), Bezetha and Jn 5:2 (1909), the Jewish military colony of Elephantine under the Persians (1907), the Palmyrene empire (1908), the meaning of Lk 1:1 according to the papyri (1912), study of the letter to the Romans (1915), and NT textual criticism (1939). Eight articles are in French, and six in English. Gilbert has provided a four-page preface.

P. LAPIDE, *Ist die Bibel richtig übersetzt?,* Band 2, Gütersloher Taschenbücher 1441 (Gütersloh: Gütersloher Verlagshaus, 1994, paper DM 14.80) 94 pp. ISBN: 3-579-01441-2.

The first volume in this series of observations on mistranslations and difficult expressions in the Bible was described in *NTA* 31, p. 223. After an introduction on whether translation mistakes are sacred, this volume presents forty-five brief essays on various OT and NT texts. The topics include what the Christmas angels sang (Lk 2:14), whether Jesus taught with authority (Mt 7:28-29), whether "but I say to you" (Mt 5:21-48) is an attempt at rebellion, whether "Abba" is only for Jesus or everyone, whether a camel can pass through the eye of a needle (Mt 19:24), how Jesus became a "master," whether Paul remained unconverted, and whether Paul rejected his people.

M. LURKER, *Diccionario de imágenes y símbolos de la Biblia,* trans. R. Godoy (Córdoba: Ediciones El Almendro, 1994, paper) xv and 309 pp. Bibliography. Indexed. ISBN: 84-8005-020-5.

The Spanish version of *Wörterbuch biblischer Bilder und Symbole* (1973; 3rd ed., 1987) presents information about the major images and symbols (bee, oil, adornment, water, etc.) found in the OT and NT along with data concerning their place in antiquity and further development in postbiblical times. The German original was described in *NTA* 18, p. 101, and the Italian version was noticed in *NTA* 36, p. 256.

C. D. MCKINSEY, *The Encyclopedia of Biblical Errancy* (Amherst, NY: Prometheus, 1995, $49.95) 553 pp. Bibliography. Indexed. LCN: 94-40048. ISBN: 0-87975-926-7.

McKinsey, the editor of the *Biblical Errancy* newsletter, seeks to expose the Bible's errors, contradictions, and fallacies, with frequent reference to the Bible itself. The topics treated include the composition of the Bible, Jesus, the Bible as God's word, science, belief, social issues, prophecies, salvation, biblical history, the Sabbath, Paul, conflicts, and NT service to the elite. The author concludes that "the Bible is a contradictory, deceptive, inaccurate, superstitious, debilitating, hallucinatory conglomeration of mythology and folklore that keeps its adherents in a detached stupor masquerading as a valid depiction of reality."

C. MESTERS, *God, Where Are You? Rediscovering the Bible,* trans. J. Drury and F. McDonagh (Maryknoll, NY: Orbis, 1995, paper $14.95) vi and 249 pp. LCN: 94-44034. ISBN: 0-88344-998-6.

The English version of *Deus, Onde Estás?* (1972; reprinted, 1987). The part devoted to the OT is a revised version of *God, Where Are You? Meditations on the Old Testament* (1977). The part devoted to the NT concerns the origin of the four Gospels, the Sermon on the Mount (counsel, law, or ideal?), the parables (revealing divine meaning in human affairs), Jesus' miracles (a free sample of our future), Jesus' transfiguration (the meaning of life's crises), the letters of Paul (living the same faith in Jesus Christ), and faith in the resurrection ("If God is for us, who is against us?"). Mesters, a Dutch Carmelite who lives and works in Brazil, is the author of *Defenseless Flower* (1989).

B. M. METZGER, *A Textual Commentary on The Greek New Testament* (2nd ed.; Stuttgart: Deutsche Bibelgesellschaft, 1994; New York: United Bible Societies) xiv and 16* and 696 pp. Bibliography. ISBN: 3-438-06010-8 (DB).

The first edition of this textual commentary on the Greek NT was described in *NTA* 17, pp. 239-240. The new edition has been adapted to the text and apparatus of the fourth revised edition of *The Greek New Testament* [*NTA* 39, p. 314]. Thus there are comments on 284 additional sets of variants newly included in the apparatus, and almost no comments on the 273 sets that have been removed. Moreover, the discussions have been updated to take account of recent scholarship and additional bibliography.

B. F. MEYER, *Reality and Illusion in New Testament Scholarship. A Primer in Critical Realist Hermeneutics* (Collegeville, MN: Liturgical Press, 1994, paper $16.95) xi and 244 pp. Bibliography. Indexed. LCN: 94-23991. ISBN: 0-8146-5771-0.

Meyer, professor emeritus of NT at McMaster University and author of *Critical Realism and the New Testament* (1989), seeks to provide NT scholars and students with a philosophical primer in hermeneutics with particular attention to the work of B. Lonergan. Under the heading "insight, judgment, reversal," he deals with coups and breakthroughs (insights that make a difference); marshalling and weighing evidence (a judgment that has counted); and self-reversals, horizons, and dialectic. Then under "roots of hermeneutical conflict," he treats critical realism and the true, the real, the good; theory of interpretation, theory of history; and alienation and illusion. Finally under "theological hermeneutics," he considers access to the understanding of the NT on its own terms, and subjectivity correlative to the word of God.

M. MINER AND H. RAWSON, *A Dictionary of Quotations from the Bible* (New York: Penguin, Meridian, 1993, paper $12) xi and 305 pp. Indexed. LCN: 92-45547. ISBN: 0-452-01107-8.

Intended for writers and speakers who are looking for pertinent biblical quotations as well as for readers who want to have at hand great passages of the Bible, this anthology presents nearly 3,000 quotations from the OT, NT, and Apocrypha on more than 400 topics (e.g. accusations, business, chosen people, doctors and medicine, evil). The basic text for the quotations is the King James Version (with occasional help from the RSV). Within categories, the quotations are listed according to the sequence of the biblical books. A 57-page two-column subject index facilitates cross-referencing among the entries. Miner and Rawson are the editors of *The New International Dictionary of Quotations* and *A Dictionary of Quotations from Shakespeare.*

P. MÜLLER, *"Verstehst du auch, was du liest?" Lesen und Verstehen im Neuen Testament* (Darmstadt: Wissenschaftliche Buchgesellschaft, 1994, paper DM 49.80) x and 241 pp. Bibliography. Indexed. ISBN: 3-534-12384-0.

Müller, professor of Evangelical theology/religious pedagogy at the Pädagogische Hochschule in Karlsruhe and author of *In der Mitte der Gemeinde. Kinder im Neuen Testament* (1992), takes his title and starting point from Philip's question to the Ethiopian eunuch in Acts 8:30: "Do you understand what you are reading?" After describing the process and practice of reading in Greco-Roman antiquity and in ancient Judaism, he considers the understanding of reading in the Synoptic Gospels, Paul's writings, and other NT writings, respectively. Then he discusses reading the NT today with reference to various literary approaches and to the use of the Bible today.

Novum Testamentum Graece et Latine apparatu critico instructum, ed. A. Merk, Scripta Pontificii Instituti Biblici 65 (11th ed.; Rome: Editrice Pontificio Istituto Biblico, 1992, 50,000 L or $37) 47* and 1730 pp., 4 maps. ISBN: 88-7653-597-7.

The first edition of this text of the NT appeared in 1933, and the eighth edition of it was described in *NTA* 6, p. 137. This volume presents on facing pages the Greek text of the NT as established by Merk in the fourth (1942) and fifth (1944) editions, and the Latin text according to the second edition of the Sixto-Clementine Vulgate of 1592. Textual variants and biblical cross-references appear at the bottom of the pages. An appendix gives variants in the papyri. J. O'Callaghan has provided a one-page preface to the eleventh edition.

W. M. RAMSAY, *The Westminster Guide to the Books of the Bible* (Louisville, KY: Westminster/Knox, 1994, $30) xi and 564 pp. LCN: 94-2706. ISBN: 0-664-22061-4.

After a twelve-page introduction to interpreting the Bible, this volume discusses the individual books of the OT under five general headings: Pentateuch, Former Prophets, Writings, Latter Prophets, and Apocrypha. Then it treats the books of the NT: Synoptic Gospels, Acts, earlier letters of Paul, prison epistles, Pastoral epistles, five "open letters," and the

Johannine literature. The part devoted to the NT is a revised version of *The Layman's Guide to the New Testament* [*NTA* 26, p. 77]. Ramsay is retired professor of religion from Bethel College in McKenzie, TN.

H. Renckens, *A Bible of Your Own. Growing with the Scriptures,* trans. N. Forest-Flier (Maryknoll, NY: Orbis, 1995, paper $12.95) xv and 143 pp. LCN: 94-45525. ISBN: 1-57075-007-6.

The English version of a book published in Dutch under the title *Je eigen Schrift schrijven: Meegroeien met de bijbel* (1983), this introduction to the Bible considers the nature and activity of the word (speaking, believing, writing), traces the course and development of the word in the OT (the national period, the prophetic movement, Hebrew-speaking Jewry, Greek-speaking Jewry), and treats the NT under the heading "the study house of the word." Renckens, a Dutch Jesuit who taught at the Jesuit Theological faculty in Maastricht (1943-67) and at the Catholic Theological University College in Amsterdam (1967-78), concludes that the *novum* of the NT consists principally in interpreting the message and promise of the OT for the peoples of the whole world.

Resurrection. Essays in Honour of Leslie Houlden, ed. S. Barton and G. Stanton (London: SPCK, 1994, paper £17.50) xiii and 233 pp., frontispiece. Bibliographies. ISBN: 0-281-04775-8.

The nineteen essays honoring Professor Houlden on his 65th birthday and formal retirement from teaching at King's College, London, discuss the resurrection from a variety of perspectives, ranging from critical NT studies through doctrinal and philosophical issues to matters of faith, devotion, and practice. The papers most directly concerned with the NT are by J. Fenton on the ending of Mark's Gospel, R. Morgan on the significance of Lk 24:36-43 ("the flesh is precious"), C. Hickling on the Emmaus story and its sequel, J. Lieu on the women's resurrection testimony, S. Barton on the hermeneutics of the Gospel resurrection narratives, M. Goulder on whether Jesus of Nazareth rose from the dead, A. Harvey on Mk 9:10 ("they discussed among themselves what this 'rising from the dead' could mean"), Stanton on early objections to the resurrection of Jesus, F. Watson on a theology of the empty tomb ("he is not here"), and J. Barton on why the resurrection of Christ matters. A photograph of the honoree, his *curriculum vitae,* and a list of his publications are included.

F. Rienecker and G. Maier (eds.), *Lexikon zur Bibel* (Wuppertal—Zurich: Brockhaus, 1994, DM 98) viii and 918 pp. and 96 plates, table. Illustrated. ISBN: 3-417-24653-9.

The thoroughly revised and updated version of a work first published in 1960, this biblical dictionary contains ca. 6,000 articles. It covers the persons, places, animals, and plants mentioned in the OT and NT, as well as the most important theological concepts found in the Bible. It incorporates the results of recent historical, geographical, archaeological, and theological research, and provides various illustrations (photographs, maps, sketches) and charts. Maier, the rector of the Albrecht-Bengel Haus at Tübingen, directed the revision of the original work that was undertaken by Rienecker and a team of scholars.

U. Schnelle, *Einleitung in das Neue Testament,* Uni-Taschenbücher 1830 (Göttingen: Vandenhoeck & Ruprecht, 1994, paper DM 49.80) 639 pp. Bibliographies. Indexed. ISBN: 3-525-03286-2.

Schnelle, professor of NT on the theological faculty at Halle and author (with G. Strecker) of *Einführung in die neutestamentliche Exegese* (4th ed., 1994), presents an introduction to the basic historical and theological dimensions of the NT writings. After an introduction to the NT canon and to the nature of NT introduction, he treats Paul's letters, the Synoptic Gospels, Acts, the Deuteropauline letters, Hebrews, the Catholic epistles, the writings of the Johannine school, and Revelation. For individual writings he discusses the following topics: literature, author, place and date of composition, addressees or readers, structure and form, literary integrity, traditions and sources, history-of-religions context, basic theological concepts, and tendencies of recent research.

E. Schüssler Fiorenza, *In Memory of Her. A Feminist Theological Reconstruction of Christian Origins. Tenth Anniversary Edition* (New York: Crossroad, 1994, paper $17.95) lv and 357 pp. Indexed. LCN: 94-3371. ISBN: 0-8245-1357-6.

The first edition of this feminist theological reconstruction of Christian origins was described in *NTA* 28, pp. 97-98. This paperback edition features a thirty-page introduction that reflects on reactions to the book and describes how the model of feminist historical-theological reconstruction engaged in the book seeks to interrupt and change dominant interpretive discourses.

D. Sölle et al., *Great Women of the Bible in Art and Literature,* trans. J. H. Kirchberger (Macon, GA: Mercer University Press, 1994, $75) 295 pp. Illustrated. Bibliography. ISBN: 0-86554-450-6.

The English version of *Grosse Frauen der Bibel* (1993), this volume presents biblical texts, essays, and discussions of extrabiblical texts along with artistic representations (paintings, sculptures, frescoes, panels, miniatures, modern graphics) pertaining to "great women" portrayed in the Bible. The women chosen for discussion and representation are Eve and Lilith, Sarah and Hagar, Lot's wife and daughters, Rebekah the daughter of Bethuel, Rachel and Leah, Tamar, Potiphar's wife, Rahab the harlot, Deborah, Jephthah's daughter, Delilah, Ruth, Hannah, Abigail, the witch of Endor, Bathsheba, the Queen of Sheba, Judith, Esther, Susanna, Elizabeth, Herodias and Salome, the woman with the ointment, Mary and Martha, Mary of Magdala, and Mary the mother of Jesus. Each chapter contains a commentary by Sölle and a treatment of the extrabiblical materials by Kirchberger. H. Haag provided the preface, and A.-M. Schnieper-Müller was responsible for the art-history aspect of the project.

C. Spicq, *Theological Lexicon of the New Testament,* trans. J. D. Ernest (3 vols.; Peabody, MA: Hendrickson, 1994, $99.95) lxiv and 492 pp., xi and 603 pp., x and 691 pp. Indexed. LCN: 94-42932. ISBN: 1-56563-035-1.

The French version of this project was published first in 1978 in two volumes [*NTA* 23, p. 343] and then in 1982 in a supplement [*NTA* 27, p. 204] under the title *Notes de Lexicographie néo-testamentaire.* In 1991 a reissue of the work under the title *Lexique Théologique du Nouveau Testament* [*NTA* 36, p. 258] merged the articles in the third volume into alphabetical order with those of the first two volumes. These volumes contain Spicq's articles on the meaning and history of approximately 350 Greek words in the NT in the light of their occurrences in papyri, literary sources, and inscriptions from the 1st century: ἀγαθοποιέω to ἐλπίζω/ἐλπίς (vol. 1), ἐμπίπτω to ὀψώνιον (vol. 2), and παιδαγωγός/παιδευτής to ψευδολόγος (vol. 3). Spicq's basic intention is theological: "What interests me is not orthographic novelties, idioms, phonetics, or declensions, but the semantics and the religious and moral sense of the language of the NT." The translator has provided a four-page preface to the English version and adapted the French original at some points for use by English readers.

Supplément au Dictionnaire de la Bible, ed. J. Briend and É. Cothenet, Fascicule 69: *Sermon sur la montagne—Sexualité* (Paris: Letouzey & Ané, 1994, paper 316 F) cols. 769-1024. Bibliographies.

This fascicle [see *NTA* 38, p. 455] concludes (cols. 769-938) M. Dumais's article on the Sermon on the Mount, which provides interpretations of its individual sections. Also included (cols. 938-958) is the article on "serpent" in the OT (by J. Asurmendi), in the NT (M. Morgen), and in Revelation (P. Prigent). Then P. Grelot (cols. 958-1016) deals with the Servant of Yahweh: the various applications of the title, the expression in Second Isaiah, the two great hypotheses for reading the texts, fundamental principles of orientation, examination of the texts, and the "rereadings" of the texts. M. Gilbert (cols. 1016-1024) begins the article on sexuality.

J. E. M. TERRA (ED.), *A interpretação da Bíblia na Igreja,* Revista de Cultura Bíblica, vol. 18, nos. 71–72 (São Paulo: Edições Loyola, 1994, paper) 150 pp.

Taking as its starting point the Pontifical Biblical Commission's 1993 document on the interpretation of the Bible in the church [§ 38-1205], this fascicle presents articles by Terra on the history of the Liga de Estudos Bíblicos, its 20th Bible Week, the communitarian reading of the Bible, reading the Bible and catechesis, the canonical exegesis of the Bible, how the Cathecism reads the Bible, the celebration of the word, *lectio divina,* reading the Bible in the Spirit, the Bible and the adoration of images, new tendencies in ecclesiology, and the passion of Christ and the resurrection of the world. Also included are Pope John Paul II's introduction to the Pontifical Biblical Commission's document, P. E. Arns's reflection on the Bible in the hands of the people, and C. M. Martini's essay on the pastoral practice of *lectio divina.*

G. THEISSEN, *Zeichensprache des Glaubens. Chancen der Predigt heute* (Gütersloh: Kaiser—Gütersloher Verlagshaus, 1994, paper DM 48) 197 pp. Bibliography. ISBN: 3-579-02068-4.

After an introduction to the various dimensions of preaching, this exploration of the relation between biblical exegesis and homiletics discusses preaching as a chance for actualizing the biblical world of signs (the historical-hermeneutical dimension), developing the open text (the exegetical-hermeneutical dimension), dialogue with God (the theological dimension), mediating an orientation of life (the existential dimension), and communication between preacher and community (the communicative dimension). Also included are five examples of preaching—one by Theissen (on Lk 3:1-14), and four by P. von Gemünden (on Acts 10:1-35; Mt 25:31-46; Mk 13:31-37; Mt 22:15-22).

G. O. WEST, *Contextual Bible Study* (Pietermaritzburg: Cluster, 1993, paper R13.50) 83 pp. Bibliography. ISBN: 0-9583141-3-6.

The product of reflection on the practice of many ordinary and trained readers of the Bible in South Africa, this volume explores what the Bible is saying to the South African context today. After an outline of the contextual Bible study process, it explains how to read the Bible contextually, shows how the same biblical text (1 Timothy) can be read in three different ways from the perspective of women's experience, attempts to recover African resources for reading the Bible, discusses how to construct a contextual Bible study, and explains how readers can become involved with others interested in contextual Bible reading. An appendix offers suggestions for further reading. West is director of the Institute for the Study of the Bible at the School of Theology of the University of Natal in Pietermaritzburg.

C. WESTERMANN AND G. GLOEGE, *Einführung in die Bibel* (Stuttgart: Kreuz, 1994, paper DM 29.80) viii and 566 pp. Indexed. ISBN: 3-7831-1363-6.

This introduction to the OT and NT is a new edition of the work published in 1977 under the title *Tausend Jahre und ein Tag* [see *NTA* 22, p. 326], which in turn combined Westermann's *Tausend Jahre und ein Tag* (1957) and Gloege's *Aller Tage Tag* (1960). Westermann traces Israel's religious history up to the exile, and Gloege treats Jesus' historical context ("the day of all days") and sketches his significance for understanding God, humankind, and the world.

T. ZAHN, *Einleitung in das Neue Testament* [1906-1907] (Wuppertal—Zurich: Brockhaus, 1994, DM 148) xii and 1164 pp. Indexed. ISBN: 3-417-29218-2.

This reprint of the revised and expanded third edition (1906-07) of Zahn's classic introduction to the NT (1897, 1900) contains a new four-page introduction by R. Riesner that places the work in its historical setting and comments on its continuing value. After remarks on the linguistic history of the NT, it first treats the letter of James, Paul's earliest letters (Galatians, 1–2 Thessalonians), Paul's correspondence with the Corinthian community, his letter to the Romans, the letters from his first Roman captivity, and his last three letters (Pastorals). Then it deals with 1–2 Peter, Jude, and Hebrews; the first three Gospels and Acts; the Johannine writings; and chronology.

G. ZUNTZ, *Greek. A Course in Classical and Post-Classical Greek Grammar from Original Texts,* ed. S. E. Porter, Biblical Languages: Greek 4 (2 vols.; Sheffield, UK: Sheffield Academic Press, 1994, cloth £55 or $80, paper £25 or $37.50) 704 pp., 433 pp. Indexed. ISBN: 1-85075-341-5 (cloth), -720-8 (paper).

The English version of *Griechischer Lehrgang* (1983; 2nd ed., 1991), this primer offers material, information, and praxis for a thorough assimilation of the Greek language. The first part of the first volume contains eighty-six Greek lessons together with an anthology of easy texts in the original Greek, the *fasti graeci* (a chart of ancient history from ca. 3200 B.C. to A.D. 200), and an index of the persons mentioned. The second part of the first volume provides exercises and vocabulary for the eighty-six lessons, and an index of Greek words. The second volume presents the pertinent grammatical information for the eighty-six lessons covered in the first volume. At the time of his death Zuntz (1909-92) was emeritus professor of Hellenistic Greek at the University of Manchester.

GOSPELS—ACTS

J. ASHTON, *Studying John. Approaches to the Fourth Gospel* (Oxford—New York: Oxford University Press, Clarendon Press, 1994, $45) xi and 227 pp. Bibliography. Indexed. LCN: 94-16379. ISBN: 0-19-826355-4.

The eight essays in this volume represent some possible approaches to studying the Fourth Gospel. They concern the transformation of Wisdom [§ 31-183], the Jews in John [§ 29-988], bridging ambiguities, the Signs Source, the Shepherd, narrative criticism, the discovery of Wisdom, and studying John. Ashton, university lecturer in NT at Wolfson College, Oxford, is the author of *Understanding the Fourth Gospel* (1991; paper, 1993).

C. K. BARRETT, *A Critical and Exegetical Commentary on the Acts of the Apostles.* Vol. 1, *Preliminary Introduction and Commentary on Acts I–XIV,* International Critical Commentary (Edinburgh: T. & T. Clark, 1994, $64.95) xxv and 693 pp., map. Bibliography. ISBN: 0-567-09653-X.

In his 56-page introduction to Acts, Barrett deals with the textual evidence and the question of authorship, as well as the sources, plan, and content of Acts 1–14. Then he provides a commentary on Acts 1–14 according to the following outline: necessary preliminary steps (1:1-26), the church in Jerusalem (2:1–5:42), problems and persecution (6:1–8:3), Samaria and beyond (8:4-40), Saul the evangelist (9:1-31), the first preacher to the Gentiles (9:32–11:18), the church founded at Antioch (11:19-30), return to Jerusalem (12:1-25), and Antioch initiates the wider mission (13:1–14:28). The second volume will complete the commentary and take up other introductory matters.

S. C. BARTON, *Discipleship and Family Ties in Mark and Matthew,* Society for New Testament Studies Monograph Series 80 (Cambridge, UK—New York: Cambridge University Press, 1994, $59.95) xiii and 261 pp. Bibliography. Indexed. LCN: 93-46383. ISBN: 0-521-46530-3.

The revised version of a doctoral dissertation directed by G. Stanton and submitted to King's College, London in 1991, this volume investigates with the help of pagan and early Christian sources the effects that conversion to Christianity had on family and household ties. After reviewing past research on the topic and delineating the methodology and aims of the present study, it surveys the evidence regarding the subordination of family ties in Judaism and in the Greco-Roman world of the NT. Then it considers the texts about discipleship and family ties in Mark's Gospel (1:16-20; 3:20-21, 31-35; 6:1-6a; 10:28-31; 13:9-

13) and in Matthew's Gospel (4:18-22; 8:18-22; 10:16-23, 34-36, 37-38; 12:46-50; 13:53-58; 19:10-12; 19:27-30). It concludes that though the subordination of family and household ties was not unprecedented, Mark and Matthew gave particular attention to the priority of the kingdom of God as relativizing all other ties of allegiance. Barton, lecturer in NT at the University of Durham, is the author of *The Spirituality of the Gospels* (1992) and *People of the Passion* (1994).

A. D. BAUM, *Lukas als Historiker der letzten Jesusreise* (Wuppertal—Zurich: Brockhaus, 1993, paper DM 49.80) xi and 462 pp. Bibliography. Indexed. ISBN: 3-417-29379-0.

The revision of a doctoral dissertation directed by J. van Bruggen and presented in 1990 to the Theologische Universiteit van de Gereformeerde Kerken in Nederland at Kampen (Broederweg), this volume first reviews research on the central section of Luke's Gospel (the "travel narrative" beginning at Lk 9:51). Next it considers Luke's prologue (Lk 1:1-4) as sketching the historiographical program of his work in the context of ancient understandings of truth and of historiographical method. Then it discusses Luke's central section as journey narrative, historical document, and theological composition, respectively. Baum concludes that Luke is aptly called the historian of Jesus' last journey. A five-page Dutch summary is provided.

D. BINDEWALD, *Das Wahre aus den Evangelien. Die Liebesbotschaft Jesu* (Frankfurt: Fischer, 1994, paper DM 14.80) 76 pp. ISBN: 3-89501-091-X.

This volume divides the life and teachings of Jesus according to the Gospels into ninety-four units. The table of contents provides the Gospel references on which the presentation is based. Also included as an appendix are "noble words" from Jesus' followers in the early churches (John's Gospel and the NT Epistles).

D. L. BOCK, *Luke*, IVP New Testament Commentary (Downers Grove, IL—Leicester, UK: InterVarsity, 1994, $15.99) 412 pp. Bibliography. LCN: 94-31572. ISBN: 0-8308-1803-0 (USA), 0-85111-678-7 (UK).

Part of a series intended for pastors, Bible study leaders, and teachers, this volume focuses on Luke's portrayal of Jesus and how it reveals Jesus' person, mission, values, and ethics. After an eleven-page introduction to Luke's Gospel (author, audience, date, purposes, major theological themes, preaching), it presents an exposition of the text according to the following general outline: preface (1:1-4), infancy narrative (1:5–2:52), John's preaching and Jesus' qualifications for ministry (3:1–4:13), Galilean ministry—the revelation of Jesus (4:14–9:50), the journey to Jerusalem (9:51–19:44), and Jerusalem—the innocent slain and raised (19:45–24:53). Bock, professor of NT studies at Dallas Theological Seminary, is also the author of a two-volume commentary on Luke's Gospel (1994-95) in the Baker Exegetical Commentary on the NT.

M.-É. BOISMARD WITH A. LAMOUILLE, *Le Diatessaron: De Tatien à Justin*, Études Bibliques, nouvelle série 15 (Paris: Gabalda, 1992, paper 156 F) 171 pp., 2 folding tables. Indexed. ISBN: 2-85021-052-8.

Boismard (in collaboration with Lamouille) argues that Justin ca. A.D. 150 quoted the Gospels according to a Greek harmony based on texts different from those attested by our canonical Gospels, that this harmony was translated into Latin and diffused in the West, and that ca. 175 Tatian adapted the Greek harmony and translated it into Syriac. After surveying Eastern and Western witnesses to the Diatessaron, he discusses the harmony produced by S. Pepys ca. 1400, developments between Justin and Tatian, the Dura fragment, and the Syriac tradition (Ephrem's commentary, the Old Syriac version, Aphraat). Finally as a means of synthesis he analyzes the Diatessaronic evidence for the baptism of Jesus.

G. BROSZIO, *Genealogia Christi. Die Stammbäume Jesu in der Auslegung der christlichen Schriftsteller der ersten fünf Jahrhunderte*, Bochumer Altertumswissenschaftliches Colloquium 18 (Trier: WVT Wissenschaftlicher Verlag, 1994, paper DM 58.50) 389 pp. Bibliography. Indexed. ISBN: 3-88476-105-6.

The slightly revised version of a doctoral dissertation directed by W. Geerlings and accepted in 1993 by the Catholic theological faculty of the Ruhr-Universität in Bochum, this investigation of the history of patristic interpretations of the genealogies of Jesus (Mt 1:1-17; Lk 3:23-38) first presents an overview of the material and its influence in various spheres. Next it considers how the genealogies were interpreted in the 2nd and 3rd centuries: before Origen, Origen, and Julius Africanus. Then it considers 4th- and 5th-century interpretations with reference to Joseph and Jesus' origin from the family of David, the differences between the genealogies, and the exegesis of each genealogy. The second half of the book (pp. 149-371) presents the Greek and Latin texts on which the investigation is based.

R. A. BURRIDGE, *Four Gospels, One Jesus? A Symbolic Reading* (Grand Rapids: Eerdmans, 1994, paper $12.99) xvi and 191 pp., 9 figs. Bibliography. Indexed. ISBN: 0-8028-0876-X.

Burridge, dean of King's College, London, and author of *What Are the Gospels? A Comparison with Graeco-Roman Biography* (1992), seeks to present a symbolic reading of the narrative portraits of Jesus in the four Gospels on the basis of the best recent scholarship. After a general introduction to the four Gospels, he treats the "roar of the lion" (Mark's Jesus), the "teacher of Israel" (Matthew's Jesus), the "bearer of burdens" (Luke's Jesus), and the "high-flying eagle" (John's Jesus). Finally he considers the relation between the plurality and the unity, between the four Gospels and the one Jesus.

L. W. COUNTRYMAN, *The Mystical Way in the Fourth Gospel. Crossing Over into God* (rev. ed.; Valley Forge, PA: Trinity Press International, 1994, paper $14) ix and 164 pp. Indexed. LCN: 94-40675. ISBN: 1-56338-103-6.

The revised version [see *NTA* 32, p. 101] of a reading of the Fourth Gospel as a sustained literary whole—a reading that sees the Gospel as focused on progress toward mystical union in the person of Jesus. Countryman is professor of NT at the Church Divinity School of the Pacific in Berkeley, CA.

J. D. CROSSAN, *Who Killed Jesus? Exposing the Roots of Anti-Semitism in the Gospel Story of the Death of Jesus* (San Francisco: HarperCollins, 1995, $23) xii and 238 pp., 6 figs., 9 tables. Bibliography. Indexed. LCN: 94-40200. ISBN: 0-06-061479-X.

Crossan, the author of *The Historical Jesus* (1991), *Jesus. A Revolutionary Biography* (1994), and *The Essential Jesus* (1994), argues that the Roman government tried and executed Jesus as a social agitator, and that the belief that the Jews killed Jesus was an early Christian myth directed against rival Jewish groups. After a prologue entitled "history and prophecy," he treats the death of Jesus according to the following outline: crime, arrest, trial, abuse, execution, burial, and resurrection. The epilogue is entitled "history and faith." A five-page appendix deals with the "Cross Gospel" in *Gospel of Peter.*

P. L. CULBERTSON, *A Word Fitly Spoken. Context, Transmission, and Adoption of the Parables of Jesus,* SUNY Series in Religious Studies (Albany, NY: State University of New York Press, 1995, cloth $64.50, paper $21.95) xvi and 390 pp. Bibliography. Indexed. LCN: 94-9989. ISBN: 0-7914-2311-5 (cloth), -2312-3 (paper).

Culbertson, lecturer in pastoral theology and director of pastoral studies at St. John the Evangelist in Auckland, New Zealand, and author of *New Adam. The Future of Male Spirituality* (1992), gives particular attention to the Jewish background, setting, and character of Jesus' parables. After addressing the issue of contextuality (Mt 7:29) and considering the notion of a text having multiple simultaneous meanings ("the hermeneutical location of paradise"), he treats halakic midrash as parable (Deut 23:19); the impact of cumulative parables—strings of pearls (Mt 13:3-53); pancultural adaptations—he who never lifts his gaze will never know the truth (Mt 25:1-12); unexpected literary forms—the fish who paid taxes (Mt 17:24-27; 22:15-22); shifts in transmission—mites, motes, and mistakes (Mt 7:1-5); parables with a foreign *nimšāl*—a skeleton in the king's closet (Mt 21:42-44); and listener response—wedding feasts and wineskins (Mt 9:14-17). The three appendixes concern Prov 25:11 as a word fitly spoken; selections from Haim bar Bezalel's *Iggeret ha-Tiyyul;* and the half-shekel offering in the Second Temple period.

J. T. DE LIMA, *"Tu serás chamado Κηφᾶς." Estudo exegético sobre Pedro no quarto evangelho,* Analecta Gregoriana 265 (Rome: Editrice Pontificia Università Gregoriana, 1994, paper 54,000 L or $40) xxiii and 392 pp. Bibliography. Indexed. ISBN: 88-7652-667-6.

The slightly revised version of a doctoral dissertation directed by J. Caba and presented to the Gregorian University, this investigation of the portrayal of Peter in the Fourth Gospel gives particular attention to the images associated with him and their implications for understanding Johannine ecclesiology. After reviewing the various scholarly approaches to Peter in the Fourth Gospel, it focuses on the main texts: "You are to be called Cephas" (Jn 1:41-42); the biblical and Jewish background of the name "Cephas" and its significance in 1:42; "we have come to believe and know" (6:67-71); "you do not know now what I am doing" (13:6-10a, 21-26, 36-38); Peter's denial of discipleship and his abandonment of Jesus (18:10-11, 15-27); "for as yet they did not understand...that he must rise from the dead" (20:1-10); and "you, follow me!" (21:1-14, 15-23). It concludes with general comments on the person and mission of Peter in the Fourth Gospel.

J. D. M. DERRETT, *Studies in the New Testament.* Vol. 6, *Jesus Among Biblical Exegetes* (Leiden—New York—Cologne: Brill, 1995, 125 gld. or $71.50) 251 pp. Indexed. ISBN: 90-04-10228-0.

This sixth volume of Derrett's collected essays contains twenty-one articles: the light and the city (Mt 5:14); Jn 9:6 read with Isa 6:10 and 29:9; "thou art the stone and upon this stone . . ."; Peter and the tabernacles; moving mountains and uprooting trees; ambivalence—sowing and reaping at Mk 4:26-29; ἀντιλεγόμενον, ῥομφαία, διαλογισμοί (Lk 2:34-35); Christ's second baptism (Lk 12:50, etc.); the bronze serpent; circumcision and perfection—a Johannine equation (Jn 7:22-23); κοινός, κοινόω; the Samaritan woman's purity (Jn 4:4-52); τί ἐργάζῃ (Jn 6:30) as an unrecognized allusion to Isa 45:9; ἄρχοντες, ἀρχαί—a wider background to the passion narratives; *ecce homo ruber* (Jn 19:5 with Isa 1:18; 63:1-2); Miriam and the resurrection (Jn 20:16); judgment and 1 Corinthians 6; ναί (2 Cor 1:19-20); Lazarus and his graveclothes (Jn 11:44); Jesus as a seducer (πλάνος = *matʿeh*); and "you abominate false gods; but do you rob shrines?" (Rom 2:22). Also included is a concordance to the principal NT texts treated in the six volumes, as well as indexes to this volume.

K. F. D'OCCHIEPPO, *Der Stern von Bethlehem in astronomischer Sicht. Legende oder Tatsache?* (2nd ed.; Giessen: Brunnen, 1994, paper DM 24.80) 186 pp., 9 figs., 5 tables. Bibliographies. ISBN: 3-7655-9803-8.

The revised and expanded version of a work published in 1991, this volume argues that the "star of Bethlehem" (see Mt 2:9) was the planet Jupiter which had a close and relatively long conjunction with the planet Saturn in 7 B.C. The author, a professor of astronomy in Vienna for many years, bases this conclusion on the data in Mt 2:1-12 and on what can be known about this conjunction and other astronomical phenomena from antiquity. Also included are the pertinent ancient texts, five tables, and an appendix (on the astronomical basis of the identification, Mt 2:1-12, and other theories).

J. DUQUESNE, *Jésus* (Paris: Flammarion—Desclée de Brouwer, 1994, paper 98 F) 361 pp., map. ISBN: 2-08-067083-2 (F), 2-220-03540-9 (DDB).

Duquesne, a journalist and author of biographies, novels, and other works, seeks to recount the life of Jesus in the most complete, clear, respectful, and lively way possible, while taking account of the results and hypotheses of modern scholars. After an introductory chapter on the child and the teachers (see Lk 2:41-52), he follows a chronological order: birth, Christmas witnesses, infancy, baptism (the announcement made to Jesus), beginnings (choice of strategy and persons, organization of the movement), Cana (the sign of the wine), miracles, message, growing opposition, Jerusalem, against the Temple, the Supper, the trials, and death and resurrection. A seventeen-page appendix discusses the sources for Jesus' life.

J. ERNST, *Johannes der Täufer — der Lehrer Jesu?,* Biblische Bücher 2 (Freiburg—Basel—Vienna: Herder, 1994, paper DM 22.80) 168 pp. Bibliography. Indexed. ISBN: 3-451-23479-3.

Ernst, the author of *Johannes der Täufer. Interpretation—Geschichte—Wirkungsgeschichte* [*NTA* 34, p. 108], here discusses the NT images of John the Baptist, the preaching and figure of John the Baptist, John the Baptist in Jewish tradition and in traditions influenced by Judaism, John the Baptist in early Christian tradition, and the possible continuations of John's mission among his disciples or in his circle. A brief epilogue reflects on John the Baptist today.

M. FERNÁNDEZ, *The Gospel According to María* (Mystic, CT: Twenty-Third Publications, 1995, paper $7.95) vii and 77 pp. LCN: 94-61557. ISBN: 0-89622-632-8.

Fernández, a poet and writer who lives in Montebello, CA, seeks to approach Mary, the mother of Jesus, from a "Latina" perspective and thus to present her as a vibrant, colorful, involved, and passionately engaged woman. To do so, she has Mary speak in the first person about nineteen incidents in her life. Each chapter begins and ends with a biblical quotation.

V. FUSCO, *La casa sulla roccia. Temi spirituali di Matteo,* Spiritualità Biblica (Magnano [VC]: Qiqajon, 1994, paper 20,000 L) 135 pp. ISBN: 88-85227-62-7.

After a general introduction to Matthew's Gospel, this volume discusses the following "spiritual themes" in it: the "life" of the church; the unbelief of the believer; the interrupted ritual (Mt 5:23-24); Jesus the one who heals us; "seventy times seven" (Mt 18); the invective and the lament (Mt 23); and charity, church, and world in the description of the final judgment (Mt 25:31-46). Fusco is the author of *Povertà et sequela* (1991).

T. C. GEER, *Family 1739 in Acts,* SBL Monograph Series 48 (Atlanta: Scholars Press, 1994, cloth $29.95, paper $19.95) vii and 149 pp., 37 charts, 50 tables. LCN: 94-34755. ISBN: 0-7885-0036-8 (cloth), -0037-6 (paper).

Building on his article about the relation of Codex 1739 in Acts to Codices 945 and 1891 [§ 32-1195], Geer seeks to develop more precisely their family relationship and to introduce other minuscule manuscripts that are related to this family at varying levels. He first analyzes twelve manuscripts in comparison with the known textual tradition in Acts. Then he describes in detail the characteristics and relationships of Family 1739 in Acts. There are two appendixes. Geer concludes that Codices 945, 1704, 1739, and 1891 comprise the primary (Egyptian) level of the family; that 630 and 2200 make up the secondary (Egyptian) level; and that 206, 429, and 522 are Byzantine "cousins" to Family 1739.

M. GOURGUES, *Jean, de l'exégèse à la prédication.* Vol. 2, *Carême et Pâques, Année B,* Lire la Bible 100 (Montreal: Fides, 1993, paper; Paris: Cerf, 75 F) 153 pp. ISBN: 2-7621-1680-5 (F), 2-204-04966-2 (C).

The first volume in this project was described in *NTA* 37, p. 437. This volume presents exegetical analyses and suggestions for actualization concerning four texts from John's Gospel that appear in Year B of the Sunday liturgical cycle for Lent and Easter: the sign of the Temple—Jn 2:13-25 (the last Passover anticipated in the first); "God so loved the world"—Jn 3:11-21 (the mission of Jesus and its impact); "the hour has come"—Jn 12:20-33 (dying to live and to make live); and "my Lord and my God"—Jn 20:19-29 (the hour of faith). Gourgues, a Dominican priest, teaches in Ottawa and Montreal.

M. GOURGUES, *Luc, de l'exégèse à la prédication. Carême et Pâques, Année C,* Lire la Bible 103 (Montreal: Fides, 1994, paper $12.95 Can.; Paris: Cerf, 85 F) 174 pp. ISBN: 2-7621-1737-2 (F), 2-204-05132-2 (C).

This volume provides exegetical analyses and suggestions for actualization about six Lukan texts read on Sundays in Year C of the liturgical calendar during Lent and Easter: "they saw his glory"—the transfiguration (Lk 9:28-36); the times of change (Lk 13:1-9); the prodigal father (Lk 15:11-32); the adulterous woman (Jn 8:1-11); the passion (Lk 22:14–23:56); and the first Easter proclamation—Lk 24:1-12 ("Why do you seek the living among the dead?").

M. GRANT, *Saint Peter. A Biography* (New York—London: Scribner, 1994, $23) xii and 212 pp., 4 plates, 2 maps, table. Bibliography. Indexed. LCN: 94-39660. ISBN: 0-684-19354-X.

After reflecting on how we can obtain information about Peter (problems of research, sources), Grant considers Peter during the time when Jesus was alive: the calling of Peter, Peter's weaknesses and strengths, and Peter and Jesus. Then he discusses Peter after Jesus' death: Peter and the resurrection, the leadership of Peter, the speeches attributed to Peter, Cornelius—Peter and the Gentiles, the clash with Paul, and Paul and James. Finally he treats Peter in Rome, and his death and burial place. Grant, the author of *Jesus* (1977) and *Saint Paul* (1982), concludes that Peter was one of the most significant people who ever lived, because Jesus chose him as his principal helper, and because after Jesus' death Peter collected Jesus' disheartened followers and formed them into a Christian community.

G. HÄFNER, *Der verheissene Vorläufer. Redaktionskritische Untersuchung zur Darstellung Johannes des Täufers im Matthäus-Evangelium,* Stuttgarter Biblische Beiträge 27 (Stuttgart: Katholisches Bibelwerk, 1994, paper DM 49) xiii and 443 pp. Bibliography. Indexed. ISBN: 3-460-00271-9.

Prepared as a doctoral dissertation under the direction of L. Oberlinner and presented in 1993 to the theological faculty at the University of Freiburg, this redaction-critical analysis of the portrayal of John the Baptist in Matthew's Gospel proceeds according to the following outline: John's activity and the encounter between John and Jesus on the occasion of Jesus' baptism (Mt 3:1-17); John the Baptist's inquiry, Jesus' discourse about him, and his judgment about "this generation" (11:2-19); Herod's judgment about Jesus and the narrative of John the Baptist's death (14:1-12, 13a); the question about the return of Elijah as the precursor (17:10-13); the tradition of Elijah *redivivus* in OT, early Jewish, and early Christian literature; and the parable of the two sons (21:28-32). Häfner concludes that Matthew was particularly interested in developing the parallels between John the Baptist and Jesus, and in pursuing the implications of identifying John with Elijah.

D. J. HARRINGTON, *El Evangelio de San Mateo,* trans. J. I. Alfaro, Comentario Bíblico de Collegeville, Nuevo Testamento 1 (Collegeville, MN: Liturgical Press, 1994, paper $3.95) 120 pp., map. Illustrated. LCN: 94-23530. ISBN: 0-8146-1852-9.

The Spanish version of the exposition of Matthew's Gospel included in the *Collegeville Bible Commentary* fascicles [*NTA* 28, p. 77; 33, pp. 375-376]. It contains an introduction, the biblical text according to the Biblia Latinoamericana, commentary below the text, photographs, and review aids and discussion questions at the end. Also available in Spanish are the fascicles on Mark, Luke, and John's Gospel and Letters.

P. HOFFMANN, *Studien zur Frühgeschichte der Jesus-Bewegung,* Stuttgarter Biblische Aufsatzbände 17 (Stuttgart: Katholisches Bibelwerk, 1994, paper DM 79) 368 pp. Bibliographies. Indexed. ISBN: 3-460-06171-5.

The twelve papers in this collection concern Jesus' simple and concrete discourse about God (1981), Jesus' kingdom proclamation and the option for the poor (1979), the basis of a new ethics in the antitheses in the Sermon on the Mount (1979), the right of the wife—

against the legalized despotism of a husband (1979), the enemy as "neighbor" (1979), the renunciation of power—liberated and liberating humanity (1979), Jesus' execution as interpreted by the Evangelists [§ 38-125], belief in Jesus' resurrection in the NT tradition (1979), the problem of the christological career of Jesus of Nazareth, priesthood and office in the NT (1987), Petrine primacy in Matthew's Gospel (1974), and Christian community between messianic utopia and reality [§ 38-1615]. Hoffmann is professor of NT on the Catholic theological faculty at the University of Bamburg.

P. HOFFMANN, *Tradition und Situation. Studien zur Jesusüberlieferung in der Logienquelle und den synoptischen Evangelien,* Neutestamentliche Abhandlungen, Neue Folge 28 (Münster: Aschendorff, 1995, paper DM 93) v and 389 pp. Bibliography. Indexed. ISBN: 3-402-04776-4.

The twelve articles on Q and related matters in this collection concern tradition and situation—the binding character of the command to love one's enemies in the Synoptic tradition and in the modern peace-discussion (1984); the Q text of the sayings about anxiety (Mt 6:25-33/Lk 12:22-31) (1988); the sayings about anxiety in the pre-Synoptic tradition (1988); Jesus' prohibition against anxiety and its later history in the Synoptic tradition (1989); πάντες ἐργάται ἀδικίας—redaction and tradition in Lk 13:22-30 [§ 12-900]; Q (= Lk) 6:22 in its Lukan reception (1994); the temptation narrative in Q [§ 14-475]; Jesus versus the Son of Man—Mt 10:32-33 and the Synoptic Son of Man tradition (1991); the redaction of Q and the Son of Man (1992); Mk 8:31—the origin and Markan reception of an old tradition (1973); the sign for Israel—a neglected aspect of the Matthean Easter story (1988); and the broad and ugly ditch—the beginnings of historical-critical discussion about Easter (1985).

W. KAHL, *New Testament Miracle Stories in their Religious-Historical Setting. A Religionsgeschichtliche Comparison from a Structural Perspective,* Forschungen zur Religion und Literatur des Alten und Neuen Testaments 163 (Göttingen: Vandenhoeck & Ruprecht, 1994, DM 88) 259 pp. Bibliography. ISBN: 3-525-53845-6.

Prepared as a doctoral dissertation under the direction of H. Boers and presented to Emory University in Atlanta, GA, this volume seeks to illuminate the structure and function of the NT (especially Synoptic) miracle traditions by assessing them in their history-of-religions context. After a survey of the history of research on the topic, it delineates a methodology that involves structuralism, narrative programs, and history-of-religions comparison. Next it presents a morphological analysis of the NT healing stories with particular attention to motifemes and their realizations. Then it offers an evaluation of the morphological analysis that deals with the structure, types, and function of the miracle stories as well as the question of acculturation. Kahl concludes that the NT miracle stories contain four motifemes (initial lack, preparedness, performance, sanction), that Jesus appears as an immanent bearer of numinous power, and that the motif of his rejection serves to demonstrate the controversy about Jesus and the stubbornness of his opponents.

J. KODELL, *El Evangelio de San Lucas,* trans. J. I. Alfaro, Comentario Bíblico de Collegeville, Nuevo Testamento 3 (Collegeville, MN: Liturgical Press, 1995, paper $3.95) 125 pp., map. Illustrated. LCN: 94-3738. ISBN: 0-8146-1850-2.

The Spanish version of the fascicle on Luke's Gospel in the *Collegeville Bible Commentary* [*NTA* 28, p. 77; 33, pp. 375-376], this volume presents a five-page introduction and an exposition according to the following outline: preface (1:1-4), beginnings (1:5–2:52), preparation of the Messiah (3:1–4:13), the ministry in Galilee (4:14–9:50), the way to Jerusalem (9:51–19:44), and the passion and the victory (19:45–24:53). It includes the text of Luke's Gospel from *La Biblia Latinoamericana.*

W. S. KURZ, *Los Hechos de los Apóstoles,* trans. R. M. Icaza, Comentario Bíblico de Collegeville, Nuevo Testamento 5 (Collegeville, MN: Liturgical Press, 1994, paper $3.95) 121 pp., 4 maps. Illustrated. LCN: 94-10642. ISBN: 0-8146-2293-3.

The Spanish version of the fascicle on Acts included in the *Collegeville Bible Commen-*

tary [*NTA* 28, p. 77; 33, pp. 375-376]. It provides an introduction, the biblical text according to the Biblia Latinoamericana, a commentary below the text, photographs, and review aids and discussion questions at the end.

S. LANDIS, *Der Verhältnis des Johannesevangeliums zu den Synoptikern. Am Beispiel von Mt 8,5-13; Lk 7,1-10; Joh 4,46-54,* Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 74 (Berlin—New York: de Gruyter, 1994, DM 48) ix and 76 pp. Bibliography. ISBN: 3-11-014389-5.

The slightly revised and expanded version of a doctoral dissertation directed by H. Weder and presented in 1992 to the theological faculty at the University of Zurich, this volume seeks to clarify the relations between the Synoptic and Johannine traditions by examining their pericopes about the centurion/official of Capernaum. It first analyzes the Synoptic version of the story of the centurion of Capernaum (Lk 7:1-10; Mt 8:5-13) with particular attention to reconstructing its form in Q and determining what elements are traditional or redactional. Next it provides a literary-critical and redaction-critical study of Jn 4:46-54, with particular attention to its origin, form, and place in the Signs Source. Then it compares the Johannine and Synoptic traditions of the pericope and offers an interpretation of the material in its historical development (historical Jesus, Jesus and the Gentile, Christ and the miracle of the gift of new life). Landis concludes that these pericopes provide no evidence for literary dependence between John's Gospel and the Synoptic Gospels.

S. LÉGASSE, *Le Procès de Jésus. La passion dans les quatre évangiles,* Lectio Divina, Commentaires 3 (Paris: Cerf, 1995, paper 350 F) 632 pp. Bibliography. Indexed. ISBN: 2-204-05080-6.

The first volume in this project bore the subtitle *L'histoire* [*NTA* 38, p. 462] and dealt with what can be said about the arrest, trial, and punishment of Jesus on the level of history. This volume presents full commentaries on pertinent passages in the passion narratives of the four Gospels in the following order: Mk 14:43–15:47; Mt 26:47–27:66; Lk 22:47–23:56a; and Jn 18:1–19:42. The expositions are accompanied in each case by an introduction and a concluding synthesis. Légasse is professor of NT and Semitic languages at the Institut catholique de Toulouse.

A. J. M. LINMANS, *Onderschikking in de synoptische evangeliën. Syntaxis,* discourse-*functies en stilometrie* (Leiden: Drukkerij FSW, 1995, paper) xii and 321 pp., 62 tables, 7 files on diskette. Bibliography. Indexed. ISBN: 90-9007884-3.

Prepared as a doctoral dissertation under the direction of B. van Iersel and presented to the Catholic University of Nijmegen in 1995, this volume seeks to give a modern linguistic description of the various subordinate constructions in the Greek of the Synoptic Gospels, and tries to establish through stylometrics the main differences between the three Gospels involved. After a general introduction, it introduces the main variables (the linguistic categories of subordination—classifications A and B, four text types, the Synoptic classes), gives an exposition of the quantitative methods (log-linear analysis, correspondence analysis), and considers the stylometrics of Synoptic use of subordination. Then shifting from quantitative to linguistic analysis, it examines the various subordination types categorized in classification B: the indirect interrogative clause, clauses with conjunction, the relative clause, the participle, and the infinitive. The diskette that accompanies the book contains full details for the demarcation of the categories of classification B in ASCII, WP, and SPSS. A six-page English summary is included.

S. LÜCKING, *Mimesis der Verachteten. Eine Studie zur Erzählweise von Mk 14,1-11,* Stuttgarter Bibelstudien 152 (Stuttgart: Katholisches Bibelwerk, 1993, paper DM 39.80) 127 pp. Bibliography. ISBN: 3-460-04521-3.

The first part of this volume explains the concept of mimesis with reference to its aesthetic dimensions (Plato), practical-epistemological aspects (Aristotle), and relation to narrative theory. The second part presents a narrative analysis of Mk 14:1-11: the language of the text (λέξις), the train of thought (διάνοια), the characters (ἤθη), and the structure of the action (μῦθος). The third part considers Mk 14:1-11 in the context of the Markan passion narrative and explores its aesthetic form and relation to reality.

S. B. MARROW, *The Gospel of John. A Reading* (New York—Mahwah, NJ: Paulist, 1995, paper $19.95) xvi and 399 pp. Indexed. LCN: 94-44922. ISBN: 0-8091-3550-7.

Describing his work as a "reading" of John's Gospel rather than a commentary, Marrow, professor of NT at Weston Jesuit School of Theology and the author of *Paul: His Letters and His Theology* (1986), examines the Fourth Gospel "from beginning to end, reflecting on its meaning, reveling in its wealth and, above all else, marveling at the mystery it reveals." Using the Revised Standard Version, he proceeds chapter-by-chapter through the individual pericopes: the prologue (1:1-18), the testimony of John the Baptist (1:19-37), and the first disciples (1:38-51), the first of his signs (2:1-11), and so forth. His comments explain difficult and important terms and ideas, call attention to related texts in the Fourth Gospel, and offer theological reflections.

C. D. MARSHALL, *Faith as a theme in Mark's narrative,* Society for New Testament Studies Monograph Series 64 (Cambridge, UK—New York: Cambridge University Press, 1994, paper $17.95) xii and 262 pp. Bibliography. Indexed. LCN: 88-25788. ISBN: 0-521-47766-2.

The paperback edition of the work described in *NTA* 34, p. 248, this exploration of the theme of faith in Mark's Gospel deals with the call to faith, the place of miracles, faith and the powerless, faith and discipleship, and the nature of unbelief.

R. A. MARTIN, *Studies in the Life and Ministry of the Historical Jesus* (Lanham, MD—New York—London: University Press of America, 1995, cloth $39, paper $21.50) x and 161 pp., 6 tables. Bibliography. Indexed. LCN: 94-38389. ISBN: 0-8191-9772-6 (cloth), -9773-4 (paper).

Martin, professor emeritus of biblical and intertestamental studies at Wartburg Theological Seminary in Dubuque, Iowa, describes his work as a historical study of a historical human being (Jesus of Nazareth) who was a Jew living in Palestine in the 1st century A.D. and who is to be understood in light of that milieu. He observes that Jesus during his human existence was unaware of and had no independent use of any of his divine nature or powers. After explaining the criteria for recovering authentic Jesus material, he focuses on those traditions that appear to have had special significance for Jesus as he sought to understand his role in God's plans: birth and early years, baptism by John the Baptist, from baptism to the imprisonment of John, from John's imprisonment to John's death, and Jesus' final trip to Jerusalem. The appendixes concern (1) syntax criticism of Q material and (2) changes in Jesus' eschatological expectations.

M. MCKENNA, *Mary, Shadow of Grace* (Maryknoll, NY: Orbis, 1995, paper $10.95) viii and 161 pp., 6 plates. LCN: 94-46242. ISBN: 0-88344-996-X.

Describing Mary as a "contrary lady" and taking its starting point from the story of Our Lady of Guadalupe, this volume traces Mary's journey in the Gospels and other NT texts from the annunciation through the events of the infancy narrative and Jesus' public life to the cross, and gives particular attention to her roles as young bride, widowed single mother, and witness to pain and injustice. McKenna is the author of *Not Counting Women and Children* (1994).

M. MCKENNA, *Parables. The Arrows of God* (Maryknoll, NY: Orbis, 1994, paper $10.95) v and 170 pp. LCN: 94-16333. ISBN: 0-88344-975-7.

McKenna compares Jesus' parables of the kingdom to arrows that pierce straight to the truth and to the listener's heart, opening up a new understanding of our lives as Christians. Between chapters on John the Baptist as the "first arrow" and on Jesus as "the last arrow and the archer," she provides retellings of the parables of the treasure, the sower and the seed, the first and the last, the sheep and the shepherd, the widow and the unjust judge, the talents, the lost son, and the compassionate one (the good Samaritan).

M. MEES, *Die frühe Rezeptionsgeschichte des Johannesevangeliums. Am Beispiel von Textüberlieferung und Väterexegese,* ed. G. Scheuermann and A.-P. Alkofer, Forschung zur Bibel 72 (Würzburg: Echter, 1994, paper DM 48) x and 320 pp. Indexed. ISBN: 3-429-016004-5.

This volume presents twenty essays by the late Professor Mees (1921-90) on the early reception of the Fourth Gospel under four headings: textual criticism of John's Gospel (six), Clement and Origen as exegetes of John's Gospel (four), Epiphanius and John's Gospel (four), and early Christian expositions of John's Gospel (six). The topics include *lectio brevior* in John's Gospel and its relation to the original text [§ 12-910], different readings of Jn 1–9 in P^{75} and B [§ 14-390], the meaning and significance of Western textual variants in Jn 6 [§ 14-550], a real or unreal conditional sentence in Jn 8:39 (1981), Peter and John according to selected variants in P^{66} and Sinaiticus [§ 16-443], the exaltation and glorification of Jesus in John's Gospel according to the evidence of NT papyri [§ 19-600], Jn 1:12-13 according to the early Christian tradition [§ 29-996], and the healing of the sick man at the Bethesda pool in Jn 5:1-18 in early Christian perspective [§ 31-188].

U. MELL, *Die "anderen" Winzer. Eine exegetische Studie zur Vollmacht Jesu Christi nach Markus 11,27–12,34,* Wissenschaftliche Untersuchungen zum Neuen Testament 77 (Tübingen: Mohr-Siebeck, 1994, DM 248) xiii and 438 pp. Bibliography. Indexed. ISBN: 3-16-146301-3.

Presented as a *Habilitationsschrift* to the theological faculty of the Christian-Albrechts-Universität in Kiel, this redaction-critical analysis of the Jerusalem controversies over Jesus' authority according to Mark first examines the passages that directly concern Jesus' authority: the question about Jesus' authority (Mk 11:27-33), and the parable of the vinedressers (12:1-12). Then it considers the passages in Mk 12:13-34 that indirectly concern Jesus' authority: taxes (12:13-17), resurrection (12:18-27), and the greatest commandment (12:28-34). Each of the two main parts contains a preliminary analysis of the Markan redaction, interpretations of the pre-Markan pericopes, and an interpretation of the Markan redaction. Mell, the author of *Neue Schöpfung* (1989), concludes with observations on the character of the Evangelist and his traditions.

H. MERKLEIN, *Die Jesusgeschichte—synoptisch gelesen* (Stuttgart: Katholisches Bibelwerk, 1995, paper DM 39) 246 pp. Bibliography. ISBN: 3-460-33061-9.

Merklein, professor of NT on the Catholic theological faculty at the University of Bonn, presents commentaries on individual pericopes according to the parallel versions in the Synoptic Gospels as well as brief expositions of some longer passages. The seventeen chapters deal with John the Baptist and the baptism of Jesus (Mk 1:1-13 parr.), the prehistory (Mt 1–2; Lk 1–2), Jesus' first activity in Galilee (Mk 1:14-39 parr.), Jesus' further activity in Galilee and the beginning of the conflict with the scribes (Mk 1:40–3:6), the beginning of Jesus' activity before a larger Jewish and Gentile public (Mk 3:7-19/Lk 6:12-19), the Lukan Sermon on the Plain and the Matthean Sermon on the Mount, the Matthean miracle cycle (Mt 8–9), and so forth.

B. MILNE, *The Message of John. Here is your King!,* The Bible Speaks Today (Downers Grove, IL—Leicester, UK: InterVarsity, 1993, paper $14.99) 352 pp. Bibliography. LCN: 93-8158. ISBN: 0-8308-1233-4 (USA), 0-85110-971-1 (UK).

After a thirteen-page introduction to John's Gospel (authorship, relation to the Synoptics, purpose and date, John and Jesus), this volume presents an exposition of the Gospel according to the following general outline: the ministry of the pre-incarnate king (1:1-18), the ministry of the incarnate king (1:19–19:42), and the ministry of the risen king (20:1–21:25). The central section is divided into three parts: the inauguration (1:19-51), the procession

(2:1–12:19), and the coronation (12:20–19:42). A 31-page study guide is included. Milne is minister of First Baptist Church in Vancouver.

J. POTIN, *Jésus, l'histoire vraie* (Paris: Centurion, 1994, paper 159 F) vi and 528 pp., 2 maps. Bibliography. ISBN: 2-227-43613-1.

Starting his story of Jesus with Pentecost, Potin, the author of *La fête juive de la Pentecôte* (1971) and *Jésus. Ses idées, son action* (1973), treats the land of Jesus, the beginnings of his public life, the spokesman of the kingdom, Jesus in the midst of his people, Jesus with his disciples, crisis in Galilee, the shadow of the cross, in the Holy City, the decisive hours, the suffering of the Servant, and the resurrection. The epilogue deals with the memory of Peter.

E. RAU, *Von Jesus zu Paulus. Entwicklung und Rezeption der antiochenischen Theologie im Urchristentum* (Stuttgart—Berlin—Cologne: Kohlhammer, 1994, paper DM 39.80) 131 pp. Bibliography. Indexed. ISBN: 3-17-012966-X.

Rau, who teaches NT at the University of Hamburg and is the author of *Reden in Vollmacht* (1990), first discusses the Hellenists and the Jesus tradition according to Acts 6–7, with particular attention to the pivotal importance of Stephen's threat against the Jerusalem Temple. Then he considers the Gentile mission at Antioch (see Acts 11:19-21) as the great turning point of Israel's history. Finally he deals with aspects of Antiochian theology and its reception in early Christianity, with reference to attitudes toward the Law and circumcision, and to its influence on the Gospels of Mark and Matthew, Acts, and Paul.

M.-E. ROSENBLATT, *Paul the Accused. His Portrait in the Acts of the Apostles,* Zacchaeus Studies: New Testament (Collegeville, MN: Liturgical Press, 1995, paper $8.95) xviii and 118 pp. Bibliography. Indexed. LCN: 94-16103. ISBN: 0-8146-5750-8.

The synthesis of a doctoral dissertation directed by J. R. Donahue and accepted in 1987 by the Graduate Theological Union in Berkeley, CA, this analysis of Luke's portrait of Paul in Acts argues that Paul appears (like Jesus) as a witness giving a defense and explanation of himself to "the ends of the earth." After a general treatment of Paul the witness and the accusation theme in Acts, Rosenblatt, who teaches NT at Santa Clara University, considers the accusations against Paul prior to the council of Jerusalem (Acts 6–14), from Philippi to Corinth (Acts 16–18), and from Miletus to Rome (Acts 20–28), respectively.

E. SCHEFFLER, *Suffering in Luke's Gospel,* Abhandlungen zur Theologie des Alten und Neuen Testaments 81 (Zurich: Theologischer Verlag, 1993, paper 38 SFr) 192 pp. Bibliography. Indexed. ISBN: 3-290-10921-6.

The slightly revised version of a doctoral dissertation directed by A. du Toit and accepted in 1988 by the University of Pretoria, this volume argues that Luke's emphasis on poverty should be seen as part of and as qualified by a comprehensive view of suffering in which different types of suffering feature equally, and that even the suffering of Jesus relates to Luke's overall view of ordinary human suffering. After delineating the aim and method of the study and placing it in the context of Lukan research, it deals with Luke's comprehensive view of suffering (Lk 4:16-30; 1:46-55), various dimensions of suffering in Luke's Gospel (economic, social, political, physical, psychological, spiritual), and the suffering of the Lukan Jesus (Jesus' suffering throughout his life, aspects of Luke's passion narrative, the suffering of Jesus and his followers).

R. SCHNACKENBURG, *All Things Are Possible to Believers. Reflections on the Lord's Prayer and the Sermon on the Mount,* trans. J. S. Currie (Louisville, KY: Westminster/Knox, 1995, paper $12.99) viii and 102 pp. Indexed. LCN: 94-22146. ISBN: 0-664-25517-5.

Translated from *Alles kann, wer glaubt* [*NTA* 29, p. 93; new ed., 1992], this volume deals with the Sermon on the Mount (history of interpretation, original meaning, implications for today), the Lord's Prayer (the unmistakable prayer of Jesus, God the Father and the message of the kingdom of God, God's kingdom and the abiding needs of our earthly existence), and trust in times of testing.

R. SCHNACKENBURG, *Die Person Jesu Christi im Spiegel der vier Evangelien,* Herders theologischer Kommentar zum Neuen Testament, Supplementband 4 (Freiburg—Basel—Vienna: Herder, 1993, DM 62) 357 pp. ISBN: 3-451-23072-0.

After introductory remarks on faith and history, Schnackenburg examines the various portraits of Jesus in the four Gospels: Mark (the description of Jesus' activity, Jesus' signs of dignity and titles), Matthew (the history of Jesus as Matthew narrates it, the image of Jesus), Luke (the basic perspective, particular approaches), and John (approaching John's Gospel and his Christology, individual expressions of Johannine Christology). The final chapter reflects on the fourfold Gospel as the pluriform and yet unified witness to Christ. Schnackenburg is professor emeritus of NT exegesis at the University of Würzburg.

H.-J. SCHULZ, *Die apostolische Herkunft der Evangelien,* Quaestiones Disputatae 145 (2nd ed.; Freiburg—Basel—Vienna: Herder, 1995, paper DM 58) 411 pp. Bibliography. Indexed. ISBN: 3-451-02145-5.

Schulz, professor of the study of the Eastern churches and ecumenical theology at the University of Wurzbürg, seeks to defend the traditions of the Eastern churches regarding the origin of the Gospels and their place of composition against the claims of historical-critical exegesis. After surveying the early patristic traditions about the authors and dates of the Gospels, he asks whether form criticism has achieved a reconstruction or a destruction of the Gospel tradition, discusses the 1964 instruction from the Pontifical Biblical Commission about the Gospels, and shows how some of the fundamental principles of form criticism have recently been falsified. Then he considers how Peter and the primitive community at Jerusalem have stamped the tradition of the Gospels, and examines the origins and special character of Mark's Gospel, Matthew's Gospel, Luke-Acts, and John's Gospel, respectively. He concludes with critical reflections on recent Catholic exegesis of John's Gospel and a call for a new "biblical-liturgical" hermeneutic. R. Schnackenburg has provided a one-page foreword.

H. SCHÜRMANN, *Das Lukasevangelium.* Zweiter Teil, Erste Folge, *Kommentar zu Kapitel 9,51 – 11,54,* Herders theologischer Kommentar zum Neuen Testament III 2/1 (Freiburg—Basel—Vienna: Herder, 1994, DM 95) xxiv and 360 pp. Bibliographies. ISBN: 3-451-21858-5.

The first volume in Schürmann's commentary on Luke's Gospel (1969) was described in *NTA* 14, p. 352. After a nineteen-page general introduction to the Lukan journey narrative (Lk 9:51–19:27), this volume comments on the first part of the journey narrative (9:51–10:42): departure and discipleship (9:51-62); the sending and instruction of the seventy, and their return (10:1-20); discipleship as gift and task (10:21-37); and "listening to his word" as the one thing necessary (10:38-42). Then it treats the continuance and independence of the community of disciples according to Lk 11:1-54: instruction about prayer, and rescue from Satan's power (11:1-28); and teachings against "this generation" (11:29-54). Schürmann views Lk 9:51–10:42 as a baptismal anamnesis, and 11:1-54 as an anamnesis of post-baptismal instruction.

T. K. SEIM, *The Double Message. Patterns of Gender in Luke-Acts* (Nashville, TN: Abingdon, 1994, $29.95) viii and 301 pp. Bibliography. Indexed. ISBN: 0-687-00240-0.

Based on a doctoral dissertation written in Norwegian and submitted in 1990 to the University of Oslo [see § 35-658], this volume explores whether Luke's writings are friendly or hostile to women, whether Luke represents a vigorous feminism or a programmatic androcentrism. After prolegomena to the topic of Luke and women, it presents a redaction-critical analysis of the role of women in Lk-Acts under the following headings: men as well as women; do you see this woman?; remember how he told you . . .; prophesying daughters; and they neither marry, nor do they give in marriage. Seim, professor of theology (NT) and dean of the faculty of theology at the University of Oslo, concludes that Luke transmits a double message: He preserves strong traditions about women and attributes a positive function to them, while harboring an ironic dimension that reveals the reasons for the masculine preferences in Acts' presentation of the organization of the Christian group, the public missionary activity, and legal defense before the authorities.

R. SLENCZKA, *Die Bergpredigt Jesu. Auslegung in dreissig Andachten,* Dienst am Wort 66 (Göttingen: Vandenhoeck & Ruprecht, 1994, paper DM 24) 158 pp. Bibliography. ISBN: 3-525-59330-9.

After an eight-page general introduction, this volume presents thirty meditations on texts in the Sermon on the Mount (Mt 5–7) and the Sermon on the Plain (Lk 6:17-49). The topics include the first three beatitudes (Mt 5:3-5), the fulfillment of God's law though the Son of God (5:17-20), divorce and remarriage (Mt 5:31-32), forgiveness (Mt 6:14-15), the golden rule (Mt 7:7-11), and hearing and doing (Mt 7:24-27; Lk 6:47-49). Each meditation is accompanied by a text, a concluding prayer, and a petition.

D. M. SMITH, *The theology of the Gospel of John,* New Testament Theology (Cambridge, UK—New York: Cambridge University Press, 1995, cloth $44.95, paper $12.95) xiv and 202 pp. Bibliography. Indexed. LCN: 93-29256. ISBN: 0-521-35514-1 (cloth), -35776-4 (paper).

After a nine-page introduction to John's Gospel, this volume considers the setting and sources of Johannine theology: the general religious setting, the narrative setting and sources, and the setting and sources in Judaism and early Christianity. Then it deals with the themes of Johannine theology: presuppositions, the revelation of the glory to the world, and the revelation of the glory to the community. Finally it considers three issues raised by Johannine theology: mythology, anti-Semitism, and the nature or character of Christianity. Smith, professor of NT at Duke University, is the author of *John Among the Gospels. The Relationship in Twentieth-Century Research* (1992).

R. H. STEIN, *The Method and Message of Jesus' Teachings* (rev. ed.; Louisville, KY: Westminster/Knox, 1994, paper $14.99) xvi and 203 pp. Indexed. LCN: 94-3929. ISBN: 0-664-25513-2.

The first edition of this work was described in *NTA* 23, p. 233. Besides using the NRSV text and updating the bibliography, the revised edition features additional examples of literary forms, remarks on trends in interpreting the parables and on arriving at the main point of a parable, an additional section on the "political school" and a discussion of misconceptions in applying Jesus' teaching concerning the kingdom of God to our present situation, a correction of the view that Jesus' use of ἀββά has "daddy" as its present-day equivalent, modern examples of the "Catholic" interpretation of Jesus' ethical teachings, a new section on Jesus' use of ἀμήν, and a major rewriting of the discussion on the Son of Man title. Stein is professor of NT at Bethel College in St. Paul, MN.

M. W. G. STIBBE, *John as storyteller. Narrative criticism and the fourth gospel,* Society for New Testament Studies Monograph Series 73 (Cambridge, UK—New York: Cambridge University Press, 1994, paper $17.95) xiii and 214 pp. Bibliography. Indexed. LCN: 91-18214. ISBN: 0-521-47765-4.

The paperback edition of the work described in *NTA* 37, p. 121, this volume first explains various aspects of the method of narrative criticism (practical criticism, genre criticism, sociology, narrative history) with reference to John's Gospel, and then applies the method to the Johannine passion narrative (chaps. 18–19).

S. TERRIEN, *The Magnificat. Musicians As Biblical Interpreters* (New York—Mahwah, NJ: Paulist, 1995, paper $9.95) xxii and 89 pp., frontispiece, 6 plates, 2 tables. Bibliography. Indexed. LCN: 94-34748. ISBN: 0-8091-3485-3.

Terrien, professor emeritus of Hebrew and cognate languages at Union Theological

Seminary in New York, seeks to present for enlightened worshippers an illumination of the Magnificat (Lk 1:46-55) in the light of recent scholarship and of musical treatments during the past six centuries. After describing the Magnificat as a masterpiece of Hebrew psalmody, he discusses the text and its musical interpretations according to the following outline: the first daughter of the church (vv. 46-48), the compassion of God (vv. 49-50), the mother of revolution (vv. 51-53), and the sacrality of the future (vv. 54-55).

C. P. THIEDE, *Die älteste Evangelien-Handschrift? Ein Qumran-Fragment wird entschlüsselt* (4th ed.; Wuppertal: Brockhaus, 1994, paper DM 12.95) 84 pp., 4 plates. ISBN: 3-417-20502-6.

The fourth, revised edition of the work described in *NTA* 31, p. 104 features a new four-page foreword and an update of the scholarly discussion. Thiede contends that the Greek Qumran fragment designated 7Q5 contains parts of Mk 6:52-53 and is the oldest Gospel manuscript.

D. TRUNK, *Der messianische Heiler. Eine redaktions- und religionsgeschichtliche Studie zu den Exorzismen im Matthäusevangelium,* Herders Biblische Studien 3 (Freiburg—Basel—Vienna: Herder, 1994, DM 88) xiii and 457 pp. Bibliography. Indexed. ISBN: 3-451-23150-6.

The slightly revised version of a doctoral dissertation directed by H.-J. Klauck and accepted in 1994 by the Catholic theological faculty at Würzburg, this volume first reviews research on exorcism in the NT and describes the phenomena of possession and exorcism. Next it analyzes the exorcism texts in Matthew's Gospel: the Beelzebub speech (Mt 12:22-37), the demonological parable about the return of the unclean spirit and the fate of "this generation" (12:43-45), the exorcisms of Jesus in the single traditions (8:28-34; 15:21-28; 17:14-20), the exorcisms in the summaries and in the mission reports, Matthew's omissions of Markan material, and the life-setting of Matthew's miracle and exorcism tradition. Then it investigates the history-of-religions contexts: the OT and early Jewish writings, Hellenistic and rabbinic miracle stories, magical texts, and influences on patristic writings. Trunk concludes that Matthew's christological emphasis led him to abbreviate and filter the traditions of Jesus' exorcisms.

R. E. VALLET, *Stepping Stones of the Steward. A Faith Journey Through Jesus' Parables,* Faith's Horizons (2nd ed.; Grand Rapids: Eerdmans, 1994, paper $10.99; Manlius, NY: REV/Rose Publishing) xiv and 192 pp. LCN: 94-34357. ISBN: 0-8028-0834-4 (E).

The revised and expanded version of a work first published in 1989, this volume reflects on the journey of the Christian steward with the help of parables in the Gospels of Matthew and Luke: gaining a sense of purpose (Lk 15:11-32; 15:1-10; Mt 13:1-9; Lk 7:31-35), using resources and taking risks (Lk 11:1-10; 14:25-35; Mt 25:14-30; Lk 12:13-21; Mt 13:44-45), reaching out (Lk 10:25-37; Mt 20:1-16; 21:33-41), and reality and growth (Lk 16:1-8; 5:34-38). An epilogue on the church in a time of transition has been added in this edition. Vallet is denominational stewardship official and president of REV/Rose Ministries in Manlius, NY.

G. VAN BELLE, *The Signs Source in the Fourth Gospel. Historical Survey and Critical Evaluation of the Semeia Hypothesis,* Bibliotheca Ephemeridum Theologicarum Lovaniensium 116 (Leuven: Leuven University Press—Peeters, 1994, paper 2,500 BFr) xiv and 503 pp. Bibliography. Indexed. ISBN: 90-6186-624-3 (LUP), 90-6831-649-4 (P).

Van Belle, author of *De Semeia-bron in het vierde evangelie* [*NTA* 20, p. 242], first presents in English a revised and expanded version of his earlier survey of scholarship: the origin of the Signs-Source hypothesis for the Fourth Gospel, critical reactions to R. Bultmann's commentary on John's Gospel, the spread of Bultmann's hypothesis, and the hypotheses of R. T. Fortna and W. Nicol. Then in new chapters he discusses recent critiques of the Signs-Source hypothesis, and provides his own summary and critique of the hypothesis. Also included are appendixes on the Johannine σημεῖα and on Johannine style characteristics, and a 68-page bibliography. Van Belle concludes that the Signs-Source should probably not be taken as a valid working hypothesis in Johannine research.

B. van Iersel, *Markus. Kommentar* (Düsseldorf: Patmos, 1993, DM 54.80) 300 pp., 7 figs. Indexed. ISBN: 3-491-77947-2.

The German version of a work published in Dutch in 1986 and then in English in 1989 [*NTA* 35, p. 108] and Italian in 1990. After chapters on different ways of reading Mark's Gospel and on its structure and composition, it presents an exposition of the text: setting the scene (1:1-15), a man with authority (1:14–3:35), much wheat from little seed (4:1-34), and so forth. Also included is a German version of van Iersel's article on Markan geography and its significance [see § 27-110].

B. von Kienle, *Feuermale. Studien zur Wortfelddimension "Feuer" in den Synoptikern, im pseudophilonischen Liber Antiquitatum Biblicarum und im 4. Esra,* Bonner Biblische Beiträge 89 (Bodenheim: Athenäum/Hain/Hanstein, 1993, DM 88) 305 pp. Bibliography. Indexed. ISBN: 3-8257-9152-1.

Prepared as a doctoral dissertation under the direction of C. Burchard and presented to the theological faculty at the University of Heidelberg in 1992, this investigation of the concept of "fire" first reviews research on the topic and explains the methodology of semantic analysis. Next it discusses "fire" in various parts of Matthew's Gospel: 3:7-12, the Sermon on the Mount, discourse directed only to the disciples, the parables, and the Jerusalem discourses. Then it treats the uses of "fire" in Mark's Gospel, Luke-Acts, ps.-Philo's *Biblical Antiquities,* and *4 Ezra,* respectively. Von Kienle concludes by employing the uses of "fire" to develop a profile of the individual authors and their theological outlooks.

J. A. Weatherly, *Jewish Responsibility for the Death of Jesus in Luke-Acts,* JSNT Supplement Series 106 (Sheffield, UK: Sheffield Academic Press, 1994, £40 or $60) 307 pp. Bibliography. Indexed. ISBN: 1-85075-503-5.

The revision of a doctoral dissertation directed by I. H. Marshall and M. Turner and submitted in 1991 to the University of Aberdeen, this volume argues that Luke regarded only the leaders and people of Jerusalem (and not all Israel) as responsible for Jesus' crucifixion. After a review of research on Judaism and the death of Jesus in Lk-Acts, it considers Jerusalem's responsibility for Jesus' death in Lk-Acts, Jerusalem's responsibility in relation to all Israel, responsibility for Jesus' death in Paul's writings (1 Thess 2:14-16), responsibility for Jesus' death in the pre-Synoptic tradition, the origins of Jerusalem's responsibility for Jesus' death in Acts, and the transmission of traditions of responsibility for Jesus' death.

C. Welck, *Erzählte Zeichen. Die Wundergeschichten des Johannesevangeliums literarisch untersucht. Mit einem Ausblick auf Joh 21,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 69 (Tübingen: Mohr-Siebeck, 1994, paper DM 98) xv and 374 pp. Bibliography. Indexed. ISBN: 3-16-146249-1.

The slightly revised and updated version of a doctoral dissertation prepared under the direction of A. Lindemann and accepted in 1992 by the Kirchliche Hochschule Bethel, this literary analysis of the miracle stories in John's Gospel as "narrated signs" first delineates the appropriate literary-critical method and surveys research on the Johannine "signs." Next it analyzes the individual Johannine miracle stories: Jn 2:1-11; 4:46-54; 5:1-16; 6:1-15; 6:16-25; 9:1-41; and 11:1-46. Then it considers the content (the historical wonderworker as the bearer of eschatological salvation), form (exemplary Jesus narratives), and function (instructive narratives about Jesus) of the Johannine miracle stories. Finally it reflects on the Johannine miracle stories as σημεῖα for the reader (with particular attention to Jn 20:30-31), and on Jn 21 and its role as the conclusion to John's book.

M. J. Wilkins and J. P. Moreland (eds.), *Jesus Under Fire* (Grand Rapids: Zondervan, 1995, $16.99) ix and 243 pp. Bibliography. Indexed. LCN: 94-42661. ISBN: 0-310-61700-6.

After the editors' introduction to the furor surrounding Jesus in recent scholarship as exemplified by the Jesus Seminar, this volume presents essays by C. L. Blomberg on where we start studying Jesus; S. McKnight on who Jesus is (an introduction to Jesus studies); D. L. Bock on the words of Jesus in the Gospels—live, jive, or memorex?; C. A. Evans on what Jesus did; G. R. Habermas on whether Jesus performed miracles; W. L. Craig on whether Jesus rose from the dead; R. D. Geivett on whether Jesus is the only way; and E. M. Yamauchi on the evidence for Jesus outside the NT. The editors conclude that the NT claims about Jesus of Nazareth are true, and that it is reasonable to believe so.

M. WINTER, *Das Vermächtnis Jesu und die Abschiedsworte der Väter. Gattungsgeschichtliche Untersuchung der Vermächtnisrede im Blick auf Joh. 13–17,* Forschungen zur Religion und Literatur des Alten und Neuen Testaments 161 (Göttingen: Vandenhoeck & Ruprecht, 1994, DM 118) 370 pp. Bibliography. Indexed. ISBN: 3-525-53843-X.

Presented in 1992 as a *Habilitationsschrift* to the Augustana-Hochschule in Neuendettelsau, this volume seeks to clarify the literary genre of Jesus' farewell discourse in Jn 13–17 in the light of parallel materials in the Jewish tradition. After a survey of research on the topic, it examines extrabiblical sources with reference to texts in the OT (Gen 27:1-40; Genesis 47–50; Deuteronomy [especially chaps. 31–34]; etc.), the OT Apocrypha (Tob 4:1-21; 14:1-11; 1 Macc 2:49-70), and the OT Pseudepigrapha (*1 Enoch, 2 Enoch, Jubilees,* ps.-Philo's *Biblical Antiquities,* etc.). Then it focuses on Jn 13–17: literary elements, genre, historical purpose, place and function within John's Gospel, and relation to OT and early Jewish testamentary speeches. Winter concludes that the Johannine school understood Jn 13–17 as Jesus' testament or legacy to his own.

EPISTLES—REVELATION

S. AGOURIDIS, *'Η 'Αποκάλυψη τοῦ 'Ιωάννη (Εισαγωγικά—Ερμηνεία—Παραρτήματα επί ειδικών θεμάτων),* Ερμηνεία Καινής Διαθήκης 18 (Thessaloniki: Pournaras, 1994, paper) 611 pp. Bibliography. ISBN: 960-242-112-6.

After a 51-page general introduction to the book of Revelation (nature of the book, origin, themes and characteristics, milieu and sources), this commentary presents an exposition of the prologue (1:1-20), the letters to the seven churches (2:1–3:22), the acclamation of Christ as judge in heaven (4:1–5:14), the preliminary judgment upon an unrepentant world (6:1–9:21), the forerunners of the imminent end (10:1–11:19), the church pursued by the dragon and by the beast (12:1–14:5), and so forth. Six essays on various aspects of Revelation conclude the volume (pp. 516-611). Agourides is the author of the commentary on Acts in the series (1982) and is preparing the volume on John's Gospel.

M. BARTH AND H. BLANKE, *Colossians. A New Translation with Introduction and Commentary,* trans. A. B. Beck, Anchor Bible 34B (New York—London: Doubleday, 1994, $34) xxi and 557 pp., map. Bibliography. Indexed. LCN: 93-35736. ISBN: 0-385-11068-5.

After a full translation of the letter to the Colossians, this volume presents a 128-page general introduction: the city of Colossae; pagan cults and Jewish presence in Phyrgia; the congregation at Colossae; the menace of a religion; the structure, character, and purpose of Colossians; text; vocabulary and style; the weight of traditional materials; Colossians and Ephesians; the problem of authorship; and date and place. Then it presents for each pericope a translation with notes and comments according to the following general outline: epistolary address (1:1-2); thanksgiving, intercession, and hymn (1:3-23); Paul, servant of the Colossians (1:24–2:5); the threat to the community (2:6-23); exhortations (3:1–4:6); and conclusion (4:7-18). Barth (1915-94) was professor of NT at the University of Basel, and Blanke was his student there.

C. Blomberg, *1 Corinthians,* NIV Application Commentary (Grand Rapids: Zondervan, 1994, $21.99) 352 pp. Bibliography. Indexed. LCN: 94-21472. ISBN: 0-310-48490-1.

After an eleven-page general introduction to 1 Corinthians, an outline, and an annotated bibliography of commentaries, this volume presents for each pericope the New International Version text and a three-step exposition: original meaning, bridging contexts (between the world of the Bible and the world of today), and contemporary significance. After the epistolary introduction (1:1-9), it treats the letter body in two main parts (with several subdivisions): Paul responds to oral reports about the Corinthian church (1:10–6:20); and Paul responds to the letter from the Corinthians (7:1–16:4). Finally it deals with Paul's travel plans and final greetings (16:5-24). Blomberg, associate professor of NT at Denver Seminary, is the author of *Matthew* (1992).

L. Bormann, *Philippi. Stadt und Christengemeinde zur Zeit des Paulus,* Supplements to Novum Testamentum 78 (Leiden—New York—Cologne: Brill, 1995, 140 gld. or $80) xiii and 248 pp. Bibliography. Indexed. ISBN: 90-04-10232-9.

The revised and updated version of a doctoral dissertation directed by D. Georgi and accepted in 1993 by the department of Evangelical theology at the Johann-Wolfgang-Goethe-Universität in Frankfurt, this volume seeks to relate the political and religious situation of the Roman colony at Philippi to the community of the first Christians who lived there. After a survey of archaeological and literary sources, it focuses on the Colonia Augusta Julia Philippensis: Philippi in historical perspective, Philippi in history-of-religions perspective, and Philippi in ancient historical writings. Then after treating introductory questions, it deals with Paul and the community in Philippi: the relations between Paul and the Philippian community according to the letter to the Philippians, the relations between Paul and the Philippian community in the light of Hellenistic-Roman social conventions, and the significance of the patron-client relationship for the community in Philippi.

B. Bosenius, *Die Abwesenheit des Apostels als theologisches Programm. Der zweite Korintherbrief als Beispiel für die Brieflichkeit der paulinischen Theologie,* Texte und Arbeiten zum neutestamentlichen Zeitalter 11 (Tübingen—Basel: Francke, 1994, paper DM 84) xiii and 231 pp. Bibliography. ISBN: 3-7720-1862-9.

The slightly revised version of a doctoral dissertation directed by F. Vouga and accepted in 1993 by the Kirchliche Hochschule Bethel, this volume investigates Paul's use of the motif of the apostle's absence as a theological program with reference to 2 Corinthians and as indicative of the "letter" character of Pauline theology. After considering the different functions of the letter and the visit in Paul's activity as seen from 2 Cor 1:15–2:11 and 7:8-13a, it discusses the self-presentation of the apostle in 2 Cor 4:7–5:5, the change of the form and content of Paul's preaching as seen in 2 Cor 4:7–5:5, the problem of the self-identity of the apostolic "I" in the letter and personal presence as seen in 2 Cor 10:1-18, and confirmation of the previous results from 2 Cor 11:30–12:10.

D. J. Dales, *Living Through Dying. The Spiritual Experience of St Paul* (Cambridge, UK: Lutterworth, 1994, £12.99) xiii and 97 pp. Indexed. ISBN: 0-7188-2898-4.

Dales, chaplain and head of religious studies at Marlborough College, UK, examines the principal autobiographical passages in Paul's letters (especially Philippians 3 and 2 Corinthians), in order to hear as closely as possible what Paul is actually saying about his experience of living through dying. After three chapters on "the way," he deals with finding the way, the vision, the body, and the call. An appendix provides the full English text (REB) of 2 Corinthians. Dales contends that all the main lines of Paul's teaching are marked by the central experience of crucifixion-resurrection at the heart of Christian life as he knew it.

W. Deming, *Paul on marriage and celibacy. The Hellenistic background of 1 Corinthians 7,* Society for New Testament Studies Monograph Series 83 (Cambridge, UK—New York: Cambridge University Press, 1995, $59.95) xiv and 265 pp. Bibliography. Indexed. LCN: 94-15915. ISBN: 0-521-47284-9.

The revised version of a doctoral dissertation directed by H. D. Betz and presented in

1991 to the University of Chicago's Divinity School, this investigation of 1 Corinthians 7 argues that Paul drew his basic concepts of marriage and its alternatives from a centuries-old debate in which Stoics and Cynics took opposing positions on various issues. After reviewing scholarly opinions about the motivation for celibacy in 1 Corinthians 7, it charts the course of the Stoic-Cynic marriage debate, points out Stoic and Cynic elements in 1 Corinthians 7, and offers a non-ascetic interpretation of Paul's positions. Two appendixes are included. Deming concludes that Paul condoned and promoted celibacy at Corinth to keep this congregation during a period of severe tribulation as free as possible from the distractions associated with married life in the ancient world, and that his theological justification depends almost entirely on Stoic and apocalyptic traditions, neither of which denigrate human sexuality or espouse the renunciation of sexual relations as the goal of celibacy.

G. D. Fee, *Primera epístola a los Corintios. Texto de la version Reina-Valera, revision 1960. Introducción, comentario y notas* (Buenos Aires: Nueva Creación, 1994; Grand Rapids: Eerdmans, paper $19.99) xxvi and 989 pp. Bibliography. Indexed. LCN: 94-18934. ISBN: 0-8028-0924-3 (E).

The Spanish version of *The First Epistle to the Corinthians* [*NTA* 32, p. 115], which appeared in the New International Commentary on the New Testament series.

K.-H. Fleckenstein, *Ordnet euch einander unter in der Furcht Christi. Die Eheperikope in Eph 5,21-33. Geschichte der Interpretation, Analyse und Aktualisierung des Textes,* Forschung zur Bibel 73 (Würzburg: Echter, 1994, paper DM 48) 331 pp. Bibliography. Indexed. ISBN: 3-429-01633-9.

Prepared as a doctoral dissertation under the direction of R. Penna, this volume first traces the history of the exegesis of the paraenesis directed to married people in Eph 5:21-33 with reference to Mediterranean Greco-Roman culture, the Latin Fathers, the Greek Fathers, the theological refections of the Middle Ages, the time of the Reformation, and modern interpretation. Then it provides a historical-critical analysis, a text-critical analysis, a linguistic analysis, and a hermeneutical reading (exposition and actualization) of Eph 5:21-33. Fleckenstein concludes that according to Eph 5:21-33 the married couple is the image of God par excellence that makes visible Christ's love for his church.

D. Garlington, *Faith, Obedience, and Perseverance. Aspects of Paul's Letter to the Romans,* Wissenschaftliche Untersuchungen zum Neuen Testament 79 (Tübingen: Mohr-Siebeck, 1994, DM 128) xi and 201 pp. Bibliography. Indexed. ISBN: 3-16-146269-6.

Intended as a sequel to *'The Obedience of Faith.' A Pauline Phrase in Historical Context* (1991), this volume presents revised and expanded versions of five articles on the themes of faith, obedience, and perseverance in Paul's letter to the Romans. The essays concern faith's obedience—the meaning of ὑπακοὴ πίστεως [§ 35-743]; the disobedience of Israel [§ 34-735]; the obedience of faith and the doers of the Law [§ 36-278]; the obedience of Christ and the obedience of the Christian [§§ 38-293, 893]; and the obedience of faith as life between two worlds [§ 35-1247]. Also included is a twenty-page section of "reflections" on the theological and practical implications of the exegetical studies.

T. George, *Galatians,* New American Commentary 30 (Nashville, TN: Broadman & Holman, 1994, $27.99) 463 pp., map. Indexed. LCN: 94-12544. ISBN: 0-8054-0130-X.

George, founding dean and professor of divinity at Beeson Divinity School, Samford University, in Birmingham, Alabama, describes Galatians as a book about God—God's grace, God's sovereignty, God's purpose, God's gospel, that is, his good news of justification by faith in a crucified Savior. The commentary aims to be a work of theological exposition, the primary purpose of which is to bring the dual disciplines of exegesis and dogmatics into the closest possible relationship. After a 54-page general introduction (author, the Galatians, the problem, Galatians as a pastoral letter, the history of interpretation), the exposition appears under three major headings: history—no other gospel (1:1–2:21), theology—justification by faith (3:1–4:31), and ethics—life in the Spirit (5:1–6:18).

E. Grässer, *An die Hebräer.* 2. Teilband, *Hebr 7,1–10,18,* Evangelisch-Katholischer Kommentar zum Neuen Testament 17/2 (Zurich: Benziger, 1993; Neukirchen-Vluyn: Neukirchener, paper DM 86) x and 238 pp. Bibliographies. ISBN: 3-545-23125-9 (B), 3-7887-1443-3 (N).

The first volume in Grässer's commentary on Hebrews was described in *NTA* 35, p. 112. A collection of his essays on Hebrews was noticed in *NTA* 38, pp. 304-305. This volume of the commentary covers the material on the high priesthood of Jesus the Son according to Heb 7:1–10:18. It first treats the dignity of the high priest: Melchizedek and the Levites (7:1-10), and the old and the new priesthood (7:11-28). Then it considers the ministry of the high priest: the old and the new covenant (8:1-13), the old and the new cult (9:1-28), and the redemption from sin (10:1-18). For each pericope there is a bibliography, translation, literary analysis, verse-by-verse exposition, and remarks about influence in history. Particular attention is given to the attitude of Hebrews toward Judaism and its understanding of atonement. A third volume is in preparation.

C. Haas, M. de Jonge, and J. L. Swellengrebel, *A Handbook on the Letters of John,* Helps For Translators, UBS Handbook Series (New York: United Bible Societies, 1994, paper $12) x and 214 pp. Bibliography. LCN: 94-16341. ISBN: 0-8267-0173-6.

The first printing of this handbook for translators of the Johannine epistles was described in *NTA* 19, p. 117. For each letter (1 John, 2 John, 3 John) there is an introduction, sections of text quoted from the RSV and TEV in parallel columns, and comments on interpreting and translating the texts. A ten-page glossary of technical terms is included.

G. W. Hansen, *Galatians,* IVP New Testament Commentary (Downers Grove, IL—Leicester, UK: InterVarsity, 1994, $15.99) 212 pp. Bibliography. LCN: 93-38941. ISBN: 0-8308-1809-X (USA), 0-85111-675-2 (UK).

In his sixteen-page introduction to Galatians, Hansen, lecturer at Trinity Theological College in Singapore, deals with the crisis in Galatia, destination, date, form, structure, and so forth. After commenting on Paul's greeting (1:1-5), he treats the "rebuke" section (1:6–4:11) which warns against negating the gospel by denying freedom in Christ: deserters from and perverters of the gospel (1:6-10), Paul's autobiography demonstrating his loyalty to the gospel (1:11–2:21), and Paul's exposition of Scripture explaining the relation of the promise and the Law (3:1–4:11). Then he takes up the "request" section (4:12–6:10) which calls for the practice of freedom in Christ: personal appeal (4:12-20), scriptural appeal (4:21-31), authoritative appeal (5:1-12), and ethical appeal (5:13–6:10). He concludes with Paul's final summary (6:11-18).

W. J. Harrington, *Revelation. Proclaiming a Vision of Hope,* Scripture for Worship & Education (San Jose, CA: Resource Publications, 1994, paper $14.95) viii and 160 pp. Bibliography. Indexed. LCN: 94-35073. ISBN: 0-89390-307-8.

Harrington, the author of a large commentary on Revelation [*NTA* 38, p. 305], here seeks to familiarize readers with the literary form "apocalypse," to explain why and for whom John wrote an apocalypse, to discuss the key figures and symbols (especially God, the Lamb, the beast, and the dragon), to show the contemporary relevance of John's message, and to propose a liturgical presentation of Revelation. He writes from the conviction that Revelation is a thoroughly Christian writing which, despite first impression, carries a message of startling hope.

M. A. G. Haykin, *The Spirit of God. The Exegesis of 1 and 2 Corinthians in the Pneumatomachian Controversy of the Fourth Century,* Supplements to Vigiliae Christianae 27 (Leiden—New York—Cologne: Brill, 1994, 160 gld. or $91.50) xxiv and 253 pp. Bibliography. Indexed. LCN: 94-26024. ISBN: 90-04-09947-6.

Based on a doctoral dissertation directed by J. P. Egan and presented in 1982 to the Toronto School of Theology, this volume examines the use of 1 and 2 Corinthians by two

4th-century Greek Christian authors, especially as it relates to the doctrine of the Holy Spirit. After explaining the background and development of the Pneumatomachian controversy, it investigates the role of Paul's Corinthian letters in the approaches taken to the controversy by Athanasius of Alexandria and Basil of Caesarea, respectively. Five excursuses are interspersed throughout the presentation. Haykin, professor of church history at Heritage Baptist College and Theological Seminary in London, Ontario, concludes with comments on the similarities and differences in the two authors' use of texts from 1 and 2 Corinthians in the controversy about the Spirit.

J. L. JAQUETTE, *Discerning What Counts. The Function of the* Adiaphora Topos *in Paul's Letters,* SBL Dissertation Series 146 (Atlanta: Scholars Press, 1995, cloth $39.95, paper $24.95) xiv and 282 pp. Bibliography. Indexed. LCN: 94-27543. ISBN: 0-7885-0013-9 (cloth), -0014-7 (paper).

Prepared as a doctoral dissertation under the direction of J. P. Sampley and presented to the Boston University School of Theology, this volume argues that Paul's treatments of ἀδιάφορα ("indifferent matters") such as poverty and plenty, life and death, status, and distinctions based on ethnicity, social class, and gender are carefully nuanced with respect to two controlling motifs: his apocalyptic expectations, and his concern for the stability of individual congregations. It also highlights four things that were fundamentally important in Paul's thought world: faith, freedom, love, and the community. After a methodological introduction, it considers the treatments of the ἀδιάφορα first in the writings of the Greco-Roman moralists and then in Paul's letters, respectively, and draws general conclusions.

M. KITCHEN, *Ephesians,* New Testament Readings (London—New York: Routledge, 1994, cloth $49.95, paper $14.95) xi and 147 pp. Bibliography. Indexed. LCN: 94-6850. ISBN: 0-415-09506-9 (cloth), -09507-7 (paper).

Rather than examining each verse of Ephesians, this volume treats the complete text within the framework of contemporary biblical criticism. After an introduction to a reading of Ephesians as history and literature, it considers the legacy of Paul (Eph 3:1-21), the theme of "summing up" in the benediction (1:3-14), thanksgiving (1:15–2:22), the worthy walk (4:1-16), walking differently—in love and in light (4:17–5:14), walking wisely (5:15–6:9), and the armor of God (6:10-24). Kitchen, adviser in In-service Training in the Diocese of Southwark and canon residentiary of Southwark Cathedral, describes Ephesians as a pertinent and imaginative reconstruction of the Pauline gospel for its own day (soon after A.D. 70) and in the light of its own community's needs.

D. F. LESCHERT, *Hermeneutical Foundations of Hebrews: A Study in the Validity of the Epistle's Interpretation of Some Core Citations from the Psalms,* NABPR Dissertation Series 10 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 1994, $99.95) xvi and 286 pp. Bibliography. LCN: 94-38961. ISBN: 0-7734-2860-7.

Prepared as a doctoral dissertation under the direction of D. P. Fuller and presented to Fuller Theological Seminary in Pasadena, CA, this investigation of the use of the OT in Hebrews first deals with "exegesis": the messianic interpretation of Ps 45:6, 7 in Heb 1:8, 9; the messianic application of Ps 8:4-6 to Jesus in Heb 2:5-9; and the application of the concept of rest in Psalm 95 to the contemporary generation in Heb 3:7–4:11. Then it treats "methodology": the validity of the midrashic features in Heb 3:7–4:11; and the validity of the typological interpretation of Melchizedek in Hebrews 7. Leschert concludes that, though the writer of Hebrews often transcended the intended meaning of the OT, he did not interpret in a manner that is incompatible with historical-grammatical hermeneutics.

M. J. J. MENKEN, *2 Thessalonians,* New Testament Readings (London—New York: Routledge, 1994, cloth $49.95, paper $14.95) vii and 171 pp. Bibliography. Indexed. LCN: 93-33187. ISBN: 0-415-09504-2 (cloth), -09505-0 (paper).

After providing an English translation of 2 Thessalonians, the volume discusses its character as a letter, authorship (a pseudonymous letter literarily dependent on 1 Thessalonians), and milieu (apocalyptic eschatology in Asia Minor between A.D. 80 and the early 2nd century). Then following a section on structure, it presents an exposition according to this outline: prescript and proem—the eschatological retribution (chap. 1), the body of the letter—the day of the Lord has not yet come (chap. 2), and exhortation and letter-closing—the disorderly brothers and sisters (chap. 3). Menken, professor of NT exegesis at the Catholic Theological University in Utrecht, concludes that the author of 2 Thessalonians sought to refute the conviction that the day of the Lord had already arrived and to exhort the readers to face the end with sobriety.

U. B. MÜLLER, *Der Brief des Paulus an die Philipper,* Theologischer Handkommentar zum Neuen Testament 11/1 (Leipzig: Evangelische Verlagsanstalt, 1993, DM 45) xvii and 211 pp. Bibliographies. ISBN: 3-374-01463-1.

In his 31-page introduction to Philippians, Müller, professor of NT at Saarbrücken, deals with the city and community of Philippi, the letter's train of thought and the problem of literary unity, place of composition, date, and theological concerns. Then after commenting on the epistolary introduction (1:1-11), he deals with the apostle's report about his situation in prison (1:12-26), the main paraenetic section—the community's way of life in suffering (1:27–2:18), travel plans (2:19–3:1), the struggle for the righteousness from faith (3:2–4:1), and the concluding section (4:2-23). Though he defends the literary unity of Philippians, Müller tries to discern the different situations presupposed in chapters 1–2 and 3–4.

J. MURPHY-O'CONNOR, *Paul the Letter-Writer. His World, His Options, His Skills,* Good News Studies 41 (Collegeville, MN: Liturgical Press, 1995, paper $11.95) viii and 152 pp. Bibliography. Indexed. LCN: 94-11566. ISBN: 0-8146-5845-8.

Murphy-O'Connor, professor of NT at the École Biblique de Jérusalem and author of *St. Paul's Corinth* (1983; 2nd ed., 1992), seeks both to set Paul's letters in their 1st-century context and to highlight their individuality. He first explains the mechanics of writing and sending a letter in the Greco-Roman world in which Paul lived and worked: materials, role of secretaries, collaborators as co-authors, etc. Then he discusses how a letter was organized: address, thanksgiving, body, and conclusion. Finally he considers how the letters that Paul wrote to widely scattered churches were brought together to create a single collection.

S. NASH (ED.), *Interpreting Galatians for Preaching and Teaching,* Kerygma and Church (Macon, GA: Smyth & Helwys, 1995, paper $11.95) x and 182 pp. Bibliography. LCN: 94-38952. ISBN: 1-880837-87-0.

After M. L. Soards's 36-page introduction to teaching the epistle to the Galatians and Nash's recommendations for further study, this volume contains sixteen expositions of the various parts of the letter: M. E. Hopper on no other gospel (1:1-10), T. R. McKibbens on the courage to stand for liberty (1:11–2:14), H. W. Roberts on the grace of faithfulness (2:11-21), C. B. Bugg on finding stillness in a turning world (2:17-20), and so forth.

R. NOORMANN, *Irenäus als Paulusinterpret. Zur Rezeption und Wirkung der paulinischen und deuteropaulinischen Briefe im Werk des Irenäus von Lyon,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 66 (Tübingen: Mohr-Siebeck, 1994, paper DM 138) x and 585 pp. Bibliography. Indexed. ISBN: 3-16-146092-8.

Irenaeus is the first early Christian writer whose extant work provides a comprehensive reception of the Pauline letters. For Irenaeus, Paul was *the* apostle. The revision of a doctoral dissertation directed by U. Wickert and accepted in 1993 by the Kirchliche Hochschule in Berlin, this volume first investigates the reception of the Pauline and Deuteropauline letters by Irenaeus and their influence on him as seen in *Adversus haereses* with reference to Paul and his work in general and to each of the first five books. Then it considers the reception and influence of Paul's letters on the central themes of Irenaeus' theology: salvation history, the incarnate Word of God as the liberator of Adamic humankind, and anthropology.

P. POKORNÝ, *Der Brief des Paulus an die Epheser,* Theologischer Handkommentar zum Neuen Testament 10/2 (Leipzig: Evangelische Verlagsanstalt, 1992, DM 45) xxiv and 265 pp., fig., 2 charts. Bibliographies. ISBN: 3-374-01389-9.

In his 48-page introduction to Ephesians, Pokorný discusses its text and language, the material integrated in it, the history-of-religions background and theological concern, the addressees and author, and the purpose and structure. After the prescript (1:1-2), he comments on the mystery of Christ: the prayer (1:3-23), the instruction (2:1-22), and the apostle's ministry (3:1-21). Then he deals with the paraenesis: foundations of ethics (4:1-16), separation from pagan life (4:17–5:20), the household code (5:21–6:9), and the spiritual struggle (6:10-20). Following the commentary on the epistolary conclusion (6:21-24), he makes observations on general topics: the canonization of Ephesians and its significance for the history of dogma, its significance in liturgy, Ephesians and ecclesiology, the cosmic Christ and human responsibility, and Jews and Gentiles. Pokorný's commentary on Colossians was described in *NTA* 32, p. 118; and 35, p. 393.

N. RICHARDSON, *Paul's Language about God,* JSNT Supplement Series 99 (Sheffield, UK: Sheffield Academic Press, 1994, £40 or $60) 371 pp. Bibliography. Indexed. ISBN: 1-85075-485-3.

An abridged and lightly revised version of a doctoral dissertation directed by J. Ziesler and presented to Bristol University in 1992, this investigation of Paul's language about God first focuses on Romans 9–11 and 1 Cor 1:18–3:23. Then it considers Paul's God-language as polemic (2 Cor 2:14–4:6), God-language in Pauline paraenesis, and the relation between Paul's language about God and his language about Christ. Five appendixes (πνεῦμα in pre-Pauline traditions, God-language in the paraenesis of other NT epistles, religion in the Greco-Roman world, Christ-language in the Deuteropaulines, and the ἐν κυρίῳ formula) are included. Richardson concludes that Paul's language about God and about Christ are thoroughly interdependent, though not straightforwardly reciprocal. He also observes that, for Paul, Christ universalized and radicalized the OT understanding of the grace and love of God.

B. S. ROSNER, *Paul, Scripture and Ethics. A Study of 1 Corinthians 5-7,* Arbeiten zur Geschichte des antiken Judentums und des Urchristentums 22 (Leiden—New York—Cologne: Brill, 1994, 125 gld. or $71.50) xii and 248 pp. Bibliography. Indexed. LCN: 94-14842. ISBN: 90-04-10065-2.

The revision of a doctoral dissertation directed by W. Horbury and submitted to Cambridge University in 1991, this investigation of the role of the OT in the formation of Paul's ethical teachings argues that the Jewish Scriptures were for Paul not only "witness to the gospel" but also "written for our instruction," and thus were a crucial and formative source for Paul's ethics. After presenting general considerations regarding the relation of Paul's ethics to the Scriptures, it examines in detail Paul's indebtedness to the OT in 1 Corinthians 5–7: Ezra and Paul excluding sinners (1 Cor 5:1-13), Moses and Paul appointing judges (6:1-11), Joseph and Paul fleeing immorality (6:12-20), and the Torah and Paul regulating marriage (7:1-40). An appendix considers the origin and meaning of 1 Cor 10:22b.

G. SASS, *Leben aus den Verheissungen. Traditionsgeschichtliche und biblisch-theologische Untersuchungen zur Rede von Gottes Verheissungen im Frühjudentum und beim Apostel Paulus,* Forschungen zur Religion und Literatur des Alten und Neuen Testaments 164 (Göttingen: Vandenhoeck & Ruprecht, 1995, DM 168) 579 pp. Bibliography. Indexed. ISBN: 3-525-53846-4.

After considering the theme of "promise" in the hermeneutical discussions about the OT and in recent exegetical research, this volume lays the methodological and linguistic foundations for studying the theme, and examines its occurrences in early Jewish writings: Septuagint and Pseudepigrapha, Philo, Josephus' *Jewish Antiquities,* apocalyptic writings

(*4 Ezra* and 2 *Baruch*), and rabbinic literature. Then it focuses on the theme of "promise" in Paul's letters: 2 Corinthians (1:18-22; 6:14–7:1), Galatians (3:1-29; 4:21-31), and Romans (1:2; 4:13-22; 9:4-5; 9:6-13; 15:7-13). It concludes with observations on the tradition history of Paul's references to the promise, how Paul related the promise to the understanding and use of Scripture, and the place of Paul's talk about the promise in theology.

J. STOTT, *Romans. God's Good News for the World,* The Bible Speaks Today (Downers Grove, IL: InterVarsity, 1994, $19.99) 432 pp. Bibliography. LCN: 94-33699. ISBN: 0-8308-1692-5.

After a 25-page preliminary essay on Romans (its influence, new challenges to old traditions, Paul's purposes in writing, brief overview), this volume presents an exposition of the text according to the following outline: the gospel of God and Paul's eagerness to share it (1:1-17), the wrath of God against all humankind (1:18–3:20), the grace of God in the gospel (3:21–8:39), the plan of God for Jews and Gentiles (9–11), the will of God for changed relationships (12:1–15:13), and the providence of God in the ministry of Paul (15:14–16:27). A 26-page study guide by D. Stone is included. Formerly rector of All Souls Church in London, Stott is a well known evangelical communicator of Scripture and preacher.

S. K. STOWERS, *A Rereading of Romans. Justice, Jews, and Gentiles* (New Haven, CT—London: Yale University Press, 1994, $35) x and 383 pp. Indexed. LCN: 94-1249. ISBN: 0-300-05357-6.

Stowers, professor of religious studies at Brown University, contends that Romans has come to be read in ways that differ fundamentally from ways that readers in Paul's own time could have read it. He argues that Paul sought to persuade his Gentile readers that the acceptance and self-mastery they seek is to be found not in following Jewish teachers who advocate works from the Law but in what God has done and is even now doing through Jesus Christ. After chapters on rereading Romans and on readers in Romans and the meaning of self-mastery, he considers Gentile culture and God's impartial justice (1:18–2:16), warning a Greek and debating a fellow Jew, Paul's dialogue with a fellow Jew, Paul on sin and works of the Law (3:9-20), God's merciful justice in Christ's faithfulness (3:21-26), one God and one father Abraham (3:27–5:11), the Gentile share in Christ's obedience and life (chaps. 5–8), a warning and a promise to Gentiles (9–11), and faithfulness as adaptability—an ethic of community for Gentiles (12–14).

H. W. TAJRA, *The Martyrdom of St. Paul. Historical and Judicial Context, Traditions, and Legends,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 67 (Tübingen: Mohr-Siebeck, 1994, paper DM 98) xii and 225 pp. Bibliography. Indexed. ISBN: 3-16-146239-4.

Tajra, the author of *The Trial of St. Paul* (1989), traces the development of the story of Paul's martyrdom from the NT to Leo the Great. He first considers the juridical aspects of Paul's condemnation and martyrdom, Paul's legal situation at the close of Acts, and Paul in Rome (the final period). Then he examines the narratives of Paul's martyrdom in Christian apocryphal literature, in later Christian apocryphal literature, and in patristic literature, respectively. He concludes that Paul was martyred and buried in Rome during Nero's reign in A.D. 63/64, and that what unites the historical Paul with the Paul of the legend is the role of the apostle as a model.

K. WACHTEL AND K. WITTE (EDS.), *Das Neue Testament auf Papyrus.* II. *Die paulinischen Briefe.* Teil 2, *Gal, Eph, Phil, Kol, 1 u. 2 Thess, 1 u. 2 Tim, Tit, Phlm, Hebr,* Arbeiten zur neutestamentlichen Textforschung 22 (Berlin—New York: de Gruyter, 1994, DM 208) xciv and 359 pp. ISBN: 3-11-014612-6.

This volume gathers the textual evidence found in Greek papyrus manuscripts for the Pauline letters from Galatians to Hebrews. After an introduction to the pertinent papyrus manuscripts and to the significance of the majuscule tradition, it provides material descriptions of each text (nos. 12, 13, 16, 17, 30, 32, 46, 49, 51, 61, 65, 79, 87, 89, 92, 99). Then it gives for each line of text in the Pauline epistles from Galatians to Hebrews all the pertinent papyrus witnesses along with brief philological comments and a textual apparatus below. Other volumes in the project for collecting the manuscript data for assessing the textual character of the Pauline epistles were described in *NTA* 36, pp. 272, 430; 38, p. 116.

U. WAGENER, *Die Ordnung des 'Hauses Gottes.' Der Ort von Frauen in der Ekklesiologie und Ethik der Pastoralbriefe,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 65 (Tübingen: Mohr-Siebeck, 1994, paper DM 88) x and 291 pp. Bibliography. Indexed. ISBN: 3-16-146304-8.

The slightly revised and expanded version of a doctoral dissertation directed by M. Rese and accepted in 1993 by the Evangelical theological faculty at Münster, this investigation of the order of the "household of God" according to the Pastorals first offers a critical review of research on the topic. Then it presents detailed exegetical analyses (text and translation, literary analysis, tradition and redaction criticism, etc.) of two important texts concerning the place of women in the household of God: women in the worship service (1 Tim 2:9–3:1a), and the office of widow (1 Tim 5:3-16). It concludes with reflections on the οἶκος-ecclesiology and οἶκος-ethics of the Pastorals as a strategy for restricting the active participation of women and for strengthening male domination in the community.

R. W. WALL, *Colossians & Philemon,* IVP New Testament Commentary (Downers Grove, IL—Leicester, UK: InterVarsity, 1993, $15.99) 225 pp. Bibliography. LCN: 93-21557. ISBN: 0-8308-1812-X (USA), 0-85111-674-4 (UK).

Wall, professor of biblical studies at Seattle Pacific University and author of *Revelation* (1991), first presents a seventeen-page introduction to Colossians (author, congregation, crisis, Paul's response, Paul's message for today) and an exposition of the text: greeting (1:1-2), prayer of thanksgiving (1:3-12), the foundation of faith—God's grace in Christ (1:13-23), Paul's defense of his ministry (1:23–2:3), Paul's argument against Christless theology (2:4-15), Paul's polemic against Christless ethics (2:16–4:1), and benediction (4:2-18). Then after a thirteen-page introduction to Philemon (slavery in the 1st century, occasion and purpose, Paul's imprisonment and Philemon's Onesimus, Philemon and the NT), he comments on the various parts of Paul's letter: greeting (1-3), prayer (4-7), request (8-22), and benediction (23-25).

B. W. WINTER, *Seek the Welfare of the City. Christians as Benefactors and Citizens,* First-Century Christians in the Graeco-Roman World (Grand Rapids: Eerdmans, 1994, paper $18.99; Carlisle, UK: Paternoster) ix and 245 pp. Bibliography. Indexed. LCN: 94-40624. ISBN: 0-8028-4091-4 (E), 0-85364-633-3 (P).

Winter, warden of Tyndale House in Cambridge, UK, and member of the divinity faculty at Cambridge University, first explores early Christians as benefactors according to the following outline: seeking the welfare of the city (1 Pet 1:1–2:11ff.), civic honors for Christian benefactors (Rom 13:3-4; 1 Pet 2:14-15), from secular clients to Christian benefactors (1 Thess 4:11-12; 2 Thess 3:6-13), and widows and legal and Christian benefactions (1 Tim 5:3-16). Then he treats early Christians as citizens: civic responsibility (Phil 1:27–2:18), civil litigation (1 Cor 6:1-11), civic obligations (Gal 6:11-18), social mobility (1 Cor 7:17-24), civic rights (1 Cor 8:1–11:1), and an early Christian benefactor and prominent citizen (Rom 16:23). He concludes that what made Christians different was the eschatological perspective from which they perceived the structures of πολιτεία.

K.-K. YEO, *Rhetorical Interaction in 1 Corinthians 8 and 10. A Formal Analysis with Preliminary Suggestions for a Chinese, Cross-Cultural Hermeneutic,* Biblical Interpretation 9 (Leiden—New York—Cologne: Brill, 1995, 125 gld. or $71.50) xvi and 275 pp. Bibliography. Indexed. LCN: 94-23481. ISBN: 90-04-10115-2.

Prepared as a doctoral dissertation under the direction of R. Jewett and presented to Garrett-Evangelical Theological Seminary in Evanston, IL, this volume provides a formal analysis of Paul's rhetorical interaction with the Corinthians over the issues of participating in the cultic meal (1 Cor 10:1-22) and eating idol food (1 Cor 8:1-13; 10:23–11:1). After outlining the research agenda and delineating the problem of interpreting 1 Corinthians 8 and 10, it explains cross-cultural and rhetorical hermeneutics, and defines an approach to rhetorical criticism. Then it considers the rhetorical units of 1 Corinthians 8 and 10, the social world of the Corinthian congregation, the religious context in Corinth, reconstructing the audience of 1 Corinthians, Paul's rhetorical hermeneutic in 1 Cor 10:1-22 (a haggadic midrash on fleeing from idolatry), the rhetoric of knowledge and love in 1 Cor 8:1-13 and 10:23–11:1 (a communal discourse on eating idol food), and potential implications for a Chinese hermeneutic. Yeo concludes that Paul's rhetoric and theology in 1 Corinthians 8 and 10 are predicated on knowledge and love [see § 39-1587].

BIBLICAL THEOLOGY

K. BERGER, *Theologiegeschichte des Urchristentums. Theologie des Neuen Testaments,* UTB für Wissenschaft: Grosse Reihe (Tübingen—Basel: Francke, 1994, DM 78) xxiii and 746 pp. Bibliographies. Indexed. ISBN: 3-7720-1752-5 (F), 3-8252-8082-9 (UTB).

Berger, professor of NT at the University of Heidelberg, presents the theology of the NT in the form of a history of that theology. After methodological observations and comments on general matters (the role of Scripture, image of God, eschatology, etc.), he considers the earliest Palestinian theology and developments apart from Antioch. Next he focuses on various theological currents at Antioch: typical positions, the Pauline-Johannine circle, the early Gentile mission, the Antiochian letters and the Synoptic tradition, positions between the Antiochian letters and the Synoptic tradition, common positions of the mission theology, and the three pillars of early Antiochian theology. Then he deals with the narrow circle around Paul, Paul, Ephesus after Paul, the second Antiochian impulse (the formation of the Gospels and their common features), the early Gospels, later theology in Antioch after A.D. 70, later theology in Ephesus after A.D. 70, and Egypt.

H. BONAR, *The Everlasting Righteousness or How Shall Man Be Just with God?* [1874] (rev. ed.; Hobbs, NM: Trinity Foundation, 1994, paper $8.95) xvii and 122 pp. Indexed. ISBN: 0-940931-41-9.

First published in 1874, this exposition of the biblical doctrine of justification by faith alone considers God's answer to our question, God's recognition of substitution, the completeness of the substitution, the declaration of the completeness, righteousness for the unrighteous, the righteousness of God reckoned to us, not faith but Christ, what the resurrection of the substitute has done, the pardon and peace made sure, and the holy life of the justified. Bonar (1808-89) was a Scottish Presbyterian minister, a poet, and hymn-writer. J. W. Robbins has contributed a five-page foreword to this edition.

W. G. BOULTON, T. D. KENNEDY, AND A. VERHEY (EDS.), *From* Christ *to the* World. *Introductory Readings in Christian Ethics* (Grand Rapids: Eerdmans, 1994, paper $24.99) ix and 542 pp. Bibliographies. Indexed. LCN: 94-21944. ISBN: 0-8028-0640-6.

The three editors of this anthology were colleagues at Hope College in Holland, MI, during the academic years 1984-87. After a brief introduction to Christian ethics, their volume presents ninety-two selections (biblical texts, studies of biblical texts, theological essays, etc.) on sources of Christian ethics (Scripture and Christian ethics, tradition and Christian ethics, philosophy and Christian ethics, science and Christian ethics), features of Christian ethics (the forms of Christian ethics, the norms of Christian ethics, the contexts of Christian ethics), and issues in Christian ethics (Christian sexual ethics, Christian medical ethics, Christian political ethics, Christian economic ethics, Christian environmental ethics).

E. Cuvillier, *Qui donc es-tu, Marie? Les différents visages de la mère de Jésus dans le Nouveau Testament* (Poliez-le-Grand: Editions du Moulin, 1994, paper) 100 pp. Bibliography.

Cuvillier, professor of NT on the Protestant faculty of theology at Montpellier, considers the various approaches to the figure of Mary in the NT and related writings under the following headings: born of a woman (Paul), between incredulity and faith (Mark), welcoming Emmanuel (Matthew), a joyous and deliberate "yes" (Luke), a symbolic figure (John), the history of a mistake (Revelation 12), and at the risk of piety (apocryphal Gospels).

H. J. de Jonge and B. W. J. de Ruyter (eds.), *Totdat hij komt. Een discussie over de wederkomst van Jezus Christus* (Baarn: Ten Have, 1995, paper) 138 pp. Indexed. ISBN: 90-259-4575-9.

After a two-page introduction by the editors, this volume presents three papers on the second coming of Christ in the NT: H. J. de Jonge on the origin of the expectation of Jesus' return; M. de Jonge on Jesus and the future; and J. Holleman on Jesus as the Son of Man or the Messiah (on the origin of the expectation of Jesus' return). Also included are responses to H. J. de Jonge's views from the perspectives of liturgical theology by H. J. Adriaanse, and dogmatic theology by G. G. de Kruijf and G. C. den Hertog, as well as a reply by H. J. de Jonge.

C. Dohmen and F. Mussner, *Nur die halbe Wahrheit? Für die Einheit der ganzen Bibel* (Freiburg—Basel—Vienna: Herder, 1993, paper DM 22.80) 143 pp. Bibliography. Indexed. ISBN: 3-451-23067-4.

In this volume an OT scholar (Dohmen) and a NT scholar (Mussner) join forces to argue for the need for Christians to take the whole Bible as a unity. After Dohmen outlines the problem of the two parts of Scripture, he contends that not knowing the OT means not knowing Christianity. Then Mussner considers the interpretation of the OT in the NT, and reflects on its significance in the quest for the unity of the Bible. Dohmen concludes with a plea to pay attention to the content and the unity of the whole of Scripture.

P. Grelot, *La tradition apostolique. Règle de foi et de vie pour l'Église,* Théologies (Paris: Cerf, 1995, paper 220 F) 337 pp. Indexed. ISBN: 2-204-05133-0.

After a ten-page introduction to the apostolic tradition, this volume presents fundamental principles with essays on 2 Peter and the apostolic tradition, and on the apostolic tradition in general. Next it takes up disputed questions: the common priesthood of the faithful in the NT, Christian ministry in its priestly dimension, whether there were women priests in the church, the priestly ordination of women in the Anglican church, and the Lord's Supper (1 Cor 11:20). Then it treats the ministry of unity in the church: "on this rock I will build my church" (Mt 16:18b), and Peter and Paul as founders of the Roman "primacy." Finally it considers the apostolic tradition in ecumenical dialogue. Grelot is the author of *Combats pour la Bible en Église* (1994).

J. Guillet, *Dieu parle à l'homme,* Chemins ouverts (Paris: Desclée de Brouwer, 1994, paper 56 F) 126 pp. ISBN: 2-220-03547-6.

The nine reflections in this volume concern a God who speaks (the experience of Abraham); God speaks in his covenant (the Law of Moses); God speaks through humans (the Prophets); God speaks in the one who speaks to him (the prayers of the Bible); Jesus Christ the Word of God; the Word and Scripture; the Word of God and the church; the Word and the sacrament; and where God speaks.

A. J. Hultgren, *The Rise of Normative Christianity* (Minneapolis, MN: Fortress, 1994, paper $16) xiii and 210 pp. Bibliography. Indexed. LCN: 93-14307. ISBN: 0-8006-2645-1.

Hultgren, professor of NT at Luther Northwestern Theological Seminary in St. Paul, MN, and author of *Christ and His Benefits* (1987), investigates the rise of "normative" Christianity within the complex world of "early Christianity" in which it had its origins. He first considers normative Christianity as a problem and an issue, various approaches to the topic, and confession and community in Christian tradition. Then he discusses the beginnings of a normative tradition (in the Palestinian, Q, and Pauline communities), the shaping of normative Christianity (developments in Syria and Asia Minor, the Johannine community), the limits to diversity (theology, Christology, soteriology, ethics, the church as community, the church as extended fellowship), and normative Christianity and the legacy of Jesus. Hultgren concludes that normative Christianity continued and furthered the legacy of Jesus as represented by his earliest interpreters.

A. F. IDE, *Marriage, Divorce, Remarriage, Women & the Bible,* Women in History 23 (Garland, TX: Tangelwüld, 1995, paper $10) xii and 94 pp., plate. Indexed. LCN: 95-1884. ISBN: 0-934667-10-1.

This volume attempts to state what the Bible (OT and NT) really says about marriage, divorce, and remarriage, respectively. The main text of the presentation is accompanied by 215 footnotes. Ide contends that the Essenes strongly influenced early Christians (especially Paul) on developing ascetic attitudes toward sexuality and marriage. D. Turner has supplied a six-page foreword.

R. S. KAM, *Their Stories, Our Stories. Women of the Bible* (New York: Continuum, 1995, paper $18.95) 287 pp. Bibliographies. Indexed. LCN: 94-42559. ISBN: 0-8264-0804-4.

After a prologue on deities and women in biblical times, this volume considers the stories of women in the OT (Eve, Sarah, Hagar, the wife and daughters of Lot, Rebekah, Leah and Rachel, etc.) and the NT (Elizabeth and Anna, Mary, Peter's mother-in-law and the crippled woman, the daughter of Jairus and the woman with the flow of blood, the Canaanite woman, etc.). Each of the thirty-five chapters contains these sections: background, the woman's story as told in the Bible, reflection, prayer, connections, and suggestions for further reading. An epilogue summarizes biblical passages and themes that affirm women. Kam is past president of the California Association of Teachers of English.

H. C. KEE, *Who Are the People of God? Early Christian Models of Community* (New Haven, CT—London: Yale University Press, 1995, $32.50) vii and 280 pp. Indexed. LCN: 94-13883. ISBN: 0-300-05952-3.

After an introduction to ancient history and contemporary historiography, this volume describes various models of community in the literature of postexilic Judaism. Then it shows that the Jewish models served as both precedents and foils for how various early Christian groups viewed themselves as heirs of the covenant promises and viewed Christ as fulfilling his God-given task of establishing the new people of God: the community of the wise (Q, Mark, Paul's letters, Jude, 2 Peter, James), the Law-abiding community (Matthew), the community where God dwells among his people (1 Peter, Revelation, Hebrews), the community of mystical participation (John, 1–3 John, gnosis), and the ethnically and culturally inclusive community (Luke-Acts). Finally it traces how these community models developed in the post-NT period. Also included is a six-page critical note on priority in the Gospel tradition. Kee is professor emeritus of NT at Boston University.

J. LAMBERT ET AL., *Pardonner,* Publications des Facultés Universitaires Saint-Louis 65 (Brussels: Facultés universitaires Saint-Louis, 1994, paper 350 BFr) 106 pp. ISBN: 2-8028-00100-7.

Prepared for a conference held in 1994 at Brussels, this volume contains papers on various aspects of the theme of forgiveness by Lambert, F. Smyth-Forentin, P. Secretan, J. Zumstein, and J. Moingt. Zumstein's paper on forgiveness in the NT first delineates the problem and then considers forgiveness in the Jesus tradition, Paul and the justice of God, and John and the gift of life. H. Ackermans has provided a nine-page preface.

Der Messias, Jahrbuch für Biblische Theologie 8 (Neukirchen-Vluyn: Neukirchener, 1993, paper DM 74) x and 384 pp. Indexed. ISBN: 3-7887-1465-4.

This volume first presents seven biblical-exegetical articles by W. H. Schmidt on aspects of OT eschatology, M. Saebø on the relation between "messianism" and "eschatology" in the OT, E. Zenger on messianism and Psalm 72, K. Koch on Messiah and Son of Man (the two-step messianology of later apocalyptic), O. Hofius on whether Jesus is the Messiah, P. Stuhlmacher on the messianic Servant of God, and D. Zeller on the transformation of Χριστός by Paul. Then there are six articles on historical aspects of messianism: F. García Martínez on messianic expectations at Qumran, C. Thoma on early Jewish messianism, S. Heid on early Jewish messianism in Justin's *Dialogue,* G. Stemberger on the messiah-question in medieval Christian-Jewish disputations, E. L. Friedland on messianism in the Passover Haggadah, and H. Busse on messianism and eschatology in Islam. Also included are two theological articles (by W. Breuning and H. Schmidt), and two reports (by K.-W. Niebuhr and U. H. J. Körtner).

T. N. D. METTINGER, *Buscando a Dios. Significado y mensaje de los nombres divinos en la Biblia,* trans. J. Gómez-Pantoja (Córdoba: Ediciones El Almendro, 1994, paper) 245 pp., 15 figs., 4 maps. Bibliography. Indexed. ISBN: 84-8005-019-5.

The Spanish version of *In Search of God. The Meaning and Message of the Everlasting Names* (1988), this volume considers the names of God as a starting point for the history of salvation; the God who says "I am"—the riddle of the name YHWH; the God of our fathers—the divine designation in the patriarchal narratives; the gods and myths of Canaan; the "living God"; the Lord as "king"—the warrior God; the Lord of hosts—the reigning God; God as redeemer, savior, and creator—divine names used by the prophet of consolation; and Job and his God. Twenty-four appendixes are interspersed throughout the presentation. While the focus of the book is the OT, there are some treatments of NT developments.

M. NOBILE, *Premesse anticotestamentarie e giudaiche di cristologia,* Spicilegium Pontificii Athenaei Antoniani 31 (Rome: Pontificium Athenaeum Antonianum, 1993, paper 30,000 L) 140 pp. Bibliography. Indexed. ISBN: 88-7257-023-9.

This investigation of the OT and early Jewish roots of Christology first considers figures in the various trajectories of the OT: history; prophecy; and song, prayer, and wisdom. Then it discusses how some of these figures developed in the period of early Judaism and in rabbinic literature: preexistent Wisdom, preexistent Wisdom-Torah, Wisdom and the preexistent Messiah, other personages with superhuman characteristics (Melchizedek, David), and Son of God. Finally it reflects on traces or developments of these ideas in the Synoptic tradition, Pauline literature (preexistent Wisdom), and Jn 1:1-18 (the preexistent Savior). The volume is the fruit of a course given at the Pontifico Ateneo Antoniano in Rome.

G. O'COLLINS, *Experiencing Jesus* (New York—Mahwah, NJ: Paulist, 1994, paper $6.95) vi and 122 pp. Indexed. ISBN: 0-8091-3543-4.

O'Collins, professor of theology at the Gregorian University in Rome, reflects on various Scripture readings for Lent to discover the meaning of Christ's life, death, and resurrection in a global context. After a ten-page introduction, his reflections appear under the following headings: "What's it all about?"; Jesus the meaning; encountering Jesus; "You leave Jesus out of this!"; loving, praying, and forgiving; "In your will is our peace"; "The rational is not enough"; "It's always Good Friday"; "I am doing a new thing"; and an Easter healing of memories.

W. C. PLACHER, *Narratives of a Vulnerable God. Christ, Theology, and Scripture* (Louisville, KY: Westminster/Knox, 1994, paper $14.99) xix and 188 pp. Indexed. LCN: 93-47618. ISBN: 0-664-25534-5.

Placher, professor of philosophy and religion at Wabash College in Crawfordsville, IN, first presents three essays on "God": the vulnerable God [see § 38-176], the eternal God, and the triune God (the perichoresis of particular persons). Then under the heading "diversities" he deals with Gospels' ends and the vulnerability of biblical narratives [see § 38-1340], and with the Savior and the vulnerable. Finally under "discipleship" he treats eating gracefully (the church of a vulnerable God) and risking vulnerability (Christian faith in academy and society).

S. Pedersen (ed.), *New Directions in Biblical Theology. Papers of the Aarhus Conference, 16-19 September 1992,* Supplements to Novum Testamentum 76 (Leiden—New York—Cologne: Brill, 1994, 155 gld. or $88.75) xiii and 290 pp., frontispiece. Bibliography. Indexed. LCN: 94-28789. ISBN: 90-04-10120-9.

The thirteen papers in this volume were prepared for a 1992 conference marking the 50th anniversary of the theological faculty at the University of Aarhus: H. Hübner on revelations and revelation—philosophical and theological observations on the relation between the OT and the NT; A. J. M. Wedderburn on Paul and "biblical theology"; K. Kertelge on biblical theology in Romans; M. Müller on salvation history in Matthew's Gospel; J. Jervell on the Lukan interpretation of Jesus as biblical theology; J. M. Lieu on biblical theology and the Johannine literature; O. Hofius on biblical theology in the light of Hebrews; K. Nielsen on OT metaphors in the NT; H. Weder on Wisdom in human form—Wisdom theology in John's Prologue as the paradigm of a biblical theology; A. Pilgaard on apocalyptic as a biblical-theological theme illustrated by Daniel 9 and Mk 13; H. K. Nielsen on διακονία as a biblical-theological theme; J. Nissen on Jesus, the people of God, and the poor—the social embodiment of biblical faith; and Pedersen on the concept of God as the theme of biblical theology. Pedersen has provided a nine-page introduction. The volume is dedicated to P. Nepper-Christensen.

G. Röhser, *Prädestination und Verstockung. Untersuchungen zur frühjüdischen, paulinischen und johanneischen Theologie,* Texte und Arbeiten zum neutestamentlichen Zeitalter 14 (Tübingen—Basel: Francke, 1994, paper DM 86) xiii and 279 pp. Bibliography. Indexed. ISBN: 3-7720-1865-3.

The slightly revised version of a *Habilitationsschrift* accepted in 1993 by the theological faculty at Heidelberg University, this volume first deals with the foundations: the structure of the religious concept of predetermination, obduracy through God in the OT, and God's predetermination and human activity in early Judaism. Then it considers the predetermination and obduracy of Israel according to Romans 9–11, with particular attention to the tradition history and theological significance of these themes in Paul's theology. Finally it examines the hypothesis of predestination in John's Gospel in the light of analysis of particular texts (Jn 3:19-21 with 6:28-29; 5:39-40, 45-47; 6:36-40, 44-47, 64-65; 8:37-47 with chap. 17; 9:39-41; 12:37-43). Röhser concludes that Paul and John approached the issue of predestination and obduracy in very different ways: Whereas Paul emphasized the idea of the prior divine hardening, John stressed the moral-existential responsibility of humans in the face of divine revelation.

A. Salas (ed.), *El enigma de la conciencia. ¿Por qué nos desorientamos los humanos?,* Biblia y Fe, Revista de Teología Bíblica, vol. 21, no. 61 (Madrid: Escuela Bíblica, 1995, paper) 157 pp. ISSN: 0210-5209.

Of the six articles in this fascicle those most pertinent to biblical studies [see *NTA* 39, p. 346] are by M. A. Martín Juárez on the ethnic consciousness of the people of Israel, E. Gallego on how Jesus understood himself, and R. M. Grácio Das Neves on nascent Christianity as communitarian consciousness.

F. Stagg, *Polarities of Human Existence in Biblical Perspective* (Macon, GA: Smyth & Helwys, 1994, paper $14.95) ix and 195 pp. Bibliography. Indexed. LCN: 93-49668. ISBN: 1-880837-49-8.

First published in 1973 under the title *Polarities of Man's Existence in Biblical*

Perspective [*NTA* 18, p. 255], this volume considers human beings as "created in the image of God" and reflects on seven polarities of human existence in the light of Scripture: aspective yet holistic, individual yet corporate, made to become, free yet bound, saints yet sinners, salvation as gift and demand, and self denied yet affirmed. Extensive adjustments have been made in this edition to favor gender-inclusive language. Stagg is professor emeritus of NT at the Southern Baptist Theological Seminary.

Sünde und Gericht, Jahrbuch für Biblische Theologie 9 (Neukirchen-Vluyn: Neukirchener, 1994, paper DM 78) x and 384 pp. Indexed. ISBN: 3-7887-1500-6.

Of the seven articles on sin and judgment in the Bible in this volume, those most pertinent to the NT field are by P. Sacchi on the power of sin in apocalyptic, O. Hofius on Jesus' claim to forgive sins in Mk 2:5b, and J. Maier on expiation and forgiveness in the Jewish liturgy. Also included are four articles on the topic in the OT (by P. A. Bird, E. Otto, B. Janowski, and J. von Soosten), seven articles on it from the perspectives of systematic and practical theology (by J. C. Janowski, M. Beintker, O. Fuchs, L. Scherzberg, G. Kittel, W. Müller, and F. Neugebauer), and review-essays by U. Mauser on H. Hübner's existential interpretation of the biblical theology of the NT and by R. Rendtorff on B. S. Childs's biblical theology of the OT and NT.

G. WALLIS (ED.), *Erfüllung und Erwartung. Studien zur Prophetie auf dem Weg vom Alten zum Neuen Testament* (Berlin: Evangelische Verlagsanstalt, 1990, DM 24.80) 180 pp. Indexed. ISBN: 3-374-00977-8.

The six chapters in this volume explore various aspects of the relation between prophetic fulfillment and expectation: Wallis on Second Isaiah, H. Seidel on prophecy after the Babylonian exile (Haggai and Zechariah), Wallis on Third Isaiah, Seidel on Jonah, K.-D. Schunck on the mission of the eschatological messiah—continuity and change in the prophetic image of the messiah of the OT, and R. Meyer on Jewish charismatics and prophets in the Hellenistic-Roman period.

E. ZENGER (ED.), *Der neue Bund im alten. Studien zur Bundestheologie der beiden Testamente,* Quaestiones Disputatae 146 (Freiburg—Basel—Vienna: Herder, 1993, paper DM 49.80) 212 pp. ISBN: 3-451-02146-3.

After Zenger's essay on covenant theology as a currently neglected theme in biblical studies and as an important theme for the relation between Israel and the church, this volume presents chapters by C. Dohmen on the Sinai covenant as the new covenant according to Exodus 19–34; A. Schenker on the never abolished covenant (Jer 31:31-34); H.-W. Jüngling on oath and covenant in Ezekiel 16–17; W. Gross on Israel and the nations—the crisis of the concept of Yahweh's people in the book of Isaiah; F.-L. Hossfeld on covenant theology in the Psalter; J. Marböck on the "history of Israel" as "covenant history" according to the book of Sirach; and B. Lang on the cup as the sign of the covenant ("covenant" and "new covenant" in the NT Last Supper texts).

THE WORLD OF THE NEW TESTAMENT

S. E. ALCOCK AND R. OSBORNE (EDS.), *Placing the Gods. Sanctuaries and Sacred Space in Ancient Greece* (Oxford—New York: Oxford University Press, Clarendon Press, 1994, $55) x and 271 pp., 5 maps, 3 tables. Illustrated. Indexed. LCN: 94-3930. ISBN: 0-19-814947-6.

The eleven papers in this volume on sanctuaries and sacred space in ancient Greece are by F. de Polignac on mediation, competition, and sovereignty (the evolution of rural sanctuaries in geometric Greece); A. Peatfield on after the "big bang"—what? (Minoan symbols and shrines beyond palatial collapse); J. C. Wright on the spatial configuration of belief (the archaeology of Mycenaean religion); C. M. Antonaccio on placing the past (the Bronze Age in the cultic topography of early Greece); C. Morgan on the evolution of a sacral "landscape" (Isthmia, Perachora, and the early Corinthian state); Osborne on archaeology, the Salaminioi, and the politics of sacred space in archaic Attica; J. C. Carter on sanctuaries in the *chora* of Metaponto; S. G. Cole on Demeter in the ancient Greek city and its countryside; M. Jost on the distribution of sanctuaries in civic space in Arkadia; D. Birge on trees in the landscape of Pausanias' *Periegesis;* and Alcock on minding the gap in Hellenistic and Roman Greece.

I. ALON, I. GRUENWALD, AND I. SINGER (EDS.), *Concepts of the Other in Near Eastern Religions,* Israel Oriental Studies 14 (Leiden—New York—Cologne: Brill, 1994, 150 gld. or $85.75) 386 pp., 3 tables. Bibliographies. ISBN: 90-04-10220-5.

After Gruenwald's introductory essay on the "other self," this volume examines various aspects of "otherness" in the ancient Near East (five articles), Judaism and Christianity (five), and Islam and India (five). The papers most pertinent to the NT field are by A. I. Baumgarten on the rule of the Martian as applied to Qumran, M. Mach on *verus Israel*—toward the clarification of a Jewish factor in early Christian self-definition, G. G. Stroumsa on early Christianity as a radical religion, and Y. Erder on the Karaites' Sadducee dilemma.

P. BILDE ET AL. (EDS.), *Centre and Periphery in the Hellenistic World,* Studies in Hellenistic Civilization 4 (Aarhus: Aarhus University Press, 1993, 238 DKr or $39.50) 357 pp. and 32 plates, 51 figs., table. Bibliographies. Indexed. ISBN: 87-7288-317-0.

Prepared for a symposium held in 1992 at Fuglsang Manor, Lolland in Denmark, the fifteen papers in this volume reflect on various aspects of the Hellenistic world (art, cultural horizons, regional politics, cultural landscapes, economic and architectural éspaces, imperial systems and economics, worldviews) in terms of center and periphery (of place-conditioned, stratified relations between societies and peoples). The papers most pertinent to the world of the NT are by K. Randsborg on Greek peripheries and barbarian centers (economic realities and cultural responses), S. E. Alcock on the peripheries of the Hellenistic world, G. Shipley on world-systems analysis and the "Hellenistic" world, T. Engberg-Pedersen on the relation between cultural and political centers in the Hellenistic world, and Bilde on Jesus and Paul (a methodological essay on two cases of religious innovation in the context of center-periphery relations).

D. BÖRNER-KLEIN, *Midrasch Sifre Numeri. Voruntersuchungen zur Redaktionsgeschichte,* Judentum und Umwelt 39 (Frankfurt—Berlin—Bern: Lang, 1993, paper $31.80) vii and 104 pp. Bibliography. ISBN: 3-631-45670-0.

Intended as preliminary to redaction- and tradition-historical studies of *Sifre to Numbers,* this volume assembles the relevant comparative material from the Hebrew Bible and rabbinic literature. After a brief introduction to *Sifre to Numbers* and a list of its pericopes according to the lectionary cycles, it provides a list of the biblical texts cited in the work, as well as lists of rabbinic parallels first according to the order of *Sifre to Numbers* and then according to the individual works: tannaitic midrashim, Mishnah, Tosefta, Palestinian Talmud, Babylonian Talmud, extracanonical tractates, the expository midrashim and the midrashim to the five Megillot, the homiletic midrashim, and haggadic works.

H. BORNHÄUSER AND G. MAYER, *Die Tosefta. Seder II: Moëd. 3: Sukka—Jom tob—Rosch ha-Schana,* Rabbinische Texte, Erste Reihe (Stuttgart—Berlin—Cologne: Kohlhammer, 1993, DM 310) vii and 196 pp. Bibliography. Indexed. ISBN: 3-17-012694-6.

This latest fascicle in the German Tosefta project presents brief introductions, translations, and extensive notes at the foot of the pages for three tractates in the Division of Appointed Times. Bornhäuser prepared the section on tractate *Sukka,* and Mayer did the work on tractates *Yoma* and *Roš Haššana* and compiled the indexes for the entire volume.

K. BRADLEY, *Slavery and society at Rome,* Key Themes in Ancient History (Cambridge, UK—New York: Cambridge University Press, 1994) xiv and 202 pp., frontispiece, 5 tables. Bibliography. Indexed. LCN: 93-42802. ISBN: 0-521-37287-9 (cloth), -37887-7 (paper).

Bradley, the author of *Slaves and Masters in the Roman Empire* (1987) and *Slavery and*

Rebellion in the Roman World, 140 B.C.-70 B.C. (1989), examines what it was like to be a Roman slave from ca. 200 B.C. to ca. A.D. 200. The nine chapters in his investigation concern confronting slavery at Rome, the slave society of Rome, the Roman slave supply, slave labor, quality of life, resisting slavery, change and continuity, slavery and progress, and being a slave. The author contends that the mentality of the Romans in this period regarding slavery was steady-state, dependent on deeply entrenched and unchangeable views of a social hierarchy that was impervious to change, and showing no significant amelioration or indication of revolutionary reformist zeal.

G. BRIN, *Studies in Biblical Law. From the Hebrew Bible to the Dead Sea Scrolls,* trans. J. Chipman, JSOT Supplement Series 176 (Sheffield, UK: Sheffield Academic Press, JSOT Press, 1994, £45 or $67) 309 pp. Bibliography. Indexed. ISBN: 1-85075-484-5.

This volume first presents studies on selected problems in biblical law: double laws in the Bible, the formula "if he shall not (do)" and the problem of sanctions in biblical law, caring for the poor in biblical law, the uses of *ʾw* ("or") in biblical legal texts, and biblical laws in the Dead Sea scrolls [see § 39-1120]. Then it focuses on laws of the first-born: the development of those laws, the firstling of clean animals, the firstling of unclean animals, problems concerning the first-born of human beings, the laws of inheritance of the first-born, and the first-born and the inheritance of the monarchy.

G. J. BROOKE WITH F. GARCÍA MARTÍNEZ (EDS.), *New Qumran Texts and Studies. Proceedings of the First Meeting of the International Organization for Qumran Studies, Paris 1992,* Studies on the Texts of the Desert of Judah 15 (Leiden—New York—Cologne: Brill, 1994, 145 gld. or $83) xix and 328 pp., 9 plates. Bibliography. Indexed. LCN: 94-18402. ISBN: 90-04-10093-8.

The first eight papers in this volume concern new Qumran texts: J. M. Baumgarten on purification after childbirth and the sacred garden in 4Q265 and *Jubilees;* D. Dimant on an apocryphon of Jeremiah from Cave 4 (4Q385^{B} = 4Q385 16); P. W. Flint on the Psalms scrolls from Qumran—their relationships and textual affiliations; B. Nitzan on 4QBerakhot (4Q286-290); A. Rofé on the editing of the book of Joshua in the light of 4QJoshua^{a}; E. Tov on the unpublished texts from the Judean Desert; E. Ulrich on 4QJoshua^{a} and Joshua's first altar in the promised land; and J. C. VanderKam and J. T. Milik on 4QJubilees^{g} (4Q222). Then there are ten "studies": Brooke on Isa 40:3 and the wilderness community; J. Cook on the orthography of some verbal forms in 1QIsa^{a}; J. Kampen on reexamining the Matthean divorce texts; H.-W. Kuhn on the significance of the Qumran texts for understanding Galatians (the Munich project on Qumran and the NT); A. Lange on computer aided text-reconstruction and transcription developed with the Dead Sea scrolls; E.-M. Laperrousaz on methodology and dating the Dead Sea manuscripts with reference to the *Copper Scroll* (3Q15); G. W. Nebe on the rediscovered Cairo Wisdom text and its "affinity" to Qumran literature and to the Essenes; L. H. Schiffman on the *mîllûîm* ceremony in *Temple Scroll;* D. D. Swanson on "a covenant just like Jacob's"—the covenant of 11QTemple 29 and Jeremiah's new covenant; and L. Vegas Montaner on some syntactic structures of *Hodayot*—non-initial perfects and imperfects.

N. BROX, *A Concise History of the Early Church,* trans. J. Bowden (New York: Continuum, 1995, $18.95) viii and 184 pp. Bibliography. Indexed. LCN: 94-45256. ISBN: 0-8264-0792-7.

The US edition of the work published by SCM of London under the title *A History of the Early Church* [*NTA* 39, p. 349]. The German original was entitled *Kirchengeschichte des Altertums* [*NTA* 29, p. 108; 2nd ed., 1992].

G. CLARK, *Women in Late Antiquity. Pagan and Christian Life-styles* (Oxford—New York: Oxford University Press, Clarendon Press, 1993, cloth $39.95, paper $14.95) xix and 159 pp., 4 plates. Bibliography. Indexed. ISBN: 0-19-814675-2 (cloth), -872166-8 (paper).

This book aims to give basic information about women's lives in late antiquity (from the

3rd to the 6th century A.D.), and to start answering questions about the extent to which women could choose what to do; what social, practical, or legal constraints limited their choices; what options were available besides (or within) marriage and housekeeping; what housekeeping was like; what level of education or of health care was available; and what conduct and ideals women were taught to admire. Its five chapters appear under the following headings: law and morality; tolerance, prohibition, and protection; health; domesticity and asceticism; and being female. Clark is lecturer in the School of Archaeology, Classics, and Oriental Studies at the University of Liverpool.

D. J. A. CLINES, *The Dictionary of Classical Hebrew.* Vol. 1, א (Sheffield, UK: Sheffield Academic Press, 1993, £50 or $80) 475 pp. Bibliography. Indexed. ISBN: 1-85075-244-3.

Two main characteristics of this dictionary distinguish it from other Hebrew dictionaries: the range of Hebrew texts it covers (OT, Sirach, Qumran manuscripts and related texts, inscriptions and other occasional texts), and its theoretical base in modern linguistics. A typical article contains the following elements: headword (or lemma), number of occurrences, part of speech, gloss, morphology, semantic analysis, syntagmatic analysis, paradigmatic analysis, and index form. In addition to all Hebrew words beginning with aleph, the first volume also contains a preface by Clines, a sixteen-page general introduction, a discussion and list of sources, and a list of words beginning with aleph arranged in order of their frequency.

J. J. COLLINS, *The Scepter and the Star: The Messiahs of the Dead Sea Scrolls and Other Ancient Literature,* Anchor Bible Reference Library (New York—London: Doubleday, 1995, $30) xiv and 270 pp., fig., map, table. Bibliography. Indexed. LCN: 94-16886. ISBN: 0-385-47457-1.

This investigation of the references to the messiah and related figures in the Dead Sea scrolls and related documents takes its title from the OT messianic prophecies about the "scepter" (Gen 49:10) and the "star" (Num 24:17). Its nine chapters concern messianism and the scrolls; the fallen booth of David (messianism and the Hebrew Bible); a shoot from the stump of Jesse; the messiahs of Aaron and Israel; teacher, priest, and prophet; a throne in the heavens; the messiah as the Son of God; the Danielic Son of Man; and messianic dreams in action. Collins, professor of Hebrew Bible at the University of Chicago Divinity School and author of *Daniel* (1993), identifies four important messianic strands in this literature: Davidic messiah, priestly messiah, anointed prophet, and heavenly Son of God or Son of Man.

P. R. DAVIES (ED.), *Second Temple Studies.* Vol. 1, *Persian Period,* JSOT Supplement Series 117 (Sheffield, UK: Sheffield Academic Press, JSOT Press, 1991, £22.50 or $39.50) 192 pp. Bibliography. Indexed. ISBN: 1-85075-315-6.

After Davies's essay on sociology and the Second Temple, this volume presents papers by J. Blenkinsopp on Temple and society in Achaemenid Judah, K. Hoglund on the Achaemenid context, D. L. Smith on the politics of Ezra (sociological indicators of postexilic Judean society), L. L. Grabbe on reconstructing history from the book of Ezra, R. P. Carroll on textual strategies and ideology in the Second Temple period, and D. L. Petersen on the Temple in Persian period prophetic texts. Also included are responses to various papers by J. M. Halligan, P. R. Bedford, R. A. Horsley, and D. Jobling.

B. W. W. DOMBROWSKI, *Ideological and Socio-Structural Developments of the Qumran Association as Suggested by Internal Evidence of Dead Sea Scrolls.* Part 1, *Major texts mainly of Qumran Cave 1, CD and 4QMMT,* Qumranica Mogilanensia 11 (Krakow: Enigma, 1994, cloth $28, paper $18) 184 pp. Bibliography. Indexed. ISBN: 83-86110-12-0.

Dombrowski, the author of *An Annotated Translation of Miqṣāt Maʿśēh ha-Tôrâ (4QMMT)* (1992; 2nd ed., 1993), investigates the relations between major texts among the Dead Sea scrolls in order to determine their bearing on the life and history of the Qumran association. Thus he deals with the origin of the *Manual of Discipline* (1QS) and the historiography of the Qumran association; the basic ideological elements of 1QS and their social implications and other "Qumranic" writings; the *Hodayot* (1QH) in their relationship; the relation of $1QS^a$ and CD to 1QS and 1QH and with each other; and 1/4QMilḥama and 4QMMT in relation to the writings discussed.

R. DORAN, *Birth of a Worldview. Early Christianity in Its Jewish and Pagan Context,* Explorations (Boulder, CO—San Francisco—Oxford: Westview, 1995, cloth $49.95, paper $17.95) xv and 183 pp., map, table. Bibliographies. Indexed. LCN: 94-39072. ISBN: 0-8133-8745-0 (cloth), -8746-9 (paper).

Doran, professor of religion at Amherst College in Massachusetts, explores how early Christians expressed their understanding of the cosmos by situating them in their original historical milieu and by treating early Christianity as a worldview, a religion. After comments about methodology, he deals with Christians and the Roman world (a sense of belonging), cosmos (the quest for order), Jews in the Roman empire, the first steps (articulating alienation), the source of power, the human condition, and "neither male nor female." He concludes that the most distinctive feature of early Christianity was the role of its founder Jesus as the new Adam who ushers in a new creation, which led to the perception that the present realm is flawed and in need of change.

P. DUMOULIN, *Entre la Manne et l'Eucharistie. Étude de Sg 16,15–17,1a. La Manne dans le livre de la Sagesse, synthèse de traditions et préparation au Mystère Eucharistique,* Analecta Biblica 132 (Rome: Editrice Pontificio Istituto Biblico, 1994, paper 40,000 L or $29) xviii and 240 pp., folding chart. Bibliography. Indexed. ISBN: 88-7653-132-7.

Prepared as a doctoral dissertation under the direction of M. Gilbert and presented in 1990 to the Gregorian University in Rome, this volume explores the manna passage in Wis 16:15–17:1a as background for understanding various aspects of the Eucharist according to the NT and later Christian traditions. It first considers the context and literary structure of Wis 16:15–17:1a. Then after surveying manna traditions in the OT and later Jewish writings, it discusses the manna traditions in Wis 16:15–17:1a: manna as the life-giving nourishment given by God, manna and creation, manna as a source of teaching (the manna and the word), manna and prayer, and manna and immortality. Finally it investigates the use and interpretation of Wis 16:20–17:1a in the NT, the Church Fathers, and medieval writings, respectively.

A. M. ECKSTEIN, *Moral Vision in* The Histories *of Polybius,* Hellenistic Culture and Society 16 (Berkeley—Los Angeles—London: University of California Press, 1995, $48) xi and 331 pp. Bibliography. Indexed. LCN: 94-10638. ISBN: 0-520-08520-5.

Eckstein, professor of history at the University of Maryland, contends that in his *Histories* Polybius displays a moral seriousness based upon a tragic view of the world. After a brief introduction to Polybius and to the "Machiavellian" interpretation of *Histories,* he considers aspects of Polybius' aristocratic ethos: deeds of personal courage; honor, war, and wealth; and deceit and good faith. Then he deals with threats to the social order and the Polybian response, the art of generalship as the imposition of order, politics in Greece and Rome, optimism and pessimism, and the duty to act. An appendix treats Polybius' views on drinking and drunkenness. He concludes that Polybius urged upon his (aristocratic) audience the traditional (aristocratic) virtues of personal courage, honorable behavior, simplicity and self-restraint (yet also generosity), honest dealings, the imposition of will under difficult circumstances, and an attitude of determination in defeat and of modesty and emotional caution in success.

A. EDERSHEIM, *The Temple. Its Ministry and Services* (rev. ed.; Peabody, MA: Hendrickson, 1994, cloth $19.95, paper $12.95) xii and 340 pp. Illustrated. Indexed. ISBN: 1-56563-136-6 (cloth), -006-8 (paper).

After describing ancient Jerusalem and the structures and arrangements of the Jerusalem

Temple, this updated version of Edersheim's classic work gives particular attention to the Temple in the time of Jesus and the early church: Temple order, revenues, and music; the officiating priesthood; sacrifices—their order and meaning; the burnt-offering, the sin- and trespass-offering and the peace-offering; at night in the Temple; the morning and evening sacrifice; Sabbath in the Temple; festive cycles and arrangement of the calendar; Passover; the paschal feast and the Lord's Supper; the feast of Unleavened Bread and the Day of Pentecost; the feast of Tabernacles; the New Moons; the Day of Atonement; post-Mosaic festivals; purifications; and vows. The appendix discusses whether the Lord instituted his "Supper" on the paschal night.

S. ELM, *"Virgins of God." The Making of Asceticism in Late Antiquity,* Oxford Classical Monographs (Oxford: Oxford University Press, Clarendon Press, 1994, $70) xvii and 444 pp., 4 maps. Bibliography. Indexed. LCN: 93-36710. ISBN: 0-19-814920-4.

Based on a doctoral dissertation directed by J. Matthews and presented to the University of California at Berkeley, this investigation of female asceticism and its organization in late antiquity first focuses on Asia Minor: "virgins of God"—variations of female ascetic life; Basil of Caesarea—the classic model; in the background—Macrina and Naucratius; "homoiousian" asceticism; παρθένοι, widows, deaconesses—continuing variety; and symbiosis of male and female ascetics and the demise of the homoiousian model. The second part focuses on Egypt: canons and papyri; desert mothers and wandering virgins—the *Apophthegmata Patrum;* Pachomius and Shenoute—the other classical model; "in the desert and in the countryside, in towns or villages"—the *Historia Lausiaca* and the *Historia Monachorum;* and Athanasius and urban asceticism. Elm concludes that female asceticism originated as an urban movement with men and women living together, and that in the 4th century men such as Basil of Caesarea emphasized the segregation of the sexes and the supremacy of rural over urban models.

T. C. ESKENAZI AND K. H. RICHARDS (EDS.), *Second Temple Studies.* Vol. 2, *Temple and Community in the Persian Period,* JSOT Supplement Series 175 (Sheffield, UK: Sheffield Academic Press, JSOT Press, 1994, £27.50 or $42.50) 313 pp., 5 figs., map, 3 tables. Indexed. ISBN: 1-85075-472-1.

After an introduction by Richards on the coming of age of the research on Israel in the Persian period, this volume presents five papers related to the Temple: P. R. Davies on the society of biblical Israel, R. P. Carroll on what we know about the Temple (the Temple in the prophets), K. R. Baltzer on the polemic against the gods and its relevance for Second Isaiah's conception of the New Jerusalem, D. J. A. Clines on Haggai's Temple (constructed, deconstructed, and reconstructed); and P. Marinkovic on what Zechariah 1–8 tells us about the Second Temple. Then it provides nine papers under the heading "community": C. E. Carter on the province of Yehud in the postexilic period (soundings in site-distribution and demography), T. Willi on late Persian Judaism and its conception of an integral Israel according to Chronicles, H. V. van Rooy on prophet and society in the Persian period according to Chronicles, G. Garbini on Hebrew literature in the Persian period, S. Japhet on composition and chronology in the books of Ezra-Nehemiah, H. C. Washington on the strange woman of Proverbs 1–9 and postexilic Judean society, D. Smith-Christopher on the mixed marriage crisis in Ezra 9–10 and Nehemiah 13, Eskenazi and E. P. Judd on marriage to a stranger in Ezra 9–10, and L. L. Grabbe on the nature of Ezra's mission.

G. FOWDEN, *The Egyptian Hermes. A Historical Approach to the Late Pagan Mind,* Mythos (Princeton, NJ: Princeton University Press, 1993, paper $14.95) xxv and 244 pp., map. Bibliography. Indexed. LCN: 92-37534. ISBN: 0-691-02498-7.

After a survey of ancient Hermetic texts, this volume locates the origin of Hermetic literature in the fusion of Egyptian and Greek ways of thought that occurred in the Nile Valley during the Ptolemaic and Roman periods. Then it considers the "ways of Hermes" under four headings: *magister omnium physicorum, religio mentis,* toward a *via universalis,* and Hermetism and theurgy. Finally it examines the historical evidence for the milieu and audience of Hermetism within Egypt and in the rest of the Greco-Roman world. Fowden, author of *Empire to Commonwealth. Consequences of Monotheism in Late Antiquity* (1993), has provided a new seven-page preface for the paperback edition. The original edition appeared in 1986.

Frankfurter Judaistische Beiträge, Heft 21, ed. M. Schlüter (Frankfurt: Gesellschaft zur Förderung judaistischer Studien, 1994, paper) iii and 184 pp. ISSN: 0342-0078.

Of the seven articles in this fascicle [see *NTA* 38, p. 488] those most pertinent to the NT world are by F. Böhl on name and typology (the form of the interpretation of patriarchal names in *Targum ps.-Jonathan*), and J. Dan on the three phases in the history of *Sefer Yeṣira.* The other contributors are G. Necker, N. A. van Uchelen, H. Liss, K. Herrmann, and H.-J. Becker.

V. FRITZ, *An Introduction to Biblical Archaeology,* JSOT Supplement Series 172 (Sheffield, UK: Sheffield Academic Press, JSOT Press, 1994, £25 or $37.50) 223 pp. and 16 plates, 42 figs. Bibliographies. ISBN: 1-85075-426-8.

After defining the task of biblical archaeology as the exploration of the history and culture of Palestine, this volume discuses the land, the history of archaeological research, methods of excavation, and chronology. Then it discusses the results of archaeological exploration according to the following outline: the Neolithic and Chalcolithic periods, the Early Bronze age, the Middle and Late Bronze age, the Iron age, Israel's neighbors, and the Hellenistic and Roman periods. A postscript concerns the relation between biblical archaeology and biblical studies. The German original appeared in 1985.

P. J. GENTRY, *The Asterisked Materials in the Greek Job,* SBL Septuagint and Cognate Studies 38 (Atlanta: Scholars Press, 1995, cloth $49.95, paper $33.95) xxxvii and 559 pp. Bibliography. LCN: 94-49392. ISBN: 0-7885-0093-7 (cloth), -0094-5 (paper).

The slightly revised version of a doctoral dissertation directed by J. W. Wevers and A. Pietersma and submitted to the University of Toronto in 1994, this volume first identifies the asterisked (Theodotionic) material in the Greek text of Job and characterizes that material according to the following outline: nouns, pronouns, verbs, transliterations, particles, verbless clauses, and word order. Then it considers the place of the asterisked material in the textual history of the Greek Job. Four appendixes and a list of corrections of J. Ziegler's edition of the Septuagint of Job are included. Gentry concludes that the Theodotionic version of Job has the character of a *de novo* translation, and that the work of Theodotion in Job belongs to the early 1st century A.D.

M. GOODMAN, *Mission and Conversion. Proselytizing in the Religious History of the Roman Empire* (Oxford: Oxford University Press, Clarendon Press, 1994, $39.95) xiv and 194 pp. Bibliography. Indexed. LCN: 93-42769. ISBN: 0-19-814941-7.

Based on the Wilde Lectures delivered at Oxford in 1992, this volume investigates proselytizing by Jews and pagans in the ancient world as well as the origins of mission in the early church. Its eight chapters concern the significance of proselytizing, the diffusion of cults and philosophies in the pagan Roman empire, Jewish attitudes toward Gentile paganism before A.D. 100, Jewish attitudes toward proselytes and proselytizing before A.D. 100, mission in the early church, Jewish attitudes toward Gentile paganism in the talmudic period, Jewish attitudes toward proselytes and proselytizing in the talmudic period, and the consequences and origins of proselytizing. Goodman, reader in Jewish studies at Oxford University and fellow of Wolfson College and the Oxford Centre for Hebrew and Jewish Studies, questions the view that Jews proselytized energetically in the 1st century A.D. and takes issue with the notion that the early Christian mission imitated or competed with contemporary Jews.

G. GOTTLIEB AND P. BARCELÓ (EDS.), *Christen und Heiden in Staat und Gesellschaft des zweiten bis vierten Jahrhunderts. Gedanken und Thesen zu einem schwierigen Verhältnis,* Schriften der Philosophischen Fakultäten der Universität Augsburg 44 (Munich: Vögel, 1992, paper DM 48) vi and 212 pp., 5 plates. Bibliography. ISBN: 3-925355-44-8.

The five chapters in this volume consider the political and social relations between Christians and pagans from the 2nd to the 4th century A.D.: J. Walsh and Gottlieb on the situation of Christians in the 2nd century (their place in the Roman empire and their relation to non-Christians); Gottlieb on tradition and innovation in the religious politics of the emperor Constantine; W. Hagl on the religious politics of Constantine and Constantius II as seen from various church authors; B. Overbeck on Christian symbolism on late Roman coins; and Barceló on the encounter, confrontation, and symbiosis of Roman religion and Christianity.

C. W. GRIGGS, *Early Egyptian Christianity. From Its Origins to 451 C.E.,* Coptic Studies 2 (3rd ed.; Leiden—New York—Cologne: Brill, 1993, paper 78.75 gld. or $45.25) vii and 276 pp., 2 maps. Bibliography. Indexed. ISBN: 90-04-09407-5.

The revised, paperback edition of the work described in *NTA* 34, pp. 407-408, this volume deals with the diffusion of early Christianity, early Christianity in Egypt, the emergence of orthodoxy and heresy in Egyptian Christianity, the development of local Egyptian Christianity in the 3rd century, schisms and consolidation in the 4th century, and autocracy in Christian Egypt and the separation from Catholicism.

J. HERZER, *Die Paralipomena Jeremiae. Studien zu Tradition und Redaktion einer Haggada des frühen Judentums,* Texte und Studien zum Antiken Judentum 43 (Tübingen: Mohr-Siebeck, 1994, DM 158) xi and 252 pp. Bibliography. Indexed. ISBN: 3-16-146307-2.

Prepared as a doctoral dissertation under the direction of C. Wolff and accepted in 1993 by the theological faculty of the Humboldt University in Berlin, this investigation of *Paralipomena Jeremiae* (also known as *4 Baruch*) first treats problems that have emerged from previous research, the text, and the literary structure. Next it considers tradition-historical parallels with *2 Baruch, Pesiqta Rabbati,* and the Jeremiah apocryphon, as well as parallels with various parts of the work: the sleep of Abimelech (5:1–6:7), the letters in 6:17-23 and 7:23-29, the return of the people and the founding of Samaria (8), the fate of Jeremiah (9:1-9), and the Christian conclusion (9:10-32). Finally it deals with the historical setting of the work (before the outbreak of the Bar Kokhba revolt) and the search for the purposes of the author (a Palestinian Jew) and of the Christian redaction (mid-2nd century A.D.), and with the relation between tradition and redaction in the work.

L. HOLDEN, *Forms of Depravity,* JSOT Supplement Series 131 (Sheffield, UK: Sheffield Academic Press, JSOT Press, 1991, £40 or $60) 370 pp. Bibliography. ISBN: 1-85075-327-X.

The slightly revised version of a doctoral dissertation submitted to the University of Edinburgh in 1988, this motif-index of deformities draws on texts from the OT, the OT Apocrypha and Pseudepigrapha, the Dead Sea scrolls, the Nag Hammadi library, the Mishnah, the Talmuds, the Midrashim, and other Jewish material from before ca. A.D. 1000. The first part lists the abnormality, deformity, or disability according to various parts of the body (the body as a whole, the skin and flesh, the body divided, the head and skull, the hair and beard, the face, etc.) and by the type of abnormality (absence of part, partial absence of part, vital part, etc.). The second part gives the reasons for the deformity's appearance in the narrative: result, means, symbol, narrative device, or related to etymology.

W. HOUSTON, *Purity and Monotheism. Clean and Unclean Animals in Biblical Law,* JSOT Supplement Series 140 (Sheffield, UK: Sheffield Academic Press, JSOT Press, 1993, £40 or $70) 314 pp., 2 tables. Bibliography. Indexed. ISBN: 1-85075-368-7.

After sketching various approaches to the OT dietary laws, this volume reports on the major texts concerning the law of unclean flesh (Leviticus 11, Deuteronomy 14), reviews and evaluates explanations of these laws, surveys the historical context of the food laws (an "etic" investigation), interprets the context (an "emic" investigation), explores the relation between purity and monotheism in ancient Israel, and discusses monotheism without purity in early Christianity. Houston concludes that the symbolic system of Israel's dietary laws was bound to the life of a particular people and its culture, and celebrated and guarded the uniqueness and separateness of that people, but was therefore incompatible with the universal aim of early Christianity.

Z. Izydorczyk, *Manuscripts of the* Evangelium Nicodemi. *A Census,* Subsidia Mediaevalia 21 (Toronto: Pontifical Institute of Mediaeval Studies, 1993) x and 282 pp. Bibliography. Indexed. ISBN: 0-88844-370-6.

Composed in Greek, *Gospel of Nicodemus* was translated into Latin probably before the 6th century A.D. and by the close of the medieval period had established itself as one of the most influential religious texts. This volume identifies, locates, and characterizes its 424 surviving and twelve recently lost manuscripts. Each census entry provides five types of information: location of the manuscript, shelf-mark, codicological information, incipits and explicits of the work and its satellite texts, and sources of information. The four indexes make accessible information contained in the census: *Gospel of Nicodemus* and its satellites, chronology of the manuscripts, contents of the manuscripts, and persons and places connected with the manuscripts.

I. Jacobs, *The Midrashic Process. Tradition and Interpretation in Rabbinic Judaism* (Cambridge, UK—New York: Cambridge University Press, 1995, $54.95) xiii and 218 pp. Bibliography. Indexed. ISBN: 0-521-46174-X.

Based in part on a doctoral dissertation directed by N. Wieder and presented in 1971 to London University, this volume aims to reexamine basic issues in the study of midrash that have been marginalized to some extent in recent scholarship. After reflecting on the nature of midrash, it considers traditional motifs in early rabbinic exegesis (Job and the generation of the flood, Job and Israel's early history as a nation), popular legends and traditions (the archetypal sage, the archetypal priest-king, the regenerating tree), the midrashic background for Jas 2:21-23, and elements of Near Eastern mythology in rabbinic hagaddah. Jacobs, former principal of Jews' College in London, concludes that the midrashic process represents the authentication or "biblicization" of old traditions and the development of new ones through the medium of a sophisticated apparatus for textual exposition.

F. Jacoby and C. W. Fornara, *Die Fragmente der griechischen Historiker.* Dritter Teil, *Geschichte von Städten und Völkern (Horographie und Ethnographie).* C: Fascicle 1, *Commentary on Nos. 608a-608* (Leiden—New York—Cologne: Brill, 1994, paper 80 gld. or $45.75) vi and 113 pp., 4 plates. ISBN: 90-04-09975-1.

Although at his death Jacoby left uncompleted the original plan for his *Die Fragmente der griechischen Historiker,* he did leave notes and outlines relating to specific works. This fascicle makes available Jacoby's comments on the fragments of works by Hellanikos of Lesbos and Aristagoras (of Miletus?). It also contains four photographs of Jacoby's notes. Fornara is in the process of editing and translating Jacoby's notes for section IIIC, and plans to produce eight fascicles plus a general introduction to the Greco-Egyptian segment of Jacoby's work. An international venture is now also underway to prepare and publish two of the sections (IV—biography, history of literature, and antiquarian history; and V—historical geography) that Jacoby had planned but never managed to publish.

Jahrbuch für Antike und Christentum 37 • 1994 (Münster: Aschendorff, 1994, DM 95) 214 pp. and 24 plates, 13 figs., 3 maps, table. ISBN: 3-402-08548-8.

This fascicle [see *NTA* 39, p. 170], which marks the 100th anniversary of the birth of T. Klauser and the 10th anniversary of his death, contains nine major articles by C. Markschies (on the location of Pepuza and Tymion and the early history of Montanism), K. Rosen, M. Stark, F. von Bargen, D. Kinney, S. Ristow, T. Matantseva (on Byzantine amulets against the evil eye), R. Schumacher-Wolfgarten, and D. Korol. Also included are eighteen reviews and two reports.

C. N. JEFFORD (ED.), *The* Didache *in Context. Essays on Its Text, History and Transmission,* Supplements to Novum Testamentum 77 (Leiden—New York—Cologne: Brill, 1995, 210 gld. or $120) xviii and 422 pp., 2 plates. Bibliographies. Indexed. LCN: 94-38933. ISBN: 90-04-10045-8.

After A. Cody's translation of *Didache,* this volume presents essays on the text: K. Niederwimmer on the Didachist and his sources; B. Dehandschutter on K. Wengst's edition; F. S. Jones and P. A. Mirecki on the Coptic papyrus (British Library Oriental MS 9271); J. S. Kloppenborg on the transformation of moral exhortation in chapters 1–5; A. Tuilier on *Didache* and the Synoptic problem; A. Milavec on the saving efficacy of the burning process in 16:5; N. Pardee on the curse that saves (16:5); and I. H. Henderson on style-switching as fingerprint or argument. Then it provides studies on the history and transmission of the work: J. Reed on the Hebrew epic and *Didache;* N. Mitchell on baptism in *Didache;* J. W. Riggs on the sacred food in chapters 9–10 and 2nd-century ecclesiologies; J. A. Draper on social ambiguity and the production of text—prophets, teachers, bishops, and deacons and the development of the Jesus tradition in the community of *Didache;* S. J. Patterson on chapters 11–13 and the legacy of radical itinerancy in early Christianity; Jefford on whether Ignatius knew *Didache;* and C. Davis on *Didache* and early monasticism in the East and West. K. J. Harder and Jefford have contributed a fifteen-page bibliography of literature on *Didache.*

Josephus and the History of the Greco-Roman Period. Essays in Memory of Morton Smith, ed. F. Parente and J. Sievers, Studia Post-Biblica 41 (Leiden—New York—Cologne: Brill, 1994, 160 gld. or $91.50) x and 392 pp., plate. Bibliography. Indexed. LCN: 94-33782. ISBN: 90-04-10114-4.

After S. J. D. Cohen's assessment of Smith's scholarly achievements, this memorial volume presents papers by L. Troiani on the πολιτεία of Israel in the Greco-Roman era; Cohen on Ἰουδαῖος τὸ γένος and related expressions in Josephus; L. H. Feldman on Josephus' portrayal of the Hasmoneans compared with 1 Maccabees; Parente on Onias III's death and the founding of the temple of Leontopolis; M. Hadas-Lebel on Josephus as a Roman historian; J. Maier on Amalek in Josephus' writings; C. Thoma on John Hyrcanus I as seen by Josephus and other early Jewish sources; T. Rajak on Josephus and the Essenes; S. Mason on Josephus, Daniel, and the Flavian house; Sievers on Jerusalem, the Akra, and Josephus; D. R. Schwartz on Josephus on Hyrcanus II; L. I. Levine on Josephus' descriptions of the Jerusalem Temple; P. Bilde on the geographical excursuses in Josephus; G. Jossa on Josephus' action in Galilee during the Jewish War; U. Rappaport on where Josephus was lying—in his *Life* or in the *War;* S. Schwartz on Josephus in Galilee—rural patronage and social breakdown; G. Hata on imagining some dark periods in Josephus' life; and M. Goodman on Josephus as a Roman citizen. A photograph of Professor Smith (1915-91) is included.

Judentum—Ausblicke und Einsichten. Festgabe für Kurt Schubert zum siebzigsten Geburtstag, ed. C. Thoma, G. Stemberger, and J. Maier, Judentum und Umwelt 43 (Frankfurt—Berlin—Bern: Lang, 1993, paper $56.80) 334 pp., 5 plates. Bibliography. ISBN: 3-631-45671-9.

Of the twelve articles honoring Professor Schubert on his 70th birthday, those most pertinent to the NT field are by G. Baumbach on the authorial tendencies and historical usability of Josephus' descriptions of the Essenes, G. Langer on Jewish-Christian biblical interpretation in the first Christian centuries as illustrated by the problem of the understanding of history with reference to Ezekiel 16, Stemberger on whether forced baptism of Jews from the 4th to the 7th century A.D. is a myth or a reality, Thoma on the nations of the world in the assessments of the rabbinic tellers of parables, and Maier on the Christian Edom/Rome as a salvation-historical entity in Jewish texts of the early and high Middle Ages. The other contributors are E. Romero, H. Avenary, D. Börner-Klein, G. Tamani, K. Kogman-Appel, K. Dethloff, and E. Weinzierl. Also included is Thoma's appreciation of Schubert as the initiator of Jewish studies in the German-speaking and Christian world, along with a bibliography of his publications.

A. KAMESAR, *Jerome, Greek Scholarship, and the Hebrew Bible. A Study of the* Quaestiones Hebraicae in Genesim, Oxford Classical Monographs (Oxford—New York: Oxford University Press, Clarendon Press, 1993, $49.95) xiii and 221 pp. Bibliography. Indexed. LCN: 92-28444. ISBN: 0-19-814727-9.

The extensive revision of a doctoral dissertation directed by M. Winterbottom and S. Brock and submitted to Oxford University in 1987, this investigation of Jerome's *Quaestiones Hebraicae in Genesim* gives particular attention to what were Jerome's sources and his own contributions and to what he meant by describing it as an *opus novum.* The six chapters deal with the problem of the text of the OT before Jerome, Jerome and the problem of the text of the OT, the version *Iuxta Hebraeos* and *Quaestiones Hebraicae in Genesim,* the literary genre of *Quaestiones Hebraicae in Genesim,* Jerome and his Greek exegetical sources, and Jerome and his Jewish sources. Kamesar, associate professor of Judaeo-Hellenistic literature at the Hebrew Union College in Cincinnati, concludes that the philological system defended by Jerome in *Quaestiones Hebraicae in Genesim* can be termed a "*recentiores*-rabbinic" philology.

C. KRAUS REGGIANI, *4 Maccabei,* Commentario storico ed esegetico all'Antico e al Nuovo Testamento, Supplementi 1 (Genoa: Marietti, 1992, 55,000 L) 166 pp. Bibliography. Indexed. ISBN: 88-211-8040-9.

In her 61-page introduction to *4 Maccabees,* Krauss Reggiani deals with preliminary issues (author, title, manuscripts, translations, language and style), the structure of the work, its content, problems (place of origin, destination and literary genre, date), the eschatological theme (expiation, retribution), the confluence of Hebrew and Greek components, and relations between it and Christian literature. Then she presents an Italian translation and an exposition of *4 Maccabees* according to the following general outline: the exordium (1:1-12), the theoretical demonstration of the philosophical thesis (1:13–3:18), the historical premise (3:19–4:26) and the experiences of the martyrs (5:1–17:6), and the epilogue (17:7–18:24). The author teaches Hellenistic-Jewish literature in Rome and has written extensively on Philo and related writings.

U. KÜHNEWEG, *Das neue Gesetz. Christus als Gesetzgeber und Gesetz. Studien zu den Anfängen christlicher Naturrechtslehre im 2. Jahrhundert,* Marburger theologische Studien 36 (Marburg: Elwert, 1993, paper DM 72) ix and 358 pp. Bibliography. ISBN: 3-7708-1014-7.

The slightly revised version of a doctoral dissertation directed by W. Bienert and presented in 1989 to the Evangelical theological faculty in Marburg, this volume traces the development of the idea of Christ as the law-giver and the "new law" in the 2nd century A.D., with particular attention to the significance of these motifs in the beginning of Christian teaching about the natural law. It treats various aspects of the topic with reference to *Kerygma Petrou,* the letters of Ignatius and *Barnabas, Shepherd of Hermas,* Marcion and gnosis, Justin Martyr, other Apologists, *Testaments of the Twelve Patriarchs,* Melito of Sardis, Theophilus of Antioch, and Irenaeus. An excursus deals with possible reflections of the Christian teaching about law in pagan literature, and an appendix considers the Jewish and NT roots and backgrounds of talk about the "new law."

Leaders and Masses in the Roman World. Studies in Honor of Zvi Yavetz, ed. I. Malkin and Z. W. Rubinsohn, Mnemosyne: Bibliotheca Classica Batava, Supplementum 139 (Leiden—New York—Cologne: Brill, 1995, 110 gld. or $63) xvii and 243 pp., frontispiece. Bibliography. Indexed. LCN: 94-37033. ISBN: 90-04-09917-4.

The eleven essays honoring Professor Yavetz on his 70th birthday are by W. Eck on *plebs* and *princeps* after the death of Germanicus; E. Gabba on chapter 13 of *Res gestae divi Augusti;* A. Giovannini on Cataline and the problem of debts; M. Griffin on Tacitus, Tiberius, and the principate; E. S. Gruen on the "fall" of the Scipios; F. Millar on popular politics at Rome in the late republic; C. Nicolet on the *tabula Siarensis,* the common people, and the statues of Germanicus; Z. Rubin on mass movements in late antiquity—appearances and realities; W. Schuller on soldiers and commanders in Caesar's *Bellum civile;* F. W. Walbank on Polybius' perception of the one and the many; and P. Vidal-Naquet on the Greek city-state. Also included are a photograph of Yavetz, a sketch of his career (by Malkin), and a bibliography of his writings.

D. S. LEVENE, *Religion in Livy,* Mnemosyne, Bibliotheca Classica Batava 127 (Leiden—New York—Cologne: Brill, 1993, 131.25 gld. or $75) xi and 257 pp. Bibliography. Indexed. LCN: 93-11077. ISBN: 90-04-09617-5.

The revision of a doctoral dissertation directed by C. Pelling and S. Price and accepted in 1989 by Oxford University, this volume presents a sequential and systematic analysis of passages in Livy's writings that concern religion. After a general introduction to the background and to Livy's attitude to the supernatural, it proceeds decade by decade (third, fourth, and fifth) and then deals with the early books (1–4), the fifth book, and the second pentad (6–10). It examines the pertinent passages in the context of the surrounding material (both religious and nonreligious) and attends to the development of religious themes across the narrative of the history. Levene concludes that the ultimate lesson to be learned from religion in Livy is the breadth of the boundaries and the complexity permitted within them.

S. R. LLEWELYN WITH R. A. KEARSLEY, *New Documents Illustrating Early Christianity.* Vol. 7, *A Review of the Greek Inscriptions and Papyri published in 1982-83* (Sydney, NSW: Ancient History Documentary Research Centre, Macquarie University, 1994, cloth A$45/55, paper A$30/35) xiii and 287 pp., 14 tables. Bibliography. Indexed. ISBN: 1-86408-154-6 (cloth), -162-7 (paper).

Continuing the format adopted in volume 6 of the series [*NTA* 37, p. 307], this volume groups the Greek papyri and inscriptions first published or significantly reedited in 1982-83 under larger thematic headings that are of relevance to the study of early church history and the NT: the conveyance of letters (official postal systems of antiquity, the sending of a private letter, letters in the early church), systems of transport and Roman administration (the provision of transport for persons, the development of the system of liturgies, the transport of grain), Hellenistic and Jewish law (forcible acquisition and the meaning of Mt 11:12, "slaves, obey your masters"—the legal liability of slaves, the procedure of execution and the προσβολή), and NT and other studies (a civic benefactor of the 1st century in Asia Minor [by Kearsley], a fragment of John's Gospel, the development of the codex).

R. LUX, *Jona. Prophet zwischen 'Verweigerung' und 'Gehorsam'. Eine erzählanalytische Studie,* Forschungen zur Religion und Literatur des Alten und Neuen Testaments 162 (Göttingen: Vandenhoeck & Ruprecht, 1994) 240 pp. Bibliography. Indexed. ISBN: 3-525-53844-8.

Presented in 1992 as a *Habilitationsschrift* to the theological faculty of the Martin-Luther-Universität in Halle-Wittenberg, this volume explores how the OT book of Jonah can be understood as a paradigm of narrative theology. After surveying Jonah research and its various methods, the study considers the structure of the book, and then presents analyses of its narrative parts and of its prayer sections (2:1-11; 4:1-4). It concludes that the book of Jonah can be viewed as an example of *kommunikatives Handlungsspiel.*

J. MAGONET, *Wie ein Rabbiner seine Bibel liest,* trans. S. Denzel and S. Naumann, Gütersloher Taschenbücher 1440 (Gütersloh: Gütersloher Verlagshaus, 1994, paper DM 29.80) 238 pp. Indexed. ISBN: 3-579-01440-4.

The German version of a work first published in English under the title *A Rabbi's Bible* (1991), this volume presents eight essays under the heading "Lesen lernen" and six under the heading "old questions, old answers." The focus of attention is the Hebrew Bible, which is approached from various methodological perspectives (theology, literary criticism, psychoanalysis, social sciences). The topics include the Bible and creativity, revelation in the Hebrew Bible, paradise lost, redemption, universalism, and images of God. Magonet is a rabbi and the director of Leo Baeck College in London.

P. MARAVAL (ED.), *Figures du Nouveau Testament chez les Pères,* Cahiers de Biblia Patristica 3 (Strasbourg: Centre d'Analyse et de Documentation Patristiques, 1991, paper 140 F) 234 pp., fig. Indexed. ISBN: 2-906805-02-5.

The eleven papers in this volume concern the portrayals of Jesus, Peter, and other NT characters in patristic literature: D. A. Bertrand on Jesus the baptist; C. Barry on a gnostic interpretation of the role of the one sent from God; J. Doignon on *occisus Christus*—Augustine's meditation on the relation of Jesus' death to the Roman conquest and the Jewish defeat; C. Grappe on Peter's transition from contemptible witness of the passion to martyr—images of Peter in the first two centuries A.D.; V. Zangara on the sermons of Maximus of Turin on the *dies natalis* of Peter and Paul; B. Bureau on the *concordia* of Peter and Paul in Arator's *Apostolic History;* A. Pasquier on the gnostic portrait of two figures in the Fourth Gospel (the Samaritan woman and Mary); D. Good on the Canaanite woman in the patristic exegesis of Mt 15:21-28; M. Scopello on Mary Magdalene and the "tower"—πίστις and σοφία; M. Bonnet on the sinful woman (see Lk 7:36-50) in the fourth homily of Amphilochius of Iconium; and F. Rilliet on Barabbas—what father, what son?

P. MARAVAL (ED.), *Le Psautier chez les Pères,* Cahiers de Biblia Patristica 4 (Strasbourg: Centre d'Analyse et de Documentation Patristiques, 1994, paper 170 F) 310 pp. Indexed. ISBN: 2-906805-03-3.

The fifteen papers in this volume are by J. Irigoin on research on the διάψαλμα; G. Dorival on some titles of the Psalms in the Septuagint; J.-M. Auwers on the organization of the Psalter according to the Greek Fathers; M. Milhau on the tripartite division of the Psalter according to Hilary of Poitiers; M. Girardi on the Psalms and "psaltery" according to Basil of Caesarea's prologue to Homilies on the Psalms; J.-N. Guinot on Theodoret's *In Psalmos* as a critical rereading of the commentary of Diodorus of Tarsus; M. Bonnet on the Psalms in the homilies of Amphilochius of Iconium; L. Brottier on the image of Jerusalem in John Chrysostom's interpretations of the Psalms; R. Gounelle on "he set his tent in the sun" (Ps 18[19]:5c[6a]) according to church writers of the first five centuries; D. A. Bertrand on Christ as "worm" according to Ps 22(21):7; F. Vinel on "abyss calls to abyss" (Ps 41[42]:8) and pleas for allegory in commentaries on the Psalms from Eusebius to Augustine; M. Albert on Syriac commentaries on the Psalms as illustrated by Psalm 45; J. Doignon on Ps 52:7 and the "first faith" and baptismal faith according to Hilary of Poitiers; M. Harl on the plural of διασπορά in Ps 146(147):2b; and M. Philonenko on Prudentius and Psalm 151.

T. F. MATHEWS, *The Clash of Gods. A Reinterpretation of Early Christian Art* (Princeton, NJ: Princeton University Press, 1995, paper $19.95) x and 223 pp. Illustrated. Indexed. LCN: 93-19338. ISBN: 0-691-00159-6.

In this paperbound edition of a work first published in 1993, Mathews, professor of the history of art at the Institute of Fine Arts at New York University, investigates that critical period in art history (from the mid-3rd to the mid-6th century A.D.) when a new Christian pantheon replaced the Greco-Roman panoply of pagan gods. After criticizing the "emperor mystique" as the controlling theory for this development, he discusses the artistic representations of the emperor's *adventus* and Christ's entry into Jerusalem ("the chariot and the donkey"), depictions of Christ's miracles and related images ("the magician"), the mosaics of Christ and related figures ("larger than life"), variability in representing Christ even to the point of giving him feminine characteristics ("Christ chameleon"), and the confluence of figures toward Christ ("convergence"). Mathews concludes that early Christian artists carefully distinguished Christ from the emperor and tried to represent as many facets of his person as possible to encompass somehow the totality of the unimaginable mystery of Christ.

G. MAYER (ED.), *Das Judentum,* Die Religionen der Menschheit 27 (Stuttgart—Berlin—Cologne: Kohlhammer, 1994, DM 148) 526 pp. Bibliography. Indexed. ISBN: 3-17-010269-9.

The six chapters in this volume are by L. Trepp and Mayer on the history of postbiblical Judaism from antiquity to modern times (with an appendix on demography by M. Tilly), P. Sigal and Mayer on halakah and life, Mayer on the Bible and its history, H. Greive on Jewish philosophy and mysticism from antiquity to modern times, Trepp on Jewish thought in the 20th century (with particular attention to H. Cohen, F. Rosenzweig, M. Buber, L. Baeck, M. M. Kaplan, R. L. Rubenstein, A. I. H. Kook, J. D. Soloveitchik, E. L. Fackenheim, and A. J. Heschel), and J. J. Petuchowski on the history of synagogue worship. Three of the contributors—Greive, Sigal, and Petuchowski—are deceased.

H. A. MCKAY, *Sabbath and Synagogue. The Question of Sabbath Worship in Ancient Judaism,* Religions in the Graeco-Roman World 122 (Leiden—New York—Cologne: Brill, 1994, 125 gld. or $71.50) xiii and 279 pp. Bibliography. Indexed. LCN: 94-22552. ISBN: 90-04-10060-1.

McKay, senior lecturer in religious studies at Edge Hill College, Ormskirk, Lancashire, UK, aims to set forth the evidence for what may be known with certainty about the Sabbath activities of Jews in the cities and towns of the central and eastern Mediterranean prior to A.D. 200. Thus she treats Sabbath and New Moon (the Hebrew Bible), Sabbath as holy day of the Jews (early Jewish literature), Sabbath as day of rest and study of the Law (Philo and Josephus), Sabbath as domestic celebration (Greco-Roman non-Christian sources), Sabbath in the synagogues (NT sources), the debate over keeping the Sabbath (early Christian sources), Sabbath as day of rest and reading the Torah (Mishnah), and the unobtrusive Sabbath (archaeological data, inscriptions, and papyri). She concludes that there is no unequivocal evidence that the Sabbath was a day of worship for non-priestly Jews as far as the end of the 2nd century A.D.

P. MENDES-FLOHR (ED.), *Gershom Scholem. The Man and His Work,* SUNY Series in Judaica: Hermeneutics, Mysticism, and Religion (Albany, NY: State University of New York Press, 1994, cloth $39.50, paper $12.95; Jerusalem: Israel Academy of Sciences and Humanities) xiii and 127 pp., frontispiece. LCN: 93-47893. ISBN: 0-7914-2125-2 (SUNY, cloth), -2126-0 (SUNY, paper).

After the editor's introductory essay on Scholem and the spiritual quest of the philologist, this volume presents articles by E. E. Urbach on Scholem and Judaic studies, I. Tishby on Scholem's contribution to the study of the *Zohar,* J. Ben-Shlomo on Scholem on pantheism in the Kabbala, J. Dan on Scholem and Jewish mysticism, R. Schatz on Scholem's interpretation of Hasidism as an expression of his idealism, N. Rotenstreich on Scholem's conception of Jewish nationalism, and M. Beit-Arié on Scholem as a bibliophile. All the articles except those by Mendes-Flohr and Dan appeared in Modern Hebrew in 1983. A photograph of Professor Scholem (1897-1982) is included.

J. R. MUELLER, *The Five Fragments of the* Apocryphon of Ezekiel. *A Critical Study,* JSP Supplement Series 5 (Sheffield, UK: Sheffield Academic Press, 1994, £27.50 or $41) 196 pp. Bibliography. Indexed. ISBN: 1-85075-195-1.

This volume examines critically the five fragments usually associated with the *Apocryphon of Ezekiel.* After a brief survey of Ezekiel traditions in early Judaism and an introduction to the apocryphon as a whole, it reviews modern scholarly research on the work as a whole and on each of the five fragments. Then it presents the textual evidence for, and discusses the transmission history of, each of the five fragments. Finally it discusses the probable extent, provenance, and character of the work. Mueller, who teaches in the department of religion at the University of Florida in Gainsville, concludes that the five fragments belonged to a single Ezekiel apocryphon, share a common perspective (concern for repentance and/or judgment, in an eschatological sense), can be dated before the end of the 1st century A.D., were most likely composed in Hebrew, and may well be Jewish in origin.

J. NEUSNER, *Ancient Judaism. Debates and Disputes, Third Series,* South Florida Studies in the History of Judaism 83 (Atlanta: Scholars Press, 1993, $74.95) xvii and 311 pp. Indexed. LCN: 93-15667. ISBN: 1-55540-872-9.

The first two series of Neusner's "debates and disputes" were described in *NTA* 29, p. 231 and 35, pp. 128-129. This third series consists of nineteen essays, which are divided into four parts: the history of the formation of Judaism as *Ideengeschichte*—the philosophical thesis, the religious antithesis, the theological synthesis (five); debates on method (six); "publishing too much" (seven); and the suppressed Israel Historical Society address ten years later. The scholars with whom Neusner enters into conversation include M. Smith, J. P. Meier, J. D. Crossan, E. P. Sanders, H. Maccoby, L. I. Levine, L. H. Schiffman, L. Jacobs, S. Schwartz, S. Schimmel, and L. Kushner.

J. NEUSNER, *Classical Judaism: Torah, Learning, Virtue. An Anthology of the Mishnah, Talmud, and Midrash.* Vol. 1, *Torah;* vol. 2, *Learning,* Realms of Judaism 36-37 (Frankfurt—Berlin—Bern: Lang, 1993, $49.95 each) 258 pp., 252 pp. Bibliography. ISBN: 3-631-45061-3 (vol. 1), -45062-1 (vol. 2).

The third volume in this project was described in *NTA* 39, p. 174. The first volume seeks to show how the writers of the classics of Judaism formed of their writings components of the Torah, as they certainly believed they did. After an essay on the issue of hermeneutics (the definition of the Torah by classical Judaism), it examines the approaches to the Torah in *Mekilta deRabbi Ishmael* and Exodus, *Sifra* and Leviticus, *Sifre to Numbers, Sifre to Deuteronomy, Genesis Rabbah, Leviticus Rabbah, Pesiqta deRab Kahana* and the cycle of sacred seasons, *Song of Songs Rabbah, Ruth Rabbah, Esther Rabbah I,* and *Lamentations Rabbah.* The second volume first deals with "the literature of learning in the Torah": the Mishnah, the Tosefta, the Jerusalem Talmud, and the Babylonian Talmud. Then it focuses on the Bavli: the prior rabbinic tradition (the three stages in the formation of canonical documents and the formation of the Bavli), the Bavli's one statement, the Bavli's generative problematic, the Bavli's structural and intellectual morphology, the intellectual hegemony of the Bavli, and the Bavli and the integrity of truth in classical Judaism.

J. NEUSNER, *Die Gestaltwerdung des Judentums. Die jüdische Religion als Antwort auf die kritischen Herausforderungen der ersten sechs Jahrhunderte der christlichen Ära,* trans. J. Maier, Judentum und Umwelt/Realms of Judaism 51 (Frankfurt—Berlin—Bern: Lang, 1994, paper $49.95) iv and 277 pp. ISBN: 3-631-44571-7.

The twelve essays (all in German) in this collection concern the Sacred Scriptures in their social mooring; the documentary-related method of presenting the history of Judaism in its formative period; philosophical Judaism in the Mishnah, the Tosefta, and the tannaitic midrash compilations; the Jewish religion of the Jerusalem Talmud, in *Genesis Rabbah* and *Leviticus Rabbah;* the shift of category—Judaism as a religion; from philosophy to religion—systematic integration; the Babylonian Talmud as a literary problem—the Bavli and its sources; classification through choice of language; the one voice of the Babylonian Talmud; the one statement of the Babylonian Talmud; the formation of the Jewish spirit; and the distinctive character of the Jewish intellect—Bible and Bavli.

J. NEUSNER, *How Judaism Reads the Torah, III/IV,* Realms of Judaism 42 (Frankfurt—Berlin—Bern: Lang, 1993, $43.95) 217 pp. ISBN: 3-631-45641-7.

The first volume in this project was described in *NTA* 39, p. 174. The first part of this volume (pp. 3-105) presents selections from *Sifre to Numbers* [see *NTA* 31, p. 126] under the general heading "wayward women in the wilderness" (see Num 5:11-22; 12:1-16). Also included are a ten-page general introduction to *Sifre to Numbers* and an appendix on women and caste in Judaism with special reference to the Mishnah. The second part (pp. 107-217) contains an eight-page introduction to *Sifre to Deuteronomy* [*NTA* 32, p. 271] and selections from it on how classical Judaism confronts holocaust ("I deal death and I give life"), along with an appendix on Scripture and the theory of the oral Torah.

J. NEUSNER, *Introduction to Rabbinic Literature*, Anchor Bible Reference Library (New York—London: Doubleday, 1994, $40) xxxi and 720 pp. Indexed. LCN: 93-28109. ISBN: 0-385-47093-2.

After an introduction to rabbinic literature as a whole (principal parts, distinctive characteristics, logics, use of dialectical argument), this volume discusses the Mishnah and its exegesis: Mishnah, Tosefta, Talmud of the Land of Israel, and Talmud of Babylonia. Next under the heading "the reception of Scripture" it treats three types of midrash exegesis in rabbinic literature: exegetical discourse and the Pentateuch (*Mekilta, Sifra, Sifre to Numbers, Sifre to Deuteronomy*), philosophical discourse—from exegesis to proposition (*Genesis Rabbah, Leviticus Rabbah, Pesiqta deRab Kahana, Pesiqta Rabbati*), and theological discourse—saying one thing through many things (*Song of Songs Rabbah, Ruth Rabbah, Lamentations Rabbati, Esther Rabbah* I). Then it deals with the sage in rabbinic literature (individual sages, *ʾAbot, ʾAbot deRabbi Nathan*) and the Targums (by P. V. M. Flesher). Also included are a conclusion on rabbinic literature and the formation of Judaism, and two appendixes on dating documents and the meaning of attributions.

J. NEUSNER (ED.), *Judaism in Late Antiquity*. Part 1, *The Literary and Archaeological Sources*, Handbuch der Orientalistik, Erste Abteilung: Der Nahe und Mittlere Osten 16 (Leiden—New York—Cologne: Brill, 1995, 140 gld. or $80) xiv and 276 pp., 22 figs. Bibliographies. Indexed. LCN: 94-30825. ISBN: 90-04-10129-2.

After an eight-page preface by Neusner, this volume presents essays by W. S. Green on the scholarly study of Judaism and its sources; G. Stemberger on non-rabbinic literature; P. Flesher on the Targums; J. F. Strange on the art and archaeology of ancient Judaism; Neusner on defining rabbinic literature and its principal parts; A. J. Avery-Peck on the Mishnah, Tosefta, and the Talmuds; G. G. Porton on rabbinic midrash; and L. Hoffman on Jewish liturgy and Jewish scholarship.

J. NEUSNER (ED.), *Judaism in Late Antiquity*. Part 2, *Historical Syntheses*, Handbuch der Orientalistik, Erste Abteilung: Der Nahe und Mittlere Osten 17 (Leiden—New York—Cologne: Brill, 1995, 200 gld. or $114.50) xiv and 318 pp., 2 figs. Bibliographies. Indexed. LCN: 94-30825. ISBN: 90-04-10130-6.

After an eight-page preface by Neusner, this second volume in the project presents articles by I. Gruenwald on major issues in the study and understanding of Jewish mysticism; L. L. Grabbe on Hellenistic Judaism; J. Maier on the Judaic system of the Dead Sea scrolls; J. A. Goldstein on the Judaism of the synagogues (focusing on Dura-Europos); Neusner on the history and hermeneutics of rabbinic Judaism; J. D. G. Dunn on Judaism in the land of Israel in the 1st century; B. Chilton on Jesus within Judaism; and G. Boccaccini on the history of Judaism—its periods in antiquity.

K. E. POMYKALA, *The Davidic Dynasty Tradition in Early Judaism. Its History and Significance for Messianism*, SBL Early Judaism and Its Literature 7 (Atlanta: Scholars Press, 1995, cloth $39.95, paper $24.95) xv and 308 pp. Bibliography. Indexed. LCN: 94-41342. ISBN: 0-7885-0068-6 (cloth), -0069-4 (paper).

The revised version of a doctoral dissertation directed by J. A. Sanders and submitted in 1992 to the Claremont Graduate School, this volume examines how the Davidic dynasty tradition was interpreted and applied during the period of early Judaism (from ca. 400 B.C. to A.D. 100). After discussing the biblical background of the Davidic dynasty tradition up to the late Persian period with reference to exilic and postexilic texts, it considers the use of this tradition during the late Persian period in Chronicles and Zechariah, and during the Hellenistic and Roman periods (Septuagint, Sirach, 1 Macc 2:57, *Psalms of Solomon* 17, Qumran texts, *4 Ezra* 12:32, Josephus). Then it deals with the relation between Davidic messiah figures and other royal messianic figures known from Second Temple history and literature. Pomykala concludes that no continuous, widespread, or dominant expectation for a Davidic messiah existed in early Judaism.

Pursuing the Text. Studies in Honor of Ben Zion Wacholder on the Occasion of his Seventieth Birthday, ed. J. C. Reeves and J. Kampen, JSOT Supplement Series 184 (Sheffield, UK: Sheffield Academic Press, 1994) 434 pp., frontispiece. Bibliography. Indexed. ISBN: 1-85075-501-9.

The twenty-one articles honoring Professor Wacholder are by A. Cooper on creation, philosophy, and spirituality (aspects of Jewish interpretation of Psalm 19); D. B. Weisberg on "break in the middle of a verse" (observations on a Masoretic feature); J. C. VanderKam on "putting them in their place" (geography as an evaluative tool); P. R. Davies on the "Damascus" sect and Judaism; Kampen on the eschatological temple(s) of 11QTemple; M. O. Wise on *dwq* and the Qumran synchronistic calendars; G. J. Brooke on the Deuteronomic character of 4Q252; M. G. Abegg on the identity of 4Q471; N. Walter on whether one can be a Jew as well as a Greek (observations on Jewish-Hellenistic pseudepigraphy); D. J. Harrington on Sirach research since 1965 (progress and questions); L. H. Feldman on Josephus' portrait of Ehud; J. E. Bowley on Josephus' use of Greek sources for biblical history; A. Kamesar on Philo, γραμματική, and the narrative haggadah; G. M. Cohen on the "Antiochenes in Jerusalem"; Reeves on an Enochic citation in *Barnabas* 4:3 and *Oracles of Hystaspes;* S. J. D. Cohen on whether "proselyte baptism" is mentioned in the Mishnah (*m. Pesaḥ.* 8:8; *m. ʿEduy.* 5:2); R. Goldenberg on whether the Amoraim saw Christianity as something new; J. Neusner on what the rabbis thought (prophecy in rabbinic Judaism); W. Adler on *ad verbum* or *ad sensum* (the Christianization of a Latin translation formula in the 4th century); S. Bowman on dates in *Sepher Yosippon;* and M. Washofsky on responsa and rhetoric (on law, literature, and the rabbinic decision). Also included are a photograph of the honoree, a preface by the editors, and a bibliography of Wacholder's writings (compiled by I. Cohen Selavan and L. S. Wolfson).

J. J. ROUSSEAU AND R. ARAV, *Jesus and His World. An Archaeological and Cultural Dictionary* (Minneapolis, MN: Fortress, 1995, cloth $48, paper $25) xxiii and 392 pp., 72 figs., 2 maps, 23 tables. Bibliographies. Indexed. LCN: 94-12733. ISBN: 0-8006-2903-0 (cloth), -2805-5 (paper).

This dictionary of Jesus' world treats locations, artifacts, and customs relevant to the study of Jesus in the light of archaeology. The 108 entries deal with such topics as Bethlehem, Caesarea Maritima, crucifixion, Dead Sea scrolls, exorcism, fishing nets, *Gospel of Thomas,* Herodium, Jericho, Masada, Qumran, Son of Man, tax and tax collectors, viticulture, weapons, and weights and measures. A typical article treats the importance of the topic, scriptural references, general information, archaeological data, implications for Jesus research, and bibliography. Rousseau and Arav are co-directors of the Bethsaida excavations. J. M. Robinson has provided a six-page foreword.

R. P. SALLER, *Patriarchy, property and death in the Roman family,* Cambridge Studies in Population, Economy and Society in Past Time 25 (Cambridge, UK—New York: Cambridge University Press, 1994, $54.95) xiv and 249 pp., 20 tables. Bibliography. Indexed. LCN: 93-45700. ISBN: 0-521-32603-6.

After describing various approaches to the history of the Roman family, this volume considers the Roman life-course and kinship—biology and culture: Roman patterns of death, marriage, and birth; and simulation of Roman family and kinship. Next it treats the Roman family and culture—definitions and norms: *familia* and *domus* (defining and representing the Roman family and household), *pietas* and *patria potestas* (obligation and power in the Roman household), and whips and words (discipline and punishment in the Roman household). Then it deals with the devolution of property in the Roman family: strategies of succession in Roman families, guardianship of Roman children, and dowries and daughters in Rome. Saller, professor of history and classics at the University of Chicago, concludes that the Roman family, though unquestionably patriarchal, has been misunderstood through a purely legal interpretation and in fact was subject to the diffuse experiences and individual choices of daily social life.

D. SATRAN, *Biblical Prophets in Byzantine Palestine. Reassessing the* Lives of the Prophets (Leiden—New York—Cologne: Brill, 1995, 90 gld. or $51.50) xi and 150 pp. Bibliography. Indexed. LCN: 94-37300. ISBN: 90-04-10234-5.

Satran, senior lecturer in the department of comparative religion at the Hebrew University of Jerusalem, first discusses the textual evidence for *Lives of the Prophets,* modern scholarship on it, and the history of its textual transmission. Next he takes up the formal analysis of the text: its structure, content, and underlying principles of content. Then he focuses on the "Life of Daniel" as an early Byzantine legend, and addresses the issues central to the literary and religious identity of the work: questions of genre and meaning within a given historical and cultural context. The appendix provides an English translation of *Lives of the Prophets* according to the text of Codex Marchalianus. Satran concludes that *Lives of the Prophets* must be appreciated as a Christian document and should not be naively introduced as evidence for a wide range of Jewish attitudes from the Second Temple period.

P. SCHÄFER AND S. SHAKED (EDS.), *Magische Texte aus der Kairoer Geniza,* Band 1, Texte und Studien zum Antiken Judentum 42 (Tübingen: Mohr-Siebeck, 1994, DM 168) ix and 329 pp., 55 plates. Bibliography. Indexed. ISBN: 3-16-146272-6.

The first part of a comprehensive edition of Jewish magical texts sponsored by the Free University of Berlin and the Hebrew University of Jerusalem, this volume presents a sixteen-page introduction to the magical texts from the Cairo Geniza and editions of twenty-one texts: JTSL ENA 3635.17; T.-S. K 1.56; T.-S. K 1.2; T.-S. K 1.37; JTSL ENA 2643.6-7; T.-S. K 1.1; and so forth. For each text there is a description (scribal peculiarities, content, parallels), a transcription of the text, a German translation, and a philological commentary. The appendix (pp. 249-304) provides photographs of the texts. The volume was prepared in collaboration with M. Jacobs, C. Rohrbacher-Sticker, and G. Veltri.

L. H. SCHIFFMAN, *Reclaiming the Dead Sea Scrolls. The History of Judaism, the Background of Christianity, the Lost Library of Qumran* (Philadelphia—Jerusalem: Jewish Publication Society, 1994, $34.95) xxviii and 529 pp., frontispiece, 2 maps. Illustrated. Bibliography. Indexed. LCN: 94-26489. ISBN: 0-8276-0530-7.

Schiffman, professor of Hebrew and Judaic studies at New York University, seeks especially to explain the significance of the Dead Sea scrolls for understanding the history of Judaism. His presentation is divided into six major parts: discovery and disclosure—liberating the scrolls; the community at Qumran; closing the canon—biblical texts and interpretation; to live as a Jew; mysticism, messianism, and the end of days; and sectarianism, nationalism, and consensus. The topics treated in this outline include the archaeology of Qumran, the character of the community, women in the scrolls, wisdom and the mysteries of creation, the enigma of *Temple Scroll,* the "pierced messiah," mysticism and magic, and the decline of sectarianism and the emergence of rabbinic Judaism. Also included are reference notes, a glossary, a guide to the texts, and a 41-page bibliography.

G. SCHNEIDER, *Clemens von Rom. Epistola ad Corinthios, Brief an die Korinther,* Fontes Christiani 15 (Freiburg—Basel—Vienna: Herder, 1994, cloth DM 56, paper DM 44) 276 pp. Bibliography. Indexed. ISBN: 3-451-22234-5 (cloth), -22134-9 (paper).

In his 55-page introduction to *1 Clement,* Schneider deals with the occasion and purpose of the letter, its structure and line of argumentation, genre and literary character, author and date of composition, use of sources, theological significance, and textual tradition. Then the volume presents the Greek and Latin texts of *1 Clement* in parallel columns on the left-hand pages, and a new German translation on the right-hand pages. Explanatory notes and the textual apparatus are provided beneath the texts and translation. Also included are a nineteen-page bibliography, a concordance, and various indexes.

H. SCHRECKENBERG, *Die christlichen Adversus-Judaeos-Texte und ihr literarisches und historisches Umfeld (13.-20. Jh.),* Europäische Hochschulschriften, Reihe 23: Theologie 497 (Frankfurt—Berlin—Bern: Lang, 1994, $108.95) 774 pp. Bibliographies. ISBN: 3-631-46763-X.

This volume brings to completion the project begun in the two volumes that examined *adversus Iudaeos* literature from the 1st to the 11th century (1982; rev. ed., 1990 [*NTA* 34, p. 414]) and from the 11th to the 13th century (1988; rev. ed., 1991), respectively. The material covered in this volume is arranged chronologically: from the turn of the 12th-13th centuries until the middle of the 13th century, the second half of the 13th century, the 14th century, the 15th century, the 16th century, the 17th century, and the 18th-19th centuries and the 20th century until 1933. In each chapter there are sections on *adversus Iudaeos* tractates and apologetic literature against the Jews, Christian-Jewish religious disputations, official church texts (papal, canonical, conciliar, etc.), secular legal texts, Jewish voice, and so forth. Schreckenberg is co-author (with K. Schubert) of *Jewish Historiography and Iconography in Early and Medieval Christianity* (1992).

Scripture and Other Artifacts. Essays on the Bible and Archaeology in Honor of Philip J. King, ed. M. D. Coogan, J. C. Exum, and L. E. Stager (Louisville, KY: Westminster/Knox, 1994, $25) xxvii and 452 pp. Illustrated. Bibliographies. Indexed. LCN: 94-9998. ISBN: 0-664-22036-3.

Of the twenty-four articles prepared in honor of Professor King, those most pertinent to the NT world are by P. R. Davies on revisiting Khirbet Qumran, and J. Murphy-O'Connor on the cenacle and community (the background of Acts 2:44-45). There are also papers by D. P. Cole on archaeology and the messiah oracles of Isaiah 9 and 11, F. M. Cross on a Phoenician inscription from Idalion (old and new texts relating to child sacrifice), C. L. Meyers and E. M. Meyers on demography and diatribes (Yehud's population and the prophecy of Second Zechariah), R. North on medical discoveries of biblical times, and J. A. Sauer on a new climatic and archaeological view of the early biblical traditions. A photograph of the honoree, a list of his publications, a preface by the editors, and a personal appreciation by L. Levy and S. White are also included.

A. SEGAL, *Theatres in Roman Palestine and Provincia Arabia,* Mnemosyne: Bibliotheca Classica Batava, Supplementum 140 (Leiden—New York—Cologne: Brill, 1995, 125 gld. or $71.50) ix and 212 pp., 155 figs., table. Bibliography. Indexed. LCN: 94-3484. ISBN: 90-04-10145-4.

Segal, professor of classical archaeology at Haifa University, investigates the architectural history of the theater in Roman Palestine and Provincia Arabia. After a historical-archaeological introduction (Herodian theaters, the Nabatean area, Hellenized cities) and an architectural analysis (categories, location, plans, dimensions, construction methods and materials, decoration), he provides a glossary of Roman theater architectural terms and offers an architectural analysis of each of the thirty theaters so far uncovered in the area: Sahr, Philippopolis, Sepphoris, Kanawat, Hammat-Gader, Gadara (north and west theaters), Abila, Dor, and so forth. Also included are a table of comparative data, a nine-page bibliography, and maps, photographs, and sketches of the theaters. Segal argues that these theaters were facilities for public mass entertainment catering to a culturally Hellenized, oriental audience that was satisfied with mime presentations and may never have watched a classical tragedy or comedy.

O. H. STECK, *Das apokryphe Baruchbuch. Studien zu Rezeption und Konzentration "kanonischer" Überlieferung,* Forschungen zur Religion und Literatur des Alten und Neuen Testaments 160 (Göttingen: Vandenhoeck & Ruprecht, 1993, DM 114) xi and 340 pp. Bibliography. Indexed. ISBN: 3-525-53842-1.

Steck, the author of *Gottesknecht und Zion* (1992), first presents a translation and exegesis of the various parts of the book of Baruch: introduction (1:1-15), Baruch's penitential prayer for Israel (1:15–3:8), Baruch's admonition to Israel (3:9–4:4), and Baruch's speech about the promises to Israel and Jerusalem (4:5–5:9). Then he looks at the book as a whole: tradition and basic questions, original language, literary unity, purpose and goal, dating, authorship and place of origin, and significance.

H. STEGEMANN, *Die Essener, Qumran, Johannes der Täufer und Jesus. Ein Sachbuch,* Herder/Spektrum 4128 (4th ed.; Freiburg—Basel—Vienna: Herder, 1994, paper DM 19.80) 381 pp., 5 maps. Bibliography. ISBN: 3-451-04128-6.

Stegemann, professor of NT studies at Göttingen and director of the Institut für Antikes Judentum, begins his introduction to the Dead Sea scrolls with chapters on their discovery, the state of their publication and their antiquity, and modern controversies about them. Next he describes the excavations of Qumran and environs, the site and the scrolls found in the various caves, and the major documents that constitute the Qumran library. Then he discusses what is known about the Essenes from various ancient sources and from the Qumran scrolls, and reflects on what the Qumran scrolls can tell us about John the Baptist, Jesus, early Christianity, and rabbinic Judaism. This fourth German edition features several important additions to the first edition (November 1993).

S. STERN, *Jewish Identity in Early Rabbinic Writings,* Arbeiten zur Geschichte des antiken Judentums und des Urchristentums 23 (Leiden—New York—Cologne: Brill, 1994, 150 gld. or $85.75) xxxix and 269 pp. Bibliography. Indexed. LCN: 94-14802. ISBN: 90-04-10012-1.

The revised version of a doctoral dissertation directed by M. Goodman and presented in 1992 to Oxford University, this volume examines Jewish identity (i.e. the perception of Jews of themselves specifically as Jewish) as it was experienced in late antiquity by the authors of the early rabbinic sources. After a 26-page introduction to the topic, it treats the following issues: Israel and the nations—assumptions, images, and representations; identity, the commandments, and bodily experience; the people of Israel—center and periphery; the protection of Jewish identity—dissociation and dissimilation; and being Israel—solipsism, introversion, and transcendence. Stern argues that, for the early rabbis, Jewish identity hinged essentially on the divine commandments and on Israel's perceived proximity with the divine.

S. A. TAKÁCS, *Isis and Sarapis in the Roman World,* Religions in the Greco-Roman World 124 (Leiden—New York—Cologne: Brill, 1995, 110 gld. or $63) xiv and 235 pp. Bibliography. Indexed. LCN: 94-33778. ISBN: 90-04-10121-7.

The revision of a doctoral dissertation presented in 1992 to the University of California in Los Angeles, this volume seeks to gain a more precise picture of the processes that effected the integration of the cult of Isis among Roman cults, to probe the employment of Isis and Sarapis independent of their cultic context, and to analyze their function in the Rhine and Danubian provinces. After a 26-page introduction, it focuses on the political and cultural background of the late republic and the principate when the Isis cult appeared first as a *superstitio* and then as a *sacrum publicum.* Then it analyzes the epigraphical and archaeological material related to Isis and Sarapis in the Rhine and Danubian provinces from the 1st to the 3rd century A.D. with particular attention to the cult's dedicators, relation to other cults, politicized employment, and part in the integration of peripheral areas.

M. S. TAYLOR, *Anti-Judaism and Early Christian Identity. A Critique of the Scholarly Consensus,* Studia Post-Biblica 46 (Leiden—New York—Cologne: Brill, 1995, 98 gld. or $56) ix and 207 pp. Bibliography. Indexed. LCN: 94-35320. ISBN: 90-04-10186-1.

The slightly revised version of a doctoral dissertation directed by M. Goodman and submitted to Oxford University in 1991, this volume first identifies and categorizes the hypotheses put forward by modern scholars to defend their view of a "conflict" between early Christians and their Jewish contemporaries: competitive anti-Judaism (a supposed religious rivalry for converts between church and synagogue), conflictual anti-Judaism (the sociopolitical underpinnings of the supposed conflict between Christians and Jews), and inherited anti-Judaism (anti-Jewish ideas in the early church as absorbed from the pagan environment or adopted from established traditions of biblical interpretation). Then under the heading "symbolic anti-Judaism" it defends the theory that the Judaism opposed in the writings of the Fathers was not a living Judaism connected to Jewish contemporaries but rather a symbolic Judaism that served a vital function in the formation of Christian identity.

R. A. TAYLOR, *The Peshiṭta of Daniel,* Monographs of the Peshiṭta Institute, Leiden 7 (Leiden—New York—Cologne: Brill, 1994, 180 gld. or $103) xiii and 344 pp. Bibliography. ISBN: 90-04-10148-9.

Based on a doctoral dissertation presented in 1990 to the Catholic University of America in Washington, DC, this volume has a twofold purpose: (1) to analyze the textual affinities of the Syriac version of Daniel in order to determine its relation to the Hebrew/Aramaic and Greek traditions, and (2) to describe the translation techniques employed in the Syriac version of Daniel and evaluate the degree of accuracy and faithfulness that it manifests to its presumed *Vorlage.* After a 28-page introduction, it takes up the twelve chapters of the book of Daniel in order and for each chapter provides collation lists and commentary. Taylor concludes that the Syriac of Daniel was translated from a Hebrew/Aramaic text, that it is most important as a textual witness when it departs from the company of Theodotion-Daniel, and that it may be thought of as a fairly literal translation of a *Vorlage* very close to the consonantal text of the Masoretic text.

D. URMAN AND P. V. M. FLESHER (EDS.), *Ancient Synagogues. Historical Analysis and Archaeological Discovery,* vol. 1, Studia Post-Biblica 47/1 (Leiden—New York—Cologne: Brill, 1995, 138 gld. or $79) xxxvii and 297 pp., 18 figs. LCN: 94-36799. ISBN: 90-04-10242-6.

After a 21-page "reader's guide," this volume presents articles by J. G. Griffiths on Egypt and the rise of the synagogue; L. L. Grabbe on the evidence for synagogues in pre-A.D. 70 Palestine; Flesher on Palestinian synagogues before A.D. 70; A. Oppenheimer on Babylonian synagogues with historical associations; D. E. Groh on the stratigraphic chronology of the Galilean synagogue from the early Roman period to ca. A.D. 420; Y. Tsafrir on the source of the architectural design of the ancient synagogues of Galilee; G. Foerster on dating synagogues with a "basilical" plan and an apse; A. T. Kraabel on archaeological and epigraphic evidence for the Diaspora synagogue since E. L. Sukenik; D. Amit on architectural plans of synagogues in the southern Judean hills and the "halakah"; S. Dar and Y. Mintzker on the synagogue of Ḥorvat Sumaqa (1983-93); Z. Gal on ancient synagogues in the eastern Lower Galilee; Urman on early photographs of Galilean synagogues; Z. Safrai on the communal functions of the synagogue in the land of Israel in the rabbinic period; A. Kasher on synagogues as "houses of prayer" and "holy places" in the Jewish communities of Hellenistic and Roman Egypt; I. Gafni on synagogues in Babylonia in the talmudic period; Urman on whether the house of assembly and the house of study are one and the same; Z. Ilan on the synagogue and study house at Meroth; and R. Reich on the synagogue and the *miqweh* in Israel in the Second Temple, mishnaic, and talmudic periods.

B. WANDER, *Trennungsprozesse zwischen Frühem Christentum und Judentum im 1. Jahrhundert n. Chr. Datierbare Abfolgen zwischen der Hinrichtung Jesu und der Zerstörung des Jerusalemer Tempels,* Texte und Arbeiten zum neutestamentlichen Zeitalter 16 (Tübingen—Basel: Francke, 1994, paper DM 94) ix and 315 pp. Bibliography. Indexed. ISBN: 3-7720-1867-X.

The slightly revised version of a doctoral dissertation directed by K. Berger and accepted in 1992 by the Ruprecht-Karls-Universität in Heidelberg, this investigation of the processes by which early Christianity and Judaism separated in the 1st century A.D. first surveys previous scholarly attempts at treating the topic. Then it deals with how the separation occurred according to the following outline: backgrounds, historical circumstances, and consequences of the execution of Jesus; the events of the years between A.D. 30 and 34 according to Acts 3–5; the Hellenists in Jerusalem; Paul's activity as a persecutor; the beginning of the circumcision-free Gentile mission; from Paul's activity in Antioch to the Jerusalem meeting in A.D. 48; Agrippa I and the Jerusalem community (A.D. 41-43/44); Paul's final Jerusalem journey (A.D. 56); the imprisonment of Paul and Diaspora Judaism; and the years before and during the Jewish War (from A.D. 62 onward). Wander concludes that the separation was many-sided and differentiated, occurring in different places at different times with varying degrees of intensity.

P. A. WATSON, *Ancient Stepmothers. Myth, Misogyny and Reality,* Mnemosyne: Bibliotheca Classica Batava, Supplementum 143 (Leiden—New York—Cologne: Brill, 1995, 160 gld. or $91.50) xii and 288 pp. Bibliography. Indexed. LCN: 94-33777. ISBN: 90-04-10176-4.

Watson, senior lecturer in classics at the University of Sydney, investigates the literary figure of the evil stepmother first in Greek myth and literature and then in her peculiarly Roman manifestation. After a nineteen-page introduction, she treats stepmothers in Greek myth, stepmothers in classical Athens, the *saeva noverca* in Roman literature, stepmothers in Roman life, and historical figures (Livia, Agrippina, Octavia). The four appendixes concern the stepmother myths, origins of the stepmother myths, the stepmother in the folktale, and establishing a list of inscriptions. Watson concludes that the wicked stepmother of Greek and Roman tradition is an outstanding example of the translation of misogynistic attitudes into a stereotype, the best possible illustration of the dictum *dux malorum femina* ("woman is the chief source of ills").

C. WESTERMANN, *Roots of Wisdom. The Oldest Proverbs of Israel and Other Peoples,* trans. J. D. Charles (Louisville, KY: Westminster/Knox, 1995, paper $19.99) viii and 178 pp. Bibliography. LCN: 94-33664. ISBN: 0-664-25559-0.

The English version of *Wurzeln der Weisheit* (1990), this volume argues that Israel's early wisdom literature grew out of an oral tradition that reflected an agrarian setting. With particular attention to Proverbs 10–31, it first discusses proverbial statements (observation and experience, human character, the foolish-wise antithesis, comparisons, etc.), hortatory proverbs (imperative sayings), and poetry in the book of Proverbs. Then it considers proverbs in the OT outside of Proverbs 10–31, the change from proverbial wisdom to didactic poetry, a form-critical sketch of wisdom, wisdom proverbs as words of Jesus, and God and humanity in early proverbial wisdom. Six excursuses, an eight-page conclusion, and an appendix dealing with proverbs outside the Bible are included. Westermann, professor emeritus of OT at the University of Heidelberg, contends that proverbial wisdom with its notion of "common sense" in the realm of human behavior and even in its description of God (see Genesis 1–11) retains a significance that is accessible to all people.

C. R. WHITTAKER, *Frontiers of the Roman Empire. A Social and Economic Study,* Ancient Society and History (Baltimore, MD—London: Johns Hopkins University Press, 1994, $39.95) xvi and 341 pp., 51 figs. Bibliography. Indexed. LCN: 93-31342. ISBN: 0-8018-4677-3.

The expansion and development of a work first published in French as *Les frontières de l'Empire romain* (1989), this volume examines what the frontiers of the Roman empire meant to the Romans in their military, economic, and social functions. After reviewing the historiography of frontiers, it considers the frontiers of the Roman empire in seven chapters: space, power, and society; frontiers and the growth of empire; why the frontiers stopped where they did; economy and society of the frontiers; the frontiers under pressure; the collapse of the frontiers; and warlords and landlords in the later empire. Whittaker was formerly university lecturer in classics and fellow of Churchill College at Cambridge University.

G. J. WIGHTMAN, *The Walls of Jerusalem. From the Canaanites to the Mamluks,* Mediterranean Archaeology Supplement 4 (Sydney: MEDITARCH, 1993, A$170) xii and 331 pp. and 31 plates, 89 figs. Bibliography. Indexed. ISBN: 0-646-16008-7.

This volume presents and discusses the available archaeological and textual evidence regarding the walls of Jerusalem and the associated gates from the early second millennium B.C. to the mid-second millennium A.D. After a nine-page general introduction, it treats the walls of the Canaanite and Israelite cities: the Canaanite towns, the royal Israelite citadel, late Israelite expansion, and Nehemiah's walls. Then it deals with the walls of the Hellenistic and Herodian cities: walls of the eastern hill, the upper city and the "first wall," the "third" and "second" walls, and chronological development. Finally it considers the walls of the Christian and Muslim cities: from pagan Roman to Christian Byzantine, the arrival of Islam, the Latin Kingdom, and the Crusades and holy wars. The process of writing and editing was undertaken in the department of Middle Eastern Studies at Melbourne University.

J. C. Wilson, *Toward a Reassessment of the Shepherd of Hermas. Its Date and Its Pneumatology* (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen Biblical Press, 1993, $79.95) x and 182 pp. Bibliography. Indexed. LCN: 93-29331. ISBN: 0-7734-2382-6.

A "modest revision" of a doctoral dissertation directed by F. W. Young and presented in 1977 to Duke University, this volume first reviews scholarship on *Shepherd of Hermas* and analyzes the evidence for dating the work. Next it provides exegeses of all the passages in the work that deal with pneumatology—first in the Mandates and then in the Similitudes. Wilson concludes that the pneumatology in *Shepherd of Hermas* is not a 2nd-century degeneration of apostolic pneumatology but rather a very early Christian pneumatology derived in large part from a particular strand of contemporary Judaism represented by such writings as the Qumran literature, *Testaments of the Twelve Patriarchs, 1 Enoch,* and *4 Ezra.* He observes that its pneumatology displays little NT influence and so may have been conceived before NT pneumatological concepts became normative in Roman Christianity.

O. Wischmeyer, *Die Kultur des Buches Jesus Sirach,* Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 77 (Berlin—New York: de Gruyter, 1995, DM 158) ix and 318 pp. Bibliography. ISBN: 3-11-014564-2.

The slightly revised and expanded version of a *Habilitationsschrift* accepted in 1992 by the theological faculty of the University of Heidelberg, this investigation of the culture of the book of Sirach first considers the conditions that constituted the framework: family, work and vocation, society, politics and the state, and law. Then it examines aspects of Sirach's culture: material culture, customs and practices, art and music, language and literature, education and formation, and spiritual direction. Finally it discusses the relation between religion and culture, Sirach's religion, and religion and culture according to Sirach. Wischmeyer, author of *Der höchste Weg. Das 13. Kapitel des 1. Korintherbriefes* (1981), concludes that Sirach's nationalist-conservative and rather quietist form of culture was too complicated to find a real public.

M. O. Wise, *Thunder in Gemini and Other Essays on the History, Language and Literature of Second Temple Palestine,* JSP Supplement Series 15 (Sheffield, UK: Sheffield Academic Press, JSOT Press, 1994, £25 or $37.50) 265 pp. Bibliography. Indexed. ISBN: 1-85075-460-8.

The six essays in this collection concern "thunder in Gemini"—an Aramaic brontologion (4Q318) from Qumran, the life and times of Ananias bar Nedebaeus and his family, accidents and accidence—a scribal view of linguistic dating of the Aramaic scrolls from Qumran, "that which has been is that which shall be"—4QFlorilegium and the *mqdš ʾdm, primo annales fuere*—an annalistic calendar from Qumran, and new calendrical texts from Qumran.

J. Zangenberg, *ΣΑΜΑΡΕΙΑ. Antike Quellen zur Geschichte und Kultur der Samaritaner in deutscher Übersetzung,* Texte und Arbeiten zum neutestamentlichen Zeitalter 15 (Tübingen—Basel: Francke, 1994, paper DM 94) xxvii and 345 pp. Bibliographies. Indexed. ISBN: 3-7720-1866-1.

This collection of ancient sources about and by the Samaritans is divided into nine sections: Jewish literature from the Hellenistic-Roman period, Flavius Josephus, Samaria and Samaritans in rabbinic Judaism (texts from the Mishnah, Tosefta, Talmuds, and Midrashim), Samaria and Samaritans in texts from Greek and Latin literature, Samaritan literature, early Christian literature, the Samaritans according to the evidence of the papyri, inscriptions, and the Samaritans in texts from Qumran. The translations of the texts are accompanied by bibliographic information and commentaries.

ADDITIONAL BOOKS RECEIVED

N. C. BAUMGART, *Gott, Prophet und Israel. Eine synchrone und diachrone Auslegung der Naamanerzählung und ihrer Gehasiepisode (2 Kön 5),* Erfurter Theologische Studien 68 (Leipzig: Benno, 1994, paper) xxvii and 285 pp. Bibliography. Indexed. ISBN: 3-89543-028-5.

J. E. BORGES DE PINHO, *A recepção como realidade eclesial e tarefa ecuménica,* Universidade Católica Portuguesa, Faculdade de Teologia (Lisboa), Fundamenta 12 (Lisbon: Edições Didaskalia, 1994, paper) 385 pp. Bibliography. ISBN: 972-651-243-3.

S. J. DE VRIES, *From Old Revelation to New. A Tradition-Historical and Redaction-Critical Study of Temporal Transitions in Prophetic Prediction* (Grand Rapids: Eerdmans, 1995, paper $29.99) xxiv and 383 pp. Indexed. LCN: 94-25013. ISBN: 0-8028-0683-X.

G. MELLBERG, *Församlings- och gällindelning. En kyrkorättslig undersökning av utvecklingen i Vänerlandskapen 1527-1680,* Bibliotheca Theologiae Practicae 55 (Stockholm: Almqvist & Wiksell, 1995, paper) ii and 250 pp. Bibliography. Indexed. ISBN: 91-22-01663-5.

E. MOLTMANN-WENDEL, *I Am My Body. A Theology of Embodiment* (New York: Continuum, 1995, paper $11.95) xv and 108 pp. Bibliography. LCN: 94-37801. ISBN: 0-8264-0786-2.

J. NSUMBU, *Culte et Société. Le culte Chrétien comme réflexion critique d'une société moderne africaine: cas du chant dans la Communauté Evangélique du Zaïre,* Studia Missionalia Upsaliensia 62 (Uppsala: Swedish Institute of Missionary Research, 1995, paper) xiii and 369 pp., 2 plates, 3 maps. Bibliography. Indexed. ISBN: 91-85424-20-0.

INDEX OF PRINCIPAL SCRIPTURAL TEXTS

The numbers following the scriptural texts refer to entries, not pages.

Matthew 130–135, 161, 165, 617, 785–791, 857, 1346, 1440–1443
1–2 1444–1445, 1566
1–7 792
1:1-17 793–794
1:18-25 136, 1894
1:22-23 795
2:1-12 137
2:6 1130
2:9 796
2:18 797
3:11-12 174
4:1-11 138, 798
4:18-22 1470
5–7 139
5:3-12 140–141, 799
5:13-16 1446
5:17-21 142
5:17-48 143
5:21-48 1447
5:27-28 144
5:32 1202
5:38-42 1448
5:39 145
6:1-18 800–801
6:9-13 1449–1450
6:22-23 146
6:25-34 147
6:28 1451
7:1-12 1452
7:7 802
7:17 148
8:1-4 1453
8:15 803
8:18-22 149
8:24 1454
9:18-26 181
10:35 150
11:5 1768
11:12-13 804
12 151
12:31-37 823
12:38-45 805
13 152
13:8 806
13:10-16 179
13:23 806
14 153
15 807
15:21-28 808, 1522
16:18 1455
16:19 1545
16:21-23:39 154
16:24 184
17:1-9 1456
18:14 155
18:15-17 156
18:18 1545
18:21-35 157
19:9 1202
19:11-12 158
19:13-15 1477
19:16-30 809
21:12-13 1457
21:12-22 830
21:14-17 810
22:34-40 1458
23:26 1459, 1495
23:35 1887
24:30 819
25:1-13 811
25:32-33 1460
25:40 812
26:15 813
26:26-29 159
27:3-10 814
27:32 836
27:51-53 1461
28:16-20 1462
28:18-20 815

Mark 160–171, 617, 728, 816–818, 1332, 1438, 1463r–1468
1:1-8 172
1:4 173
1:7 819
1:7-8 174
1:9-13 175
1:10 1469
1:12-13 138
1:14-15 820
1:16-20 1470
1:29 161
1:31 803
1:40-45 1453
2:19 1521
2:23-28 821–822
2:23–3:6 176
3:1-6 177
3:28-30 823
3:31-35 178
4–11 1471
4:1-20 1472–1473
4:8 806
4:10-12 179
4:20 806
4:26-29 824
4:37 1454
5:17 825
5:21-24 180
5:21-43 181
5:25-34 1474
5:35-43 180
6:17-29 182
6:30-44 1315r
6:48 826
6:52 1342
6:52-53 38r, 679, 684
7:1-23 827
7:24-30 828, 1522
8:27–10:30 183
8:29 1655
8:34 184
9:1 185
9:49 1475–1476
10:13-16 1477
10:17-27 829
10:17-31 809
10:35-45 829
11:12-14 1499
11:12-25 830
11:13-14 186
11:15-17 187
11:15-18 1457
11:15-19 188
11:20-21 186
11:27–12:12 1478
12:1-12 189
12:13-17 831
12:13-27 1479
12:18-23 832
12:28-34 1480
13 190
13:2 833

14–15 834
14–16 191, 835
14:22-25 1481
14:24 767
14:30 192
14:43-53 1542
14:51-52 193
14:68, 72 192
15:16-32 1482
15:21 836
15:34 837
15:42-47 194
16:1-8 193
16:3 838
16:5-8 195
16:9-20 196

Luke 166, 197–208, 261, 839–857, 1483–1490
1–2 209, 858–860, 1444–1445, 1566
1:26-31 861
1:26-38 862, 1894
1:46-55 863
2:1 210
2:1-5 211
2:1-20 864
2:8-20 137, 865
2:14 212, 866–867
2:22-40 868, 1491
2:32 869
2:48-50 868
3:1 1531
3:15-18 174
4:1-13 138, 213 798
4:14–6:49 1492
4:16-30 214, 870, 1493
4:18-21 215
5:1-11 1470
5:12-16 1453
6:29-30 1448
6:46-49 871
7:1-10 216
7:22 1161, 1768
7:36-50 217–218, 872, 896
8:8 806
8:9-10 179
8:16-18 1494
8:23 1454
8:40-56 181
9:23 184
9:51-56 219
10–11 873
10:1-16 220
11:2-4 1449–1450
11:9 802
11:24-26, 29-32 805
11:37-54 874
11:40-41 1495
11:41 1459
12:10 823
12:22-32 147
12:27 1451
12:53 150
14:1-6 1496
15 1497
16:1-8 875
16:16 804
17:11-19 876
18:1-8 1498
18:9-14 221
18:15-17 1477
18:18-30 809
19:1-10 222, 877
19:40 223
19:41-44 1499
19:42-44 224
19:45-46 1457
19:45-48 830
20:9-19 225
22–23 1500
22:15-20 1481
22:24-30 878
22:35-38 1501
23:26 836
23:44-49 879
24:11 120r
24:12 1502–1503
24:13 1504
24:13-32 1505
24:13-35 880
24:28 1504
24:50-53 742

John 226–233, 381, 605, 672, 881–890, 1506–1516, 1630
1:1-18 234, 891, 1517
1:3-4 892
1:35-51 1518
1:43-51 1519
2:1-11 235
2:13-17 1457
2:13-22 830
2:14-16 188
2:23–3:36 1520r
3:29 1521
4 236, 893
4:1-42 1518, 1522–1523
5:17 1524
6:1-15 1525
6:1-71 1526
7:53–8:11 1527–1528
8 1529
8:31-36 1530
8:57 237, 1531
9:1-41 894
9:6 238
9:17 239
11 240
11:1-45 1532
11:17-40 1533
11:28 1534
11:47-53 241
11:55–12:11 1535
12:25 1536
12:26 1537
12:36-38 895
12:37-43 1538
13 242
13:1-20 896
13:6-8 897
13:6-10 898
13:31–14:31 1539
14–16 243
15:15 244
16:7-11 899, 1540
17 245, 1541
18:1-14 1542
18:15-27 1543
18:29-32 246
19:15 1544
19:16-42 247
20:3-10 1502–1503
20:23 1545
21:1-19 1283
21:25 248

Acts 31, 198–199r, 202–203r, 206, 249–254, 609, 839–840, 847–848, 850–854, 856, 900, 1483–1485, 1489r–1490, 1546

1–2 255
1:6 256
1:9-11 742
1:14 257
1:15-26 901
2 258–259
2:1-13 902, 1588
2:4 260
2:41-47 1547
4:32-35 1547
5:12-16 1547
6 903
6:5 1633
7:2-53 261
7:58–8:1 1548
8:4-8 219
8:26-39 1505
8:26-40 904, 1549
8:39 1219
9 674
9:1–18:22 1550
9:36-43 855
10:36-43 855
11:26 1094
12:7-10 209
13–15 905
13:1-4 262
13:4-12 906
13:13-52 1564
13:14-51 907
13:38 263
14:8-18 1505
14:8-20 906
14:12 1551
14:21-23 1552
15 1675, 1682
16:1–18:22 1553
16:30-34 1554
17:16-34 1555
17:18 908
20:7-12 909–910
20:18-35 264
20:35 911
22 674
26 674
28:28 1556

Romans 374, 792, 931, 1115, 1570–1571
1:16-32 285
1:17 286
1:18-32 287
1:20 1572
1:26 1573
1:26-27 288–290, 454
2 291
2:15 292
2:22 932
3:21-31 933
4 1574, 1599
4:13 1575
5:12-19 934
5:12-21 935
6 293
6:1-14 936
7 1576
7:7-13 937
8 938
8:14-30 294
8:17-30 295
8:22 939
9–11 296–297, 940
9:6-29 941
9:25-26 1577
9:30-33 942
9:30–10:13 1578
10:4 298, 943
10:5 1579
12:1-2 299
12:6-8 944
13:1-7 300–301, 831, 945–947
15:26 302
16:1-2 303
16:7 304
16:24-27 948

1–2 Corinthians 305, 1108, 1580

1 Corinthians 949–950, 1565, 1581–1582
1–4 1583
5 951, 1584
6:9 1585
6:12–7:40 952
7:21 1586
8 1587
8–10 306–307, 953
10:1-13 954
11:2-16 955
11:3 956
11:15 308
11:23-25 309
11:23-26 1481
12 310
12–14 1588
12:4-6 311
14:22 312
14:33-36 1589
14:34-35 1590
15 755r, 1591
15:3-5 325
15:8 957
15:49 313

2 Corinthians 958–959
1–2 314
2:13 1355
3:1–4:6 1864
4:5-6 1297
5:11–6:2 315
5:21 1592
6:16-18 1593
11:15 316
11:23-33 1594
11:24 924
12:1-5 1595

Galatians 317–323, 913, 960–963, 1115, 1596–1597
1–2 964–965
1:1–2:14 324
1:11-16 325
1:17 966
1:18–2:10 253
2:6 326
2:9 185
2:11-21 967
2:15–3:22 327
3 1598–1599
3–4 328, 968–969
3:1-14 329
3:10 330
3:12 1579
3:13 970
3:23-29 331
3:26-29 352
4:4 1600
4:12-20 1601
4:21-31 332–333
5 938
5–6 334, 971–972
5:3 330
6:13 973
6:16 335

Ephesians 50, 699
2:8 336
2:10 337
3:16-19 974
4:1-16 338
4:12 339
4:13 340
5:21–6:4 1602
5:22–6:9 1603

Philippians 341–342, 975, 1604–1606
1:1 1607
1:9-11 1608
1:21-26 343, 976
1:23 977
2:6-11 234, 978
3:1-11 979
3:2-21 344, 1609
3:18-19 316

Colossians 50, 345–346, 699, 980–982, 1610
1:15-20 983
3:18–4:1 1603

1–2 Thessalonians 1611

1 Thessalonians
2:15 347
3:13 1355
4:13–5:11 348
4:14 1355
4:17 984

2 Thessalonians
1 1612
2:7 349

Pastorals 350–351, 985–987, 1611, 1613

1 Timothy
1:10 1585
2:8-15 988, 1614
2:11-15 352
2:12 353–354r, 415
3:1 1615
5:8 1616

2 Timothy
3:8 1180

Titus 355
1:12-13 989

Philemon 355–356, 981, 1617
22 990

Hebrews 357–366, 647, 991–995, 1568–1569, 1618–1619, 1808
3:7–10:39 1620
6:12-20 1621
7:1-28 367
7:28 368
8–9 1622
10:30-31 996
11:1 1623
13:9-14 369
13:17 1624

James 370–371, 1306
1:6 1625
5:12 372
5:13-18 373

1 Peter 374, 997, 1626–1627
2:13–3:7 1603
3:18-20 1628
4:6 1628

1–3 John 226–227, 232, 375r, 1629

1 John 376, 381, 883
4:7-21 1517

3 John
9-10 377

Jude 998–999
4 378
22-23 1000

Revelation 379–381, 1001—1011, 1630–1632
1:13 1012
2:1–3:22 1013
2:6, 15 1633
5 1014
5:1-4 1517
5:5 1630
6:7-8 382
11:1 383
16:17–22:5 384
17:1-11 1338
19–21 385
19:7-9 1336
20 386–387r, 1015, 1634
20:1-6 388
20:1-10 389, 1635

INDEX OF AUTHORS OF ARTICLES AND BOOK REVIEWS

Numbers refer to entries, not pages.

Abegg, M. G.: 499, 1115
Abrams, D.: 1801
Abrams, J. Z.: 525
Adams, D.: 1580
Adkin, N.: 1395
Adler, J. J.: 118
Adler, S. H.: 1219
Adler, W.: 1238
Ådna, J.: 630
Adrian, V.: 419
Ager, S. L.: 1873
Agourides, S.: 785, 967
Aichele, G.: 195
Alana, O. E.: 727
Albert, J.-P.: 1239
Alberto, S.: 1342
Albistur, F. E.: 898
Albright, J.: 1596
Aleixandre, D.: 420
Alemany, J. J.: 1282
Alexander, P. S.: 1164
Allison, D. C.: 1396
Alston, R.: 1731
Al-Theeb, S.: 489
Amaladass, A.: 1283
Amaru, B. H.: 1802
Amitai, P.: 1803
Anderlini, G.: 405
Andersen, Ø.: 776
Anderson, G. A.: 1761
Andrews, S. B.: 1594
Anon.: 81, 111, 392, 421, 735, 1397, 1429, 1430, 1643
Antonaccio, C. M.: 1221
Aparicio, A.: 422
Arens, E.: 631
Arichea, D. C.: 1589
Arida, R. M.: 179
Arnold, B.: 1874
Arzt, P.: 300, 316, 736, 914
Ascough, R. S.: 1240
Asurmendi, J.: 5
Atallah, R.: 292
Aune, N. Å.: 345
Autry, A. C.: 6
Avery-Peck, A. J.: 1165
Avishur, Y.: 1116
Avni, G.: 1100

Baarda, T.: 155, 682
Baars, W.: 603, 1883
Babut, J.-M.: 1351
Bach, A.: 7
Bachmann, M.: 383
Bahnsen, G.: 1284
Bailey, J. L.: 1477
Bailey, K. E.: 406, 1434, 1575
Baker, W. R.: 372
Bakker, L.: 1039
Bakker, M.: 1343
Bammel, E.: 239, 604
Barag, D.: 490
Barker, P. G.: 332
Barnett, P. W.: 353, 775r
Barnouin, M.: 349
Barr, G. K.: 1557
Barr, J.: 691, 915
Barry, A. L.: 423
Barry, C.: 620, 1899
Barth, H.-M.: 112
Barton, S. C.: 424, 1285
Bartsch, C.: 1449
Bass, A.: 737
Batdorf, I. W.: 738
Batten, A.: 1435
Bauckham, R.: 1241
Baudry, G.-H.: 425, 426, 1677, 1678, 1732
Baugh, S. M.: 354r
Baumert, N.: 267
Baumgarten, A. I.: 1117
Baumgarten, J. M.: 1118
Bavinck, J. H.: 287
Beale, G. K.: 387r
Beauchamp, P.: 427, 1040
Beaude, P.-M.: 82
Beavis, M. A.: 839
Bechtler, S. R.: 943
Beck, B. E.: 315
Beck, J. R.: 904
Becking, B.: 797
Beckmann, K.: 1506
Beentjes, P. C.: 1286, 1804
Beetham, F.: 1349
Begg, C. T.: 526, 1166
Beilner, W.: 1679
Beitzel, B. J.: 1086
Beker, J. C.: 295
Benéitez, M.: 246
Benhayim, M.: 692
Benoît, S.: 1287
Benovitz, M.: 1167
Benzi, G.: 8
Berends, W.: 1041
Bergant, D.: 693
Berger, K.: 500, 1288
Bergin, H. F.: 1644
Bergmeier, R.: 234
Bernabé Ubieta, C.: 527
Bernstein, M. J.: 501, 1119, 1762
Berquist, J. L.: 393, 1028
Berthoud, P.: 1680
Bertrand, G.-M.: 1444
Best, E.: 77, 1603
Betz, H. D.: 739
Beutler, J.: 241, 980
Beyerhaus, P.: 58
Bidaut, B.: 1681
Birdsall, J. N.: 248, 678
Bishop, J.: 268
Bivin, D.: 97, 123, 145, 1455
Black, D. A.: 991, 1604, 1605
Blanco, S.: 1291
Blank, R. H.: 317
Bloomquist, L. G.: 1360
Blount, B. K.: 190, 836
Blowers, P. M.: 9
Boccaccini, G.: 1805

Bock, D. L.: 10, 764r
Bockmuehl, M.: 1682, 1806
Bodendorfer-Langer, G.: 528, 1168, 1807
Bodinger, M.: 1808
Boers, H.: 1386
Böhler, D.: 1544
Bolognesi, P.: 1659
Bolt, P. G.: 832
Bonar, C.: 140, 141, 799
Bonneau, N.: 777
Booth, R. P.: 394
Borchert, G. L.: 331, 1043
Borelli, M. J.: 591
Borg, M. J.: 224, 705, 1398
Boring, M. E.: 385
Borse, U.: 948
Bosc, J.: 428
Boshoff, P. B.: 226, 395
Bossuyt, P.: 1555
Botha, J.: 945
Botha, J. E.: 11
Botha, P. J. J.: 473, 1292
Botha, S. P.: 313
Böttrich, C.: 1169
Boughton, L. C.: 429
Bovon, F.: 78, 916, 1242, 1276, 1277
Bowe, B. E.: 242, 1683
Boyarin, D.: 328, 1809
Bragstad, W. R.: 1387
Branham, R. B.: 1222
Brattston, D.: 430
Brawley, R. L.: 1481, 1483
Brehm, H. A.: 964
Brenk, F. E.: 706
Breshears, G.: 407
Brett, M. G.: 390r
Bretzke, J. T.: 1684
Breuer, M.: 530
Breytenbach, A. P. B.: 866
Brin, G.: 1120
Broadhead, E. K.: 728
Brodie, T. L.: 792
Brooke, G. J.: 502, 1763, 1764
Brooks, J. A.: 707
Brooks, P. N.: 694
Broshend, W. F.: 124
Broshi, M.: 1121
Brown, J. P.: 1087
Brown, M. L.: 12
Brown, R. E.: 1426
Brown, R. N.: 1810
Broyde, M. J.: 1278
Brug, J. F.: 475r
Buchanan, G. W.: 1531
Büchner, D. L.: 150
Bulley, A. D.: 909
Bunimovitz, S.: 1753
Burkett, D.: 240, 1019
Burkhard, J. J.: 1293
Burkhardt, H.: 1685
Busse, U.: 1508
Busto Saiz, J. R.: 531
Buzzard, A.: 256
Byrne, B.: 13
Byrne-Cueva, S.: 1223
Byron, B.: 235

Caballero Arencibia, A.: 632
Cahill, L. S.: 1686
Cahill, M.: 160, 1618
Callahan, A. D.: 356
Calzolari, V.: 1243
Cambe, M.: 1244
Camp, A. L.: 370
Campbell, D. A.: 286, 917
Campbell, R. A.: 350, 1616, 1660
Canale, F. L.: 633, 1294
Cansdale, L.: 1124
Capes, D. B.: 1578
Capill, D. B.: 1044
Caquot, A.: 1765
Carapiet, M.: 431
Carl, K. J.: 227
Carrez, M.: 357, 532
Carroll, J. T.: 1388
Carroll, R. P.: 42
Carroll R., M. D.: 432
Casalegno, A.: 220
Casey, M.: 396, 533, 1645
Castelli, E. A.: 1295, 1884
Castillo Mattasoglio, C.: 1687
Castillo O., C.: 180
Caulley, T. S.: 1296
Cavalcanti, T.: 217
Cerbelaud, D.: 376
Cervin, R. S.: 304
Chalvon-Demersay, G.: 433
Chapman, M. D.: 59
Charette, B.: 151
Charles, J. D.: 998
Charlesworth, J. H.: 491, 1122, 1123
Charry, E. T.: 1297
Chazon, E. G.: 1766
Cheung, L.: 1509
Childers, J. W.: 249
Chilton, B.: 14, 1045
Chopp, R. S.: 1304r
Chrostowski, W.: 1046, 1170
Chrupcala, L. D.: 840
Chyutin, M.: 1767
Cirillo, L.: 474
Cisetti, J.: 729
Clark, E. A.: 1885
Claudel, G.: 1545
Cloete, G. D.: 258
Coetzee, J. H.: 634
Cohen, J. M.: 534
Cohen, R.: 1171
Coleridge, M.: 635
Collier, G. D.: 954
Collins, J. J.: 1768
Collins, J. N.: 311
Collins, N. L.: 1811
Collins, R. F.: 161, 636, 918
Colombo, G.: 637
Colpe, C.: 1736r
Colwell, J. D.: 386
Combrink, H. J. B.: 786
Conniry, C. J.: 1029
Connolly, M.: 125
Coogan, M. D.: 638
Cook, E. M.: 1769
Cook, J.: 535, 1795r, 1812, 1813
Cook, J. E.: 1172
Cook, J. G.: 605, 1572
Cooke, B.: 1661
Corley, B.: 968
Cornelius, I.: 43
Cosby, M. R.: 984
Cosgrove, C. H.: 44

Cothenet, E.: 114, 721, 1381, 1399
Cotter, W.: 919
Cotton, H. M.: 1770, 1771, 1772, 1773
Coulot, C.: 1537
Cousin, H.: 358
Craffert, P. F.: 639, 1298, 1597
Cranfield, C. E. B.: 812, 936
Cranford, L. L.: 960
Cranford, M.: 330, 1574
Crofts, M.: 1611
Crotty, R.: 1814
Crown, A. D.: 536, 1124
Culpepper, R. A.: 841
Czajkowski, M.: 787, 821

Dahl, O. C.: 269
Dahmen, U.: 1125
Dahms, J. V.: 1020
Dal Covolo, E.: 606
D'Angelo, M. R.: 1400
Dangl, O.: 1299
Dauer, A.: 1502
Davila, J. R.: 1173
Davis, P. G.: 1021
D'Cruz, W.: 865
Dean-Otting, M.: 778
de Burgos Nuñez, M.: 222
de Chazal, N.: 793
de Coninck, F.: 1047, 1688
Defélix, C.: 1815
Deines, R.: 1126
Deist, F. E.: 45, 1300
de la Potterie, I.: 679
Dell, K.: 1689
Delorme, J.: 820
Derrett, J. D. M.: 238, 766, 894, 932, 1529
deSilva, D. A.: 344, 875, 992
de Smidt, J. C.: 1001
de Smidt, K.: 1015
des Places, É.: 592
Desreumaux, A.: 1245
Detwiler, D. F.: 1552
Devasahayam, V.: 1048
De Virgilio, G.: 938
de Vos, C. S: 1554
Dewey, A. J.: 158
Dewey, J.: 126
De Young, J. B.: 1585
Diefenbach, M.: 197, 1013
Dimant, D.: 1774
Dinter, P. E.: 1030
Dixon, S.: 593
Dockery, D. S.: 324
Dokka, T. S.: 181
Dolbeau, F.: 607
Dombrowski, B. W. W.: 503
Domeris, W. R.: 1754
Doré, J.: 1301, 1302
Doriani, D.: 779
Dorival, G.: 1886
Dormeyer, D.: 1542
Doughty, D. J.: 920, 1609
Doukhan, J. B.: 1049
Dowd, S.: 1050
Downing, F. G.: 780
Doyle, B. R.: 130
Doyle, D. M.: 1654r
Drake, A. E.: 1610
Draper, J. A.: 740
Driver, J.: 250
Dschulnigg, P.: 997
Dubois, J.-D.: 1887
Duduit, M.: 722
Duerksen, P. D.: 993
Duff, P. B.: 1584
Duhaime, J.: 1127
Duling, D. C.: 15
Dumais, M.: 251
Dunn, J. D. G.: 198, 270, 1051, 1401
Dunn, P. W.: 1246
Dussaut, L.: 359
du Toit, A. B.: 60, 912, 973, 1303, 1389, 1691
Duvall, J. S.: 971, 972
Dvorjetski, E.: 1755, 1816

Echlin, E. P.: 397
Edwards, D. R.: 1875
Edwards, J. R.: 816
Edwards, M. J.: 237, 1900
Eivers, M.: 863
Ekenberg, A.: 1538
Elder, L. B.: 1775
Elgvin, T.: 1776
Ellington, J.: 39
Ellingworth, P.: 263, 1344, 1464
Elliott, J. H.: 146
Elliott, J. K.: 35, 36, 37, 355
Ellis, E. E.: 391, 708
Elman, Y.: 1832r
Elon, A.: 1101
Elwolde, J.: 537
Elwyn, S.: 1224
Engelbrecht, J. J.: 741, 1402
Engelmann, H.: 1888
Enuwosa, J.: 842
Epstein, M.: 1174
Erickson, M. J.: 1628
Ernst, J.: 640
Ernst, M.: 303, 379, 408
Eron, L. J.: 1175
Erskine, A.: 594
Escaffre, B.: 834, 1600
Eshel, E.: 504, 1102, 1128
Esler, P. F.: 538
Evans, C. A.: 188, 833
Evans, M. J.: 1692
Everts, J.: 260
Eymann, H. S.: 1

Fabris, R.: 641
Faerber, R.: 1247
Fain, J.: 262
Fairweather, J.: 318, 961
Falk, D.: 1129
Farley, E.: 16
Faure, P.: 1817
Fédou, M.: 1269
Fee, G. D.: 334
Felder, C. H.: 642
Feldman, L. H.: 539, 541, 542, 543, 1176, 1177, 1818, 1819
Feldman, S.: 144
Felix, P. W.: 644
Ferguson, E.: 608
Fernandez, E.: 1403, 1693, 1694
Ferrando, M. A.: 881
Ferraro, G.: 882
Fiedler, P.: 723
Figura, M.: 883
Filbeck, D.: 958

Filoramo, G.: 621
Finger, T.: 1022
Finney, T. J.: 368
Fiorenza, F. S.: 434, 1404
Fischer, M. L.: 492, 544
Fitzgerald, J.: 1390
Fitzmyer, J. A.: 505, 753r
Flemming, D.: 1031
Fletcher, M.-E. C.: 228
Fletcher, V. H.: 1695
Flory, M. B.: 1225
Flusser, D.: 545, 1458
Focant, C.: 645
Fogarty, G. P.: 1352
Ford, D.: 1052
Forde, G. O.: 285
Fossum, J.: 84, 1733
Foster, R. A.: 1696
Fowl, S.: 969
Fox, K. A.: 1633
Francis, B. J.: 115
Frankemölle, H.: 1032, 1697
Frankfurter, D.: 199r, 1088
Frankovic, J.: 98, 1457
Fredriksen, P.: 1405
French, E. B.: 1756
Frend, W. H. C.: 709
Frenschkowski, M.: 1273
Freund, R. A.: 547
Friedman, S.: 548
Frier, B. W.: 1089
Fuchs, A.: 127, 781r, 805, 823, 873
Fuchs, O.: 1662
Fuliga, J. B.: 213
Fulkerson, M. McC.: 1305
Fuller, G. C.: 742
Fuller, R.: 61
Fuller, R.: 1130
Furnish, V. P.: 271, 1066r
Fusco, V.: 646

Gäde, G.: 3
Gaeta, G.: 891
Gage, W. A.: 904
Gager, J. G.: 1178
Gagnon, R. A. J.: 216, 1131
Galot, J.: 1646, 1698
Galvin, J. P.: 398
Ganzer, F.: 46
Ganzer, R.: 46
Garbrecht, G.: 1103
Garcia, M. A.: 871
García Martínez, F.: 1132, 1179
Garhammer, E.: 506
Garland, D. E.: 327
Garlington, D. B.: 138, 388, 1561r
Garuti, P.: 367, 382
Gempf, C.: 435
Gench, F. T.: 1306
Genuyt, F.: 152, 153, 807
Geonget, B.: 1598
George, T.: 695
Gero, S.: 1180, 1820
Getty, M. A.: 305
Gibbs, J. A.: 85r
Gibert, J. C.: 680
Gibert, P.: 1406
Giblin, C. H.: 380
Gibson, J. B.: 175
Gibson, S.: 1104
Giesen, H.: 1002
Gignac, A.: 298, 1579
Gilliard, F. D.: 347
Gillman, J.: 710
Gilmour, T. C.: 1248
Gire, P.: 595
Girón, L. F.: 1821
Gittins, A. J.: 409
Glancy, J. A.: 182
Glazer, B.: 1733
Glenny, W. E.: 1577
Glessmer, U.: 1133
Gliściński, J.: 1090
Goldberg, I.: 1777
Goldin, J.: 1181
Goldstein, J. A.: 1182
Good, D. J.: 1778
Goodblatt, D.: 1134
Goodman, M.: 571r
Goranson, S.: 1135, 1136
Gordon, R. P.: 549, 1226
Gordon, T. D.: 142, 339
Görtz, H.-J.: 743
Goshen Gottstein, A.: 1183, 1184, 1822
Gottwald, N. K.: 1053
Goulder, M. D.: 375r, 1465, 1595
Gourgues, M.: 1520r
Goussikindey, E.: 411
Gowler, D. B.: 874
Gräbe, P. J.: 959
Graf, F.: 1227
Graffy, A.: 795
Grässer, E.: 647
Gratseas, G.: 1137
Grau, P.: 711
Grech, P.: 648
Green, J. B.: 858, 879
Greene, J. T.: 1185
Greenfield, G.: 319
Greenfield, J. C.: 1773, 1792, 1800
Greenhut, Z.: 1100
Gregory, A. P.: 1228
Greiner, S.: 272
Grelot, P.: 744, 935, 1431
Grob, F.: 1524
Gropp, D. M.: 1823
Grosberg, A.: 493
Gross, W.: 649
Grossmann, E.: 494
Grubbs, J. E.: 1091
Gruen, E. S.: 1734
Gubler, M.-L.: 767
Guillet, J.: 1432
Gulley, N. R.: 1042r
Gundry, R. H.: 149
Gundry-Volf, J.: 1522
Gündüz, S.: 476
Gwynne, P.: 119

Haacker, K.: 1054, 1498
Haag, H.: 18
Habas (Rubin), E.: 477
Hachlili, R.: 1138
HaCohen, A.: 1779
Hadas, G.: 495
Hadas-Lebel, M.: 1186
Haendler, G.: 1889
Hagner, D. A.: 273
Hahn, F.: 1017, 1699
Haight, R. A.: 399, 1663

Hall, R. G.: 1249
Hamerton-Kelly, R. G.: 1700
Hamm, D.: 876
Handelman, S.: 550
Hanson, K. C.: 1092
Härle, W.: 1592
Harnisch, W.: 1436
Harrelson, W.: 2r
Harrill, J. A.: 1586
Harrington, D. J.: 1382, 1647, 1780
Harrington, W. J.: 163, 164, 1500
Harris, W. V.: 1735
Harrison, R.: 551
Harrisville, R. A.: 274
Hartin, P. J.: 1437
Hartman, G. H.: 552
Hartman, L.: 1890
Harvey, A. E.: 410r
Hasel, G. F.: 1637
Hasitschka, M.: 229, 243, 1630
Hasler, V.: 955
Haudebert, P.: 219
Haufe, G.: 921
Hauser, R. J.: 1701
Hauser-Borel, S.: 1033
Hawkin, D. J.: 884
Hayes, C. E.: 1824
Haykin, M. A. G.: 990
Hayne, L.: 1250
Hays, R. B.: 86r, 436, 650
Hayward, R.: 1187, 1825
Hegstad, H.: 99
Heid, S.: 609
Heil, J. P.: 1527
Heiligenthal, R.: 1501
Helderman, J.: 603, 1883
Helewa, G.: 1608
Hellholm, D.: 1463r
Helm, R.: 1826
Helton, S. N.: 196
Helyer, L. L.: 983
Hempelmann, H.: 1664
Hendricks, O. O.: 1307
Hengel, M.: 62, 746, 1362, 1363
Henrix, H. H.: 1023
Herbert, E. D.: 507
Herzog, W. R.: 831
Heschel, S.: 1364
Hester, J.: 1581
Hewitt, S.: 702
Heyns, J. A.: 437
Hiebert, D. E.: 299, 337
Hiebert, R. J. V.: 1188
Hilber, J. W.: 1055
Hilhorst, A.: 838
Hill, A. D.: 981
Hill, C.: 1308
Hill, D.: 1636r
Hladik, J.: 478
Hodges, L. I.: 19
Hoerber, R. G.: 1623
Hofius, O.: 438, 922
Hofrichter, P.: 209
Hoheisel, K.: 622
Holder, J.: 1056
Hollander, H. W.: 1530
Holmgren, F. C.: 221
Hölscher, E.: 880
Holze, H.: 1737
Holzhausen, J.: 40, 623, 624
Hong, I.-G.: 329
Hong, J. S.: 815
Horan, M.: 20
Horbury, W.: 4, 496
Horn, F. W.: 1003, 1702
Horsley, G. H. R.: 63
House, H. W.: 346, 982
Howard, G.: 788
Howgego, C.: 1093
Hubbard, D. A.: 64
Hübner, H.: 1365
Huizing, K.: 1309
Hultgren, A. J.: 288, 747, 748
Humbert, J.-B.: 497

Iamim, A.: 1827
Ilan, T.: 553, 1828
Ingelaere, J.-C.: 1510
Ito, A. Y.: 1440

Jacobs, M. M.: 817
Jacobs-Malina, D.: 730
Jacobson, D.: 1057
Jacobson, D. M.: 1104
Jacobson, H.: 1189
Janzen, J. G.: 1781
Jaquette, J. L.: 326, 976
Jenkins, G.: 1438
Jensen, J.: 696
Jensen, M.: 1353
Jensen, R. A.: 843
Jensen, R. M.: 479, 1532
Jepsen, G. R.: 1570
Jerico Bermejo, I.: 626
Johns, L. L.: 1511
Johnson, D.: 704r
Johnson, E. A.: 1648
Johnson, J. E.: 1665
Johnson, L. T.: 113r, 754r, 1310
Johnson, S. R.: 193
Jones, J. M.: 794
Jordan, D.: 1105
Joseph, M. P.: 1703
Joubert, S. J.: 651
Joubert, Y.: 652
Judge, E. A.: 1094
Juel, D. H.: 183
Juncker, G.: 1891
Jurgensen, H.: 348
Juvet, M.: 439
Juvet, T.: 439

Kaestli, J.-D.: 265, 1279
Kahl, B.: 893
Kähler, C.: 341, 798
Kaiser, O.: 440
Kaiser, W. C.: 1704
Kallemeyn, H.: 944, 1617
Kalmin, R.: 546r, 554, 1190
Kamesar, A.: 555, 610
Kampen, J.: 1447
Kapera, Z. J.: 508, 509
Karavidopoulos, J.: 731, 1251
Karman, Y.: 215
Karrer, M.: 1005r
Karris, R. J.: 200
Kassel, M.: 1705
Kaufman, S. A.: 1216r
Kaufmann, Y.: 1191
Kaunfer, A.: 1829

Kaye, B. N.: 1366
Keck, L. E.: 749
Kee, H. C.: 1408
Keegan, T. J.: 1472
Keerankeri, G.: 133r, 1409
Keesmaat, S. C.: 294
Kellas, C.: 1453
Kellum, B. A.: 1106
Kendall, D.: 103, 194
Kern-Ulmer, B.: 556, 557
Kerr, F.: 100
Keyser, P. T.: 1095
Khiok-Khng, Y.: 1014
Kieffer, R.: 162r, 360
Kilgallen, J. J.: 264, 275, 869
Kimball, C. A.: 225, 870
Kingsbury, J. D.: 844
Kinman, B. R.: 116, 223, 1499
Kinukawa, H.: 1474
Kinzig, W.: 627
Kirchhevel, G. D.: 819
Kirk, A.: 1252
Kisner, G. D.: 809
Kister, M.: 1782
Kitzberger, I. R.: 896, 923
Kjaer-Hansen, K.: 1706
Klaiber, W.: 653
Klauck, H. J.: 906, 1311
Klehn, L.: 1558
Kleijwegt, M.: 1229
Klein, R. W.: 1783
Kleinig, J. W.: 412, 1707
Klessmann, M.: 880
Klooster, F. H.: 1666
Klumbies, P.-G.: 933
Knauf, E. A.: 1830
Knierim, R. P.: 441
Knights, C. H.: 1139
Knowles, M. P.: 1473
Kocsis, I.: 1591
Koester, C. R.: 994
Koester, H.: 88, 1667
Koet, B. J.: 907
Kolden, M.: 861
Kollmann, B.: 1192
Korpel, M. C. A.: 442
Körtner, U. H. J.: 21
Kosman, A.: 1193
Köstenberger, A. J.: 654
Kotansky, R.: 1831
Kottackal, J.: 934
Kowalczyk, A.: 165
Kowalski, B.: 189, 985
Kowalski, W.: 1470
Krarup, K.: 937
Kreiss, W.: 443
Kreitzer, L.: 296
Kremer, J.: 255, 750, 1708
Krieger, K.-S.: 1194
Kudasiewicz, J.: 899, 1034
Kuen, A.: 1058
Kugel, J.: 1833
Kügler, J.: 1407r
Kunin, S. D.: 1834
Kurichianil, J.: 1518
Kuske, D. P.: 338

Lachs, S. T.: 558
Làconi, M.: 1638
Lafon, G.: 136
LaHurd, C. S.: 1497
Lamarche, P.: 444
Lambrecht, J.: 1448
Landon, C. H.: 378
Lang, B.: 445, 1059
Lange, A.: 1102, 1128, 1784
Langenhorst, G.: 1410
Langer, G.: 559, 560
Langkammer, H.: 655
Lapin, H.: 1140
Larsen, I.: 1475
Larsen, J.: 101
Larson, E.: 1785
Lategan, B. C.: 47, 1312
Lathrop, G. W.: 1060
LaVerdiere, E.: 159, 201, 252, 309, 864, 885, 1253, 1254, 1255, 1478, 1479, 1709
Lea, T. D.: 962
Lee, B. J.: 1649
Lee, M. V.: 1606
Lefebure, L. D.: 1061, 1062, 1063
Légasse, S.: 924, 946
Legrand, L.: 137, 697, 1668
Lenchak, T.: 698
Léon-Dufour, X.: 230, 231
Leonardi, G.: 446
Lerner, D. G.: 1835
le Roux, J. H.: 1367
Levenson, J. D.: 9
Levinas, E.: 1836
Levine, A.-J.: 561
Levine, D. B.: 1195
Levison, J. R.: 656, 1024, 1196, 1197, 1313, 1837
Lévy, C.: 596
Lewis, J. P.: 1710
Liburd, R.: 1314
Lichtenberger, H.: 1141
Liebeschuetz, J. H. W. G.: 1096
Lieu, J. M.: 447, 1739
Limbeck, M.: 789
Lincoln, A. T.: 1512
Lindboe, I. M.: 203r
Lindemann, A.: 128, 480, 845, 1651
Lindner, H.: 1368
Llewelyn, S.: 804
Loader, B.: 511
Lo Cascio, E.: 1740
Löhr, W. A.: 628
Lohse, E.: 681
Lona, H. E.: 611
Long, S. M. S.: 1754
Longenecker, R. N.: 333, 913
Löning, K.: 768
Loubser, J. A.: 963, 1484
Love, S. L.: 1441, 1669
Lubomirski, M.: 266r
Luke, K.: 813, 1345
Lund, J. A.: 1838
Lunt, H. G.: 1839
Lupieri, E.: 83r
Lust, J.: 41
Luter, A. B.: 1606
Luttikhuizen, G.: 1892
Luz, U.: 773r

Maas, R.: 1035
Maccini, R. G.: 236
MacDonald, D. R.: 910
Macina, M. R.: 751
Mack, W. A.: 448

Mackowski, R. M.: 1107
MacLeod, D. J.: 1622
Madugu, I.: 89
Magness, J.: 498
Malherbe, A. J.: 1613
Malina, B. J.: 184, 886, 1631, 1741, 1742
Malloch, A. E.: 657
Maloney, L. M.: 846
Mandel, P.: 1840
Mangatt, G.: 1411
Mankin, J.: 65
Manns, F.: 612, 1493
Marböck, J.: 1316, 1842
Marguerat, D.: 658, 847
Markus, R. A.: 1256
Marlé, R.: 1064
Marrin, P.: 1412
Marshall, C.: 449
Marshall, I. H.: 166
Martín, J. P.: 613
Martin, L. H.: 481, 1551
Martone, C.: 1142, 1143
Marty, M. E.: 22
Marx, S.: 17r
Massonnet, J.: 361
Mateos, J.: 686
Matera, F. J.: 1619
Matthiae, K.: 1757
Mattila, S. L.: 782, 1439, 1786
Mazzucco, C.: 826
McCabe, H.: 1670
McCarthy, C.: 974, 1065
McCartney, D. G.: 450, 703
McCaughey, T.: 659
McClain, W. B.: 660
McCullough, J. C.: 362, 363
McDade, J.: 371, 1652
McDermond, J. E.: 988
McDonnell, K.: 1893
McEleney, N. J.: 1452
McFall, L.: 90
McGowan, A.: 1257
McIver, R. K.: 806
McKay, J.: 661
McKay, K. L.: 908
McKerras, R.: 1354
McNamara, M.: 662, 1198, 1258
McRay, J.: 769, 1108
Meagher, P.: 1025
Mędala, S.: 512, 887, 1144
Medley, M. S.: 167
Meggitt, J. J.: 306
Meier, J. P.: 1391
Melikichvili, N.: 562
Mell, U.: 1450
Mendelson, A.: 1848r, 1853r
Merkel, H.: 202
Merrigan, T.: 1413
Merrill, A. L.: 1317
Meyer, B. F.: 23
Meyers, E. M.: 1109
Meyers, K.: 802
Meynet, R.: 218, 663, 664, 1601
Mihalovici, I.: 422, 451
Milavec, A.: 614
Miles, J.: 1318
Milgrom, J.: 1145
Milik, J. T.: 1798
Milikowsky, C.: 1199
Miller, D. B.: 1511
Miller, J. E.: 1200, 1573
Miller, P. D.: 1369
Miller, R. J.: 187
Miller, S. S.: 563
Mimouni, S. C.: 1259
Mindling, J. A.: 276
Mitchell, M. M.: 1559
Mitsunobu, I.: 293
Moberly, R. B.: 482
Moingt, J.: 364
Moloney, F. J.: 1533, 1543
Monaci Castagno, A.: 1260
Mongeau, M.: 1445
Monro, A.: 808
Montagnes, B.: 66, 712, 1370
Montague, G. T.: 277
Moore, M. E.: 1361
Moore, R. K.: 48
Moore, S.: 117
Mopsik, C.: 340
Moreland, M. C.: 783
Morgado, J.: 253
Morgan, R.: 91
Morgen, M.: 365, 1536
Morry, M. F.: 452
Moses, A. D. A.: 185
Most, W. G.: 453, 1787
Mott, S. C.: 1067
Motyer, S.: 1614
Moule, C. F. D.: 1653
Mowery, R. L.: 1442, 1485
Moxnes, H.: 454, 455, 848
Moyer, R. L.: 413
Moyise, S.: 24
Mueller, S.: 665
Mühling, A.: 1371
Müller, W. W.: 1711
Mulloor, A.: 810
Mund, O.: 713
Murphy, F. J.: 1004, 1201
Murphy-O'Connor, J.: 966, 1110, 1560
Murray, G.: 134r
Murray, M. J.: 802
Myhill, M.: 56

Naeh, S.: 564
Nakamura, B.: 597
Navarro Puerto, M.: 178
Nebe, G. W.: 1146, 1147, 1148, 1149
Neirynck, F.: 102, 1383, 1427, 1503
Nejsum, P.: 952
Nel, G. C. J.: 1414
Nelson, P. K.: 878
Nessan, C. L.: 1486
Neudecker, R.: 1202
Neufeld, M. G.: 947
Neuhaus, R. J.: 1712
Neusner, J.: 565, 566, 752r, 1843
Newell, W. R.: 278
Neyrey, J. H.: 1523, 1844
Niccum, C.: 257
Nicholson, J.: 1230
Nickelsburg, G. W. E.: 1097, 1845
Nida, E. A.: 49
Niebuhr, K.-W.: 925
Niemand, C.: 92, 174, 790, 897
Niemirski, Z.: 456
Nikopoulos, B. E.: 926
Noble, P. R.: 666, 1319
Nodet, É.: 1788

Norelli, E.: 1277, 1571, 1894
Norin, S.: 567
Norris, F. W.: 714
North, J. L.: 1615
Nortjé, L.: 814
Norton, G. J.: 1150
Nowell, I.: 1846
Nürnberger, K.: 1026

Oakman, D. E.: 830
O'Brien, D.: 1690r
Ochs, C.: 1713
Ochs, P.: 1320, 1321
Ockinga, B.: 1231
O'Collins, G.: 103, 194, 755
Ó Fearghail, F.: 862
Ogawa, A.: 132
O'Grady, J. F.: 79
Öhler, M.: 192
Okorie, A. M.: 1487
Olbricht, T. H.: 1322
Ołów, A. J.: 687
O'Malley, W. J.: 25
Omanson, R. L.: 1355
O'Neill, J. C.: 457, 1203, 1204
Ong, W. J.: 1068
Orchard, B.: 168
Ordon, H.: 1151
Ortberg, J.: 458
Ortiz, G.: 1415
Ortkemper, F.-J.: 67
Osculati, R.: 756r
Osiek, C.: 245, 414, 1261, 1743
Oswald, W.: 1480
O'Toole, R. F.: 911
Outtier, B.: 1205

Paci, S. M.: 1152
Padgett, A. G.: 308
Paffenroth, K.: 796, 1232
Pagels, E.: 93
Palme, B.: 210, 211
Pannenberg, W.: 774r
Paprocki, H.: 1069
Parisi, S.: 143
Parmentier, M.: 1588
Parrott, R.: 822
Patella, M.: 1525
Pattemore, S. W.: 50, 699
Patterson, S. J.: 129, 1416
Paupert, C.: 1262
Payne, P. B.: 1590
Peleg, Y.: 1103
Pelser, G. M. M.: 1036
Penna, R.: 927, 1562, 1563
Penner, J. A.: 1456
Penney, D. L.: 1789
Perelmuter, H. G.: 104, 568
Perkins, P.: 849, 1417
Pernot, L.: 599
Perriman, A. C.: 956
Perrone, L.: 667, 668
Perrot, C.: 1714
Pervo, R. I.: 986
Peterman, G. L.: 1111
Peterman, G. W.: 302
Peters, T.: 459, 1650r
Petersen, N. R.: 1392
Peterson, R. A.: 1715
Petzer, J. H.: 259
Petzolt, B.: 244
Phillips, C. R.: 1233
Philonenko, M.: 513
Pierce, R. W.: 297
Pikaza Ibarrondo, X.: 460, 1517
Pilch, J. J.: 483, 669, 818, 1098, 1744
Pinckaers, S.: 1716
Pinto, C. O.: 1717
Piñero, A.: 688
Piovanelli, P.: 1263, 1264
Pisarek, S.: 1206
Plag, C.: 928
Plümacher, E.: 1265
Pointer, S. R.: 68
Poirel, D.: 26
Poirier, P.-H.: 1745, 1746
Poon, R. S.: 1469
Pope-Levison, P.: 656, 1024, 1313
Pöttner, M.: 1323
Powell, M. A.: 850
Poythress, V. S.: 1612
Pratscher, W.: 351
Prendergast, T.: 715
Price, J. J.: 1828
Price, R.: 94
Prinzivalli, E.: 1266
Prior, M.: 214
Pritz, R.: 1895
Prockter, L. J.: 800
Pucci Ben Zeev, M.: 1747
Puech, É.: 1153
Pulleyn, S.: 1234
Punayar, S.: 1488
Purcell, M.: 27
Purcell, N.: 1372
Pyne, R. A.: 1599

Qimron, E.: 514, 1121, 1154, 1155
Quesnel, M.: 1324
Quintanal Pérez, F. J.: 176

Race, M.: 28
Radermakers, J.: 1555
Räisänen, H.: 106r
Raja, R. J.: 757
Rajak, T.: 540r
Rakocy, W.: 941
Ratté, C.: 1759
Raurell, F.: 1018, 1325
Ray, C. A.: 335
Reed, S. A.: 515
Reese, K. D.: 1540
Reid, B. E.: 204, 851, 852, 867
Reid, D. G.: 279
Reid, S. B.: 1326
Reinbold, W.: 942
Reinmuth, E.: 1582
Reiser, M.: 1564
Reiss, P.: 289
Reynier, C.: 280, 1535
Rhoads, D.: 828
Ribera Florit, J.: 1207
Riches, J.: 1639
Riesner, R.: 205, 516, 1433
Riggert, A.: 31
Riggsby, A. M.: 1876
Rigopoulos, G.: 895
Riley, G. J.: 1274
Ringleben, J.: 400
Ritmeyer, K.: 1112

Ritmeyer, L.: 1112
Ritter, R. V.: 1356
Rius-Camps, J.: 901, 905, 1267, 1553
Rives, J. B.: 600
Rizzo, F. P.: 1877
Robbins, V. K.: 776, 778, 1471
Robinson, D.: 1070
Robinson, J. M.: 783, 1764
Robinson, R.: 281
Rochais, G.: 1507r
Rochelle, J. C.: 1327
Rohrhirsch, F.: 517
Roiné, C.: 314
Roitman, A. D.: 569
Rokeah, D.: 51
Romero, C. G.: 461
Römheld, K. F. D.: 1102, 1128, 1784
Rondet, M.: 1534
Roochnik, D.: 1235
Roquet, G.: 1268
Røsaeg, N. A.: 105, 301, 1583
Rosenblatt, M.-E.: 811, 1393
Rosenstein, N.: 1878
Rosik, S.: 462
Rosivach, V.: 1879
Rossetto, G.: 1071
Roth, J.: 1236
Rottenberg, I. C.: 463
Rottzoll, D. U.: 1208
Roux, M.: 1748
Rowland, C. C.: 791, 1006
Rubenstein, J. L.: 1209, 1847
Rubinkiewicz, R.: 670, 868
Rubinsohn, W. Z.: 601
Ruckstuhl, E.: 1350
Ruiz, J.-P.: 1007
Runia, D. T.: 1849, 1850, 1851, 1852, 1871r
Ruppert, L.: 1328
Russell, W.: 1576

Sabbah, M.: 1072
Sabbe, M.: 247
Safrai, C.: 732
Sakitani, M.: 55
Saldarini, A. J.: 1791r
Salway, B.: 1880
Salyer, G.: 827
Samely, A.: 529r, 570, 1210
Sanders, B.: 643r
Sanders, D.: 1565
Sandnes, K. O.: 770
Sands, L. R.: 1329
Sänger, D.: 970
Sapaugh, G. P.: 336
Sarrazin, B.: 107
Satlow, M. L.: 572
Saucy, R. L.: 415
Sayão, L. A. T.: 1717
Scalise, C. J.: 29
Scarpat, G.: 573
Schaberg, J.: 758
Schaefer, M.: 957
Schaller, B.: 574
Schaper, J. L. W.: 575
Schelbert, G.: 1394r
Schellong, D.: 1315r
Schenk, W.: 342
Schenker, A.: 366, 1211, 1854
Schiffman, L. H.: 518, 1157, 1790
Schillebeeckx, E.: 401
Schlosser, J.: 1513
Schmeller, T.: 784
Schmidt, T. E.: 837, 1482
Schnabel, E.: 1280
Schniedewind, W. M.: 519, 1212
Schockenhoff, E.: 139
Schöllgen, G.: 69
Scholtissek, K.: 1526
Schreiner, S.: 716, 1213
Schreiner, T.: 291
Schreiter, R.: 464
Schroer, S.: 576, 577
Schubert, U.: 484
Schunck, K.-D.: 1855
Schüngel, P.: 1275
Schwank, B.: 1718
Schwartz, S.: 1214, 1749
Schwarz, G.: 803, 1454, 1459, 1495
Schweizer, E.: 1418
Scott, B. B.: 759
Scott, J. M.: 1593
Scroggs, R.: 1330
Scullion, J. P.: 108, 1331
Sebothoma, W. A.: 1566
Sedley, D.: 598r
Seebass, H.: 1640
Seeley, D.: 978
Segert, S.: 602
Seifrid, M. A.: 282, 320
Sellew, P.: 169, 975
Sellin, G.: 1332
Senior, D.: 70, 80, 717, 724, 765r, 1384, 1385, 1461, 1671
Sesboüé, B.: 1269
Sestieri Schazzocchio, L.: 465
Shanks, H.: 30, 73, 719, 1156r, 1373
Shatzman, I.: 1738r
Sherwin, B. L.: 578, 1215, 1655
Shim, E. S. B.: 1466
Shimada, K.: 374
Shuler, J. C.: 1672
Sieg, F.: 1012
Siegert, F.: 853
Sievers, J.: 1374
Siker, J. S.: 1073
Silberman, L. H.: 859
Silberman, N. A.: 1758
Silva, M.: 283, 682
Sim, D. C.: 760
Simmons, B. E.: 321
Simoens, Y.: 1719
Siniscalco, P.: 1896
Sivan, H.: 615
Skarsaune, O.: 987, 1897
Skeat, T. C.: 683, 1607
Slater, T. B.: 1856
Slaughter, J. R.: 1626
Slenczka, R.: 120r
Sloyan, G. S.: 1656
Smend, R.: 1375
Smit, D. J.: 258
Smit, J. A.: 1467, 1468
Smit, J. F. M.: 312
Smith, A.: 1549
Smith, B. D.: 1419
Smith, C. R.: 1008
Smith, E. J.: 846
Smith, J. E.: 1037
Smith, R. R. R.: 1759
Smith, S. H.: 177

Soards, M. L.: 254
Soares-Prabhu, G. M.: 829, 1446, 1462
Söding, T.: 307, 949
Solbakk, J. H.: 206
Sordi, M.: 170
Sorg, J.-P.: 71
Spangenberg, I. J. J.: 1333, 1376
Spencer, R. A.: 1016r
Speyer, W.: 485
Spielmann, K.: 1514
Spiro, S.: 579
Spivey, J.: 466
Spohn, W. C.: 1720, 1721
Stallman, R. C.: 1158
Stander, H. F.: 1625
Stanley, S.: 995
Stanton, G. N.: 1443
Stec, D. M.: 1841r
Stegemann, E. W.: 761, 1009, 1673
Stegemann, H.: 521, 522
Stein, A.: 544
Sterk, J. P.: 52
Sterling, G. E.: 1547
Stern, S.: 580
Steudel, A.: 1159
Stevens, G. L.: 322
Stevenson-Moessner, J.: 1377
Stine, P. C.: 1357
Stock, A.: 207, 854
Stoffel, A. M.: 1358
Stone, M. E.: 1792
Stoneman, R.: 1858
Storm, M. R.: 377
Strand, K. A.: 700
Strickert, F.: 1491
Strickland, G.: 1567
Stroumsa, G.: 625
Strugnell, J.: 72, 73
Stuckenbruck, L. T.: 689, 1160
Studerus, R.: 389
Suess, G. E. M.: 1451
Sugirtharajah, R. S.: 1334
Summers, K.: 1881
Swanepoel, F. A.: 1378
Swanson, T. D.: 888
Swartz, M. D.: 1859
Swartz, S. M.: 1494
Swetnam, J.: 996, 1620
Swidler, L.: 1420
Syreeni, K.: 801
Szier, B.: 725

Tábet, M. A.: 1335
Tabor, J. D.: 1161
Taeger, J.-W.: 381
Talbert, C. H.: 762, 860
Tannehill, R. C.: 855, 872, 877
Tanzer, S. J.: 1421
Tate, M. E.: 1074
Taube, M.: 1839
Taylor, J.: 856, 1550
Tellan, S.: 156
Tellbe, M.: 979
Tellier, P.: 1674
Terian, A.: 581
Thatcher, T.: 733, 889
Theissen, G.: 824
Theobald, M.: 929
Therukattil, G.: 416
Thiede, C. P.: 684, 1346
Thielman, F.: 940
Thiselton, A. C.: 989, 1676r
Thom, J. C.: 173, 486
Thomas, C.: 930
Thomas, J. C.: 1038, 1629
Thomas, R. L.: 384, 1010
Thompson, J. W.: 1627
Thompson, W. M.: 402
Tihon, P.: 208
Tilsed, I.: 56
Timmins, N. G.: 232
Titrud, K.: 1359, 1476
Tjørhom, O.: 310
Tomczak, R.: 734
Toribio Cuadrado, J. F.: 95
Torrance, T. F.: 109
Tournay, R. J.: 1162
Tov, E.: 582, 1793, 1794
Trakatellis, D.: 1722
Trautman, D.: 1075, 1076
Treggiari, S.: 1882
Treiyer, E. B.: 977
Trevijano Etcheverría, R.: 616, 617
Trimaille, M.: 284, 1336
Trocmé, E.: 1515, 1521
Troeger, T. H.: 1492
Tronina, A.: 771, 1217
Trotter, M.: 1546
Trudinger, P.: 53, 131r, 403
Tsitsigos, S. K.: 903
Tsumura, D. T.: 939
Turner, G.: 1723
Turner, M.: 1489r
Tyson, J. B.: 1490

Ulansey, D.: 1237
Ulfgard, H.: 1796
Ulmer, R.: 1860
Ulrich, E.: 1797
Ulrichsen, J. H.: 1422
Unger, W.: 467
Untergassmair, F. G.: 890
Upasi, M.: 1077
Ukpong, J. S.: 1078, 1724

Vallauri, E.: 96
van Aarde, A. G.: 110, 1027, 1414, 1423, 1496
van den Broek, R.: 404
Vander Broek, L.: 951
van der Heide, A.: 583
van der Horst, P. W.: 584, 1218, 1861, 1898
VanderKam, J. C.: 1798, 1862
van der Merwe, C. H. J.: 54
van der Woude, A. S.: 74, 1799
van de Sandt, H.: 1556
Van Elderen, B.: 618, 1099
van Esbroeck, M.: 619
Vanhoozer, K. J.: 745r, 1641
Vanhoye, A.: 671, 718, 1337, 1568, 1569
van Iersel, B. M. F.: 171
van Leeuwen, C.: 1642
van Lopik, T.: 1347
van Minnen, P.: 487, 892, 1548
van Tilborg, S.: 233, 1338
Van Voorst, R. E.: 1079
Vasiliadis, P.: 1632
Veldsman, D. P.: 121
Vellanickal, M.: 1602
Venetz, H.-J.: 417
Verhey, A. D.: 1725

Verheyden, J.: 1383
Verman, M.: 1219
Vermes, G.: 523, 524, 719
Verseput, D. J.: 154
Vicent Cernuda, A.: 1516
Vielhauer, P.: 950
Vignolo, R.: 672
Vincent, J.-M.: 75, 1379
Vollenweider, S.: 343
Volschenk, G. J.: 1496
von Gemünden, P.: 148, 186
Voorwinde, S.: 1080, 1081
Vorster, J. N.: 931
Vos, J. S.: 965
Vouga, F.: 31

Wagner, F.: 1750
Wahl, H.-M.: 585, 1863
Walker, P.: 369
Walker, W. O.: 1519
Wallace, D. B.: 38r, 685, 1348
Wallis, I. G.: 1657
Walter, L.: 1289r
Waltke, B. K.: 673, 1082, 1281
Wan, S.-K.: 1864
Wansbrough, H.: 468, 726
Ward, R. B.: 469
Warfield, B. B.: 1424
Warren, A. L.: 1163
Warren, W. F.: 323
Warrington, K.: 373
Wassén, C.: 1865
Watson, F.: 674
Wcela, E. A.: 701
Weathers, R. A.: 32
Weaver, P. R. C.: 1751
Webb, W. J.: 386, 1634
Weber, B.: 157
Weber, H.-R.: 1726
Weber, K.: 675
Wedderburn, A. J. M.: 902
Weinberger, T.: 586, 587
Weiss, H.: 1866
Welker, M.: 122, 1083
Wells, P.: 1339
Welsh, J. R.: 676
Wendland, E. R.: 999, 1541
Wengst, K.: 1460
Wenham, D.: 185, 1428
Wenning, R.: 1760
Werbick, J.: 772
Wesselius, J. W.: 1857r
West, G.: 33
Weyermann, A. M.: 1340
Weymann, V.: 1727
Whale, P. R.: 690
Wharton, A. J.: 1113
White, J. L.: 1752
White, R. F.: 1635
Whitney, K. W.: 588
Wiebe, B.: 352
Wiens, D.: 261
Wilkens, W.: 857
Wilkin, R. L.: 9
Wilkin, R. N.: 470, 1728
Williams, D. S.: 589, 1867, 1868
Williams, F.: 1505
Williams, M.: 290
Williams, M. H.: 1869, 1870
Willis, S.: 471
Willis, T. M.: 1624
Wilson, M. R.: 472, 1084, 1729
Wilson, R. McL.: 1380
Wimbush, V. L.: 488
Winckler, W. K.: 54
Winger, M.: 325
Winkler, J.: 1011
Winter, S. C.: 1000
Wischmeyer, O.: 147
Wise, M. O.: 1161, 1789
Witherington, B.: 953
Witherup, R. D.: 677, 1085, 1341
Wojciechowski, M.: 900
Wolff, S. R.: 1114
Wolmarans, J. L. P.: 825
Wolters, A.: 212, 590
Wong, E. K. C.: 135
Wong, S.: 57
Worley, D. R.: 1621
Worp, K. A.: 487
Wright, T. R.: 763
Wyschogrod, M.: 1675

Yadin, Y.: 1800
Yarbro Collins, A.: 191, 835
Yarbrough, R. W.: 87r, 1425
Yardeni, A.: 1800
Yarnold, E.: 1658
Yeo, K.-K.: 1587
Young, B. H.: 1528
Young, F. M.: 418
Young, N. H.: 1270
Young, S.: 1271

Zagenberg, J.: 510r, 520r
Zager, W.: 720
Zanzarri, R.: 1272
Ziegenaus, A.: 629
Ziesler, J.: 34, 76
Zilonka, P.: 1730
Zipor, M. A.: 1872
Zivotofsky, A. Z.: 1220
Zmijewski, J.: 172
Zorn, J.-F.: 1290r
Zumstein, J.: 1539
Zwickel, W.: 1504

INDEX OF BOOK REVIEWS

The Anchor Bible Dictionary, ed. Freedman, 2r.
Apocalypticism in the Mediterranean World and the Near East, ed. Hellholm, 1736r.
Barr, *Biblical Faith and Natural Theology,* 1676r.
Bassler (ed.), *Pauline Theology,* vol. 1, 266r.
Bettex and Mottu (eds.), *Le défi homilétique,* 1289r–1290r.
La Bible: Une pomme de discorde, ed. Luz, 1315r.
Blaising and Bock (eds.), *Dispensationalism, Israel and the Church,* 1042r.
Bloch, *God's Plagiarist,* 704r.
Bock and Blaising (eds.), *Dispensationalism, Israel and the Church,* 1042r.
Boismard, *Moïse ou Jésus,* 1507r.
Boyarin, *Intertexuality and the Reading of Midrash,* 529r.
Brown, *The Death of the Messiah,* 113r, 764r–765r.
Caird, *New Testament Theology,* 1636r.
Childs, *Biblical Theology of the Old and New Testaments,* 390r, 1016r.
Crossan, *The Historical Jesus,* 742r.
Davidsen, *The Narrative Jesus,* 162r, 1463r.
Le défi homilétique, ed. Bettex and Mottu, 1289r–1290r.
Dinter, *Beyond Naive Belief,* 1690r.
Dispensationalism, Israel and the Church, ed. Blaising and Bock, 1042r.
Doig, *New Testament Chronology,* 475r.
Ernst, *Johannes der Taüfer,* 83r.
Felder (ed.), *Stony the Road We Trod,* 643r, 1304r.
Feldman, *Jew and Gentile in the Ancient World,* 540r.
Fraenkel, *Darkhei ha'aggadah vehamidrash,* 546r.
Freedman (ed.), *The Anchor Bible Dictionary,* 2r.
Frye, *Words With Power,* 17r.
Funk et al., *The Five Gospels,* 85r–87r.
Garrett, *The Demise of the Devil,* 199r.
Goulder, *A Tale of Two Missions,* 410r.
Hamilton, *A Quest for the Post-Historical Jesus,* 745r.
Healey, Knobel, and Mangan, *The Targum of Job. The Targum of Proverbs. The Targunm of Qohelet,* 1841r.
Hellholm (ed.), *Apocalypticism in the Mediterranean World and the Near East,* 1736r.
Hoffmann, *Studien zur Frühgeschichte der Jesus-Bewegung,* 1407r.
Isaac, *The Limits of Empire,* 1738r.
Kapera, *Qumran Cave IV and MMT. Special Report,* 510r.
Knobel, Mangan, and Healey, *The Targum of Job. The Targum of Proverbs. The Targum of Qohelet,* 1841r.
Kraemer, *The Mind of the Talmud,* 1832r.
R. C. and C. C. Kroeger, *I Suffer Not a Woman,* 354r.
Létourneau, *Jésus, Fils de l'homme et Fils de Dieu,* 1520r.
Levenson, *The Death and Resurrection of the Beloved Son,* 1650r.
Lüdemann, *Die Auferstehung Jesu,* 120r, 773r–774r.
Luz (ed.), *La Bible: Une pomme de discorde,* 1315r.
The Madrid Qumran Congress, ed. Trebolle Barrera and Vegas Montaner, 1795r.
Mangan, Healey, and Knobel, *The Targum of Job. The Targum of Proverbs. The Targum of Qohelet,* 1841r.
Marxsen, *New Testament Foundations for Christian Ethics,* 1066r.
Mealy, *After a Thousand Years,* 387r.
Meeks, *The Origins of Christian Morality,* 1066r.

Meier, *A Marginal Jew,* vol. 1, 752r; vol. 2, 753r–754r.
Mottu and Bettex (eds.), *Le défi homilétique,* 1289r–1290r.
Neusner, *A Rabbi Talks with Jesus,* 131r.
Neyrey, *Paul, in Other Words,* 1561r.
——— (ed.), *The Social World of Luke-Acts,* 203r.
Nussbaum, *The Therapy of Desire,* 598r.
Omodeo, *Gesù il Nazoreo,* 756r.
Overmann, *Matthew's Gospel and Formative Judaism,* 133r.
Pauline Theology, vol. 1, ed. Bassler, 266r.
Qimron and Strugnell, *Qumran Cave 4.* Vol. 5, *Miqṣat Maʿaśe Ha-Torah,* 1156r.
Raguse, *Psychoanalyse und biblische Interpretation,* 1005r.
Runia, *Philo in Early Christian Literature,* 1848r.
Sanders, *The Historical Figure of Jesus,* 106r.
———, *Judaism: Practice and Belief 63 BCE-66 CE,* 571r, 1853r.
Schiffman, *Reclaiming the Dead Sea Scrolls,* 1791r.
Schnackenburg, *The Johannine Epistles,* 375r.
Schulz, *Die apostolische Herkunft der Evangelien,* 1394r.
Schüssler Fiorenza, *Jesus. Miriam's Child, Sophia's Prophet,* 1654r.
Shelton, *Mighty in Word and Deed,* 1489r.
Silberman, *The Hidden Scrolls,* 1791r.
The Social World of Luke-Acts, ed. Neyrey, 203r.
Sokoloff, *A Dictionary of Jewish Palestinian Aramaic of the Byzantine Period,* 1216r, 1857r.
Spong, *Resurrection. Myth or Reality?,* 775r.
Stegemann, *Die Essener, Qumran, Johannes der Taüfer und Jesus,* 520r.
Stony the Road We Trod, ed. Felder, 643r, 1304r.
Strugnell and Qimron, *Qumran Cave 4.* Vol. 5, *Miqṣat Maʿaśe Ha-Torah,* 1156r.
Thiede, *The Earliest Gospel Manuscript?,* 38r.
Trebolle Barrera and Vegas Montaner (eds.), *The Madrid Qumran Congress,* 1795r.
Vegas Montaner and Trebolle Barrera (eds.), *The Madrid Congress,* 1795r.
Yonge, *The Works of Philo,* 1871r.

INDEX OF BOOK NOTICES

A interpretação da Bíblia na Igreja, ed. Terra, p. 499.

Abadie et al., *Initiation à la lecture d'un texte biblique*, p. 123.

Abegg and Wacholder (eds.), *A Preliminary Edition of the Unpublished Dead Sea Scrolls*, vol. 2, p. 364.

The African Bible. The New Testament, p. 490.

Agouridis, *Ἡ Ἀποκάλυψη τοῦ Ἰωάννη*, p. 515.

Aguirre, *La mesa compartida. Estudios del NT desde las ciencias sociales*, p. 309.

Aichele et al., *The Postmodern Bible*, p. 490.

Ajamian and Stone (eds.), *Text and Context. Studies in the Armenian New Testament*, p. 309.

Aland and Delobel (eds.), *New Testament Textual Criticism, Exegesis, and Early Church History*, p. 490.

Al-Assiouty, *Révolutionnaires et contre-révolutionnaires parmi les disciples de Jésus et les compagnons de Muhammad*, p. 133.

Albertz, *A History of Israelite Religion in the Old Testament Period*, vol. 2, pp. 347-348.

Alcock and Osborne (eds.), *Placing the Gods. Sanctuaries and Sacred Space in Ancient Greece*, pp. 529-530.

Aldredge-Clanton, *In Search of the Christ-Sophia. An Inclusive Christology . . .*, p. 341.

Aletti, *Lettera ai Colossesi*, p. 330.

Alon, Gruenwald, and Singer (eds.), *Concepts of the Other in Near Eastern Religions*, p. 530.

Alter, *Resurrection Psychology*, p. 133.

Ancient Christian Magic, ed. Meyer and Smith, p. 173.

Ancient Jerusalem Revealed, ed. Geva, p. 168.

Ancient Synagogues, vol. 1, ed. Urman and Flesher, p. 549.

G. Anderson, *Sage, Saint and Sophist. Holy men and their associates in the Early Roman Empire*, p. 163.

———, *The Second Sophistic*, p. 163.

G. A. Anderson and Stone (eds.), *A Synopsis of the Books of Adam and Eve*, p. 163.

J. C. Anderson, *Matthew's Narrative Web*, p. 133.

Approaches to the Bible. The Best of Bible Review, vol. 1, ed. Minkoff, p. 318.

ARAM Third International Conference: The Decapolis, pp. 163-164.

Aranda, Basevi, and Chapa (eds.), *Biblia, exégesis y cultura. Estudios en honor del Prof. D. José María Casciaro*, pp. 490-491.

Arav and Rousseau, *Jesus and His World. An Archaeological and Cultural Dictionary*, p. 545.

Ashton, *Studying John*, p. 500.

Atwood, *Mary Magdalene in the New Testament Gospels and Early Tradition*, pp. 321-322.

Aubert, *Business Managers in Ancient Rome*, p. 348.

Auf der Suche nach einer neuen Christologie, ed. Sauerbier, p. 346.

Aus, *Samuel, Saul and Jesus*, p. 134.

Ayo, *The Hail Mary. A Verbal Icon of Mary*, p. 134.

Baarda, *Essays on the Diatessaron*, p. 348.

Bahr, *Der verlorene Sohn oder die Ungerechtigkeit der Liebe. Das Gleichnis Jesu heute*, p. 134.

Balentine and Barton (eds.), *Language, Theology, and The Bible. Essays in Honour of James Barr*, p. 127.

Banks, *Paul's Idea of Community*, p. 331.

Barceló and Gottlieb (eds.), *Christen und Heiden in Staat und Gesellschaft des zweiten bis vierten Jahrhunderts*, pp. 535-536.

Barker and Kohlenberger (eds.), *Zondervan NIV Bible Commentary*, p. 309.
Barr, *New Testament Story. An Introduction*, pp. 309-310.
Barrett, *A Critical and Exegetical Commentary . . . on Acts I–XIV*, p. 500.
———, *Paul. An Introduction to His Thought*, p. 331.
G. Barth, *Der Tod Jesu Christi im Verständnis des Neuen Testaments*, pp. 156-157.
M. Barth and Blanke, *Colossians*, p. 515.
Bartolomé and Chávez, *Panorama Bíblico*, p. 310.
J. Barton and Balentine (eds.), *Language, Theology, and The Bible. Essays in Honour of James Barr*, p. 127.
S. C. Barton, *Discipleship and Family Ties in Mark and Matthew*, pp. 500-501.
——— and Stanton (eds.), *Resurrection. Essays in Honour of Leslie Houlden*, p. 497.
Basevi, Chapa, and Aranda (eds.), *Biblia, exégesis y cultura. Estudios en honor del Prof. D. José María Casciaro*, pp. 490-491.
Basser (ed.), *Pseudo-Rabad. Commentary to Sifre Deuteronomy*, p. 348.
Baum, *Lukas als Historiker der letzten Jesusreise*, p. 501.
Baumgartner and Koehler, *The Hebrew and Aramaic Lexicon of the Old Testament*, vol. 1, p. 171.
Beale (ed.), *The Right Doctrine from the Wrong Texts?*, p. 310.
Beardslee, *First Corinthians. A Commentary for Today*, p. 331.
Beck, *Mature Christianity in the 21st Century*, p. 157.
Beker, *Suffering and Hope. The Biblical Vision and the Human Predicament*, p. 157.
A. A. Bell, *A Guide to the New Testament World*, p. 164.
R. H. Bell, *Provoked to Jealousy . . . Romans 9-11*, p. 149.
Bénétreau, *La deuxième épître de Pierre. L'épître de Jude*, pp. 149-150.
Berger, *Psalmen aus Qumran*, p. 164.
———, *Theologiegeschichte des Urchristentums*, p. 524.
Betz, *Paulinische Studien. Gesammelte Aufsätze III*, p. 331.
La Bibbia nell'epoca moderna e contemporanea, ed. Fabris, p. 125.
La Bible en Philosophie, ed. Bourg and Lion, p. 311.
Bibel in jüdischer und christlicher Tradition. Festschrift für Johann Maier . . . , ed. Merklein, Müller, and Stemberger, p. 310.
The Bible in the Churches, ed. Hagen, pp. 125-126.
Biblia, exégesis y cultura. Estudios en honor del Prof. D. José María Casciaro, ed. Aranda, Basevi, and Chapa, pp. 490-491.
Bieringer and Lambrecht, *Studies on 2 Corinthians*, pp. 331-332.
Bilde et al. (eds.), *Centre and Periphery in the Hellenistic World*, p. 530.
Bindewald, *Das Wahre aus den Evangelien*, p. 501.
Black, *Learn to Read New Testament Greek. Expanded Edition*, p. 310.
Blair, *Introducing the New Testament*, p. 123.
Blanke and Barth, *Colossians*, p. 515.
Bloch, *God's Plagiarist. Being an Account of . . . the Abbé Migne*, p. 123.
Bloesch, *Holy Scripture. Revelation, Inspiration & Interpretation*, p. 123.
Blomberg, *1 Corinthians*, p. 516.
Boccara, *Il peso della memoria. Una lettura ebraica del Nuovo Testamento*, p. 491.
Bock, *Luke*, p. 501.
Boers, *The Justification of the Gentiles . . . Galatians and Romans*, p. 332.
Bohrmann, *Flavius Josephus, the Zealots and Yavne*, p. 349.
Boismard with Lamouille, *Le Diatessaron: De Tatien à Justin*, p. 501.
Bonar, *The Everlasting Righteousness or How Shall Man Be Just with God?*, p. 524.
The Book of Acts in Its Graeco-Roman Setting, ed. Gill and Gempf, pp. 137-138.
Borg, *Jesus in Contemporary Scholarship*, p. 134.
Bormann, *Philippi. Stadt und Christengemeinde zur Zeit des Paulus*, p. 516.

———, Del Tredici, and Standhartinger (eds.), *Religious Propaganda and Missionary Competition . . . Essays Honoring Dieter Georgi*, p. 130.
Börner-Klein, *Midrasch Sifre Numeri*, p. 530.
Bornhäuser and Mayer, *Die Tosefta. Seder II: Moëd. 3: Sukka—Jom tob—Rosch ha-Schana*, p. 530.
Bosenius, *Die Abwesenheit des Apostels als theologisches Programm. Der zweite Korintherbrief als Beispiel . . .*, p. 516.
Bosworth, *Conquest and Empire. The reign of Alexander the Great*, p. 349.
Botha, *Subject to Whose Authority? Multiple Readings of Romans 13*, p. 332.
Boulton, Kennedy, and Verhey (eds.), *From* Christ *to the* World. *Introductory Readings in Christian Ethics*, p. 524.
Bourg and Lion (eds.), *La Bible en Philosophie*, p. 311.
Bouttier and Brossier (eds.), *Vocabulaire des épîtres de Paul*, p. 150.
Bovon, *New Testament Traditions and Apocryphal Narratives*, p. 491.
Bowman and Woolf (eds.), *Literacy and power in the ancient world*, pp. 164-165.
Boyarin, *A Radical Jew. Paul and the Politics of Identity*, pp. 332-333.
Bradley, *Slavery and society at Rome*, pp. 530-531.
Brettler and Fishbane (eds.), *Minḥah le-Naḥum. Biblical and Other Studies Presented to Nahum M. Sarna . . .*, pp. 173-174.
Briend and Cothenet (eds.), *Supplément au Dictionnaire de la Bible*, Fascicule 69, p. 498.
Brin, *Studies in Biblical Law. From the Hebrew Bible to the Dead Sea Scrolls*, p. 531.
Broadhead, *Prophet, Son, Messiah. Narrative Form and Function in Mark 14–16*, pp. 134-135.
Bronner, *From Eve to Esther. Rabbinic Reconstructions of Biblical Women*, p. 349.
Brooke with García Martínez (eds.), *New Qumran Texts and Studies*, p. 531.
Brooks and Winbery, *A Morphology of New Testament Greek*, p. 124.
Brossier and Bouttier (eds.), *Vocabulaire des épîtres de Paul*, p. 150.
Broszio, *Genealogia Christi*, pp. 501-502.
R. E. Brown, *An Introduction to New Testament Christology*, p. 157.
R. M. Brown, *Reclaiming the Bible. Words for the Nineties*, p. 311.
Brox, *A Concise History of the Early Church*, p. 531.
———, *A History of the Early Church*, p. 349.
Brueggemann, *Biblical Perspectives on Evangelism*, pp. 341-342.
Buchanan, *Introduction to Intertextuality*, p. 491.
Bulloch et al. (eds.), *Images and Ideologies. Self-definition in the Hellenistic World*, pp. 349-350.
Burridge, *Four Gospels, One Jesus?*, p. 502.
Buschmann, *Martyrium Polycarpi—Eine formkritische Studie*, p. 165.
Caba, *Cristo, Pan de vida . . . Estudio exegético de Jn 6*, p. 135.
Caird, *New Testament Theology*, pp. 157-158.
Callan (ed.), *Proceedings: Eastern Great Lakes and Midwest Biblical Societies*, vol. 13, pp. 129-130.
Camacho and Mateos, *Marcos. Texto y Comentario*, p. 326.
The Cambridge Ancient History, vol. 6, ed. Lewis et al., p. 355.
The Cambridge Ancient History, vol. 9, ed. Crook, Lintott, and Rawson, p. 166.
Cantarella, *Bisexuality in the Ancient World*, p. 165.
Carson, *Divine Sovereignty and Human Responsibility*, p. 342.
——— et al. (eds.), *New Bible Commentary. 21st Century Edition*, p. 124.
——— and Woodbridge (eds.), *Scripture and Truth*, p. 311.
Carter, *Households and Discipleship. A Study of Matthew 19–20*, p. 135.
Ce Dieu qui vient. Études . . . offertes au Professeur Bernard Renaud . . ., ed. Kuntzmann, pp. 491-492.

Centre and Periphery in the Hellenistic World, ed. Bilde et al., p. 530.
Chambon and Humbert (eds.), *Fouilles de Khirbet Qumrân et de Aïn Feshkha*, vol. 1, p. 353.
Chapa, Aranda, and Basevi (eds.), *Biblia, exégesis y cultura. Estudios en honor del Prof. D. José María Casciaro*, pp. 490-491.
Charlesworth (ed.), *The Dead Sea Scrolls . . . .* Vol. 1, *Rule of the Community and Related Documents*, p. 350.
——— et al. (eds.), *The Lord's Prayer and Other Prayer Texts . . .* , p. 135.
——— and Evans (eds.), *The Pseudepigrapha and Early Biblical Interpretation*, pp. 165-166.
Chávez and Bartolomé, *Panorama Bíblico*, p. 310.
Cherix and Kaestli, *L'évangile de Barthélemy d'après deux écrits apocryphes*, p. 171.
Chester and Martin, *The Theology of the Letters of James, Peter, and Jude*, p. 333.
Childs, *The New Testament as Canon: An Introduction*, p. 124.
Chilton, *A Feast of Meanings. Eucharistic Theologies from Jesus through Johannine Circles*, p. 158.
———, *Judaic Approaches to the Gospels*, p. 322.
——— and Evans (eds.), *Studying the Historical Jesus*, pp. 135-136.
Christen und Heiden in Staat und Gesellschaft des zweiten bis vierten Jahrhunderts, ed. Gottlieb and Barceló, pp. 535-536.
The City in Late Antiquity, ed. Rich, pp. 176-177.
Clark, *Women in Late Antiquity. Pagan and Christian Life-styles*, pp. 531-532.
Clines, *The Dictionary of Classical Hebrew*, vol. 1, p. 532.
Cocagnac, *La parole et son miroir. Les symboles bibliques*, p. 311.
Cohen (ed.), *The Jewish Family in Antiquity*, p. 166.
——— and Frerichs (eds.), *Diasporas in Antiquity*, p. 166.
D. and L. Cohn-Sherbok, *Jewish & Christian Mysticism*, p. 350.
Collins, *The Scepter and the Star: The Messiahs of the Dead Sea Scrolls and Other Ancient Literature*, p. 532.
Comfort, *I Am the Way. A Spiritual Journey Through the Gospel of John*, p. 322.
The Community of the Renewed Covenant. The Notre Dame Symposium on the Dead Sea Scrolls, ed. Ulrich and VanderKam, p. 364.
The Complete Parallel Bible, p. 492.
Concepts of the Other in Near Eastern Religions, ed. Alon, Gruenwald, and Singer, p. 530.
Coogan, Exum, and Stager (eds.), *Scripture and Other Artifacts. Essays . . . in Honor of Philip J. King*, p. 547.
Cothenet and Briend (eds.), *Supplément au Dictionnaire de la Bible*, Fascicule 69, p. 498.
Coulot (ed.), *Exégèse et herméneutique*, p. 311.
Countryman, *The Mystical Way in the Fourth Gospel*, p. 502.
Court, *Revelation*, p. 150.
Cousar et al., *Texts for Preaching . . . Year C*, pp. 311-312.
Craddock et al., *Preaching through the Christian Year. Year C*, p. 312.
Crook, Lintott, and Rawson (eds.), *The Cambridge Ancient History*, vol. 9, p. 166.
Cross, *Frank Moore Cross. Conversations with a Bible Scholar*, p. 312.
Crossan, *The Essential Jesus*, p. 322.
———, *Who Killed Jesus?*, p. 502.
Crossing the Boundaries. Essays . . . in Honour of Michael D. Goulder, ed. Porter, Joyce, and Orton, p. 492.
Culbertson, *A Word Fitly Spoken. Context, Transmission, and Adoption of the Parables of Jesus*, pp. 502-503.
Cullmann, *Das Gebet im Neuen Testament*, p. 342.

Cuvillier, *Qui donc es-tu, Marie? Les différents visages de la mère de Jésus dans le Nouveau Testament*, p. 525.
Dales, *Living Through Dying. The Spiritual Experience of St Paul*, p. 516.
Daniell, *William Tyndale. A Biography*, p. 312.
Daube, *The New Testament and Rabbinic Judaism*, pp. 350-351.
P. R. Davies (ed.), *Second Temple Studies.* Vol. 1, *Persian Period*, p. 532.
S. L. Davies, *New Testament Fundamentals*, p. 124.
The Dead Sea Scrolls . . . . Vol. 1, *Rule of the Community and Related Documents*, ed. Charlesworth, p. 350.
Dear, *The God of Peace. Toward a Theology of Nonviolence*, p. 342.
deHaven-Smith, *The Hidden Teachings of Jesus*, p. 136.
H. J. de Jonge and de Ruyter (eds.), *Totdat hij komt. Een discussie over de wederkomst van Jezus Christus*, p. 525.
M. de Jonge, Swellengrebel, and Haas, *A Handbook on the Letters of John*, p. 518.
de Lima, *"Tu serás chamado Κηφᾶς." Estudo exegético sobre Pedro no quarto evangelho*, p. 503.
Delobel and Aland (eds.), *New Testament Textual Criticism, Exegesis, and Early Church History*, p. 490.
Del Tredici, Standhartinger, and Bormann (eds.), *Religious Propaganda and Missionary Competition . . . Essays Honoring Dieter Georgi*, p. 130.
DeMaris, *The Colossian Controversy*, p. 150.
Deming, *Paul on marriage and celibacy. The Hellenistic background of 1 Corinthians 7*, pp. 516-517.
den Boeft and Hilhorst (eds.), *Early Christian Poetry*, p. 351.
Derrett, *Studies in the New Testament*, vol. 6, p. 503.
de Ruyter and de Jonge (eds.), *Totdat hij komt. Een discussie over de wederkomst van Jezus Christus*, p. 525.
Desreumaux, *Histoire du roi Abgar et de Jésus*, pp. 166-167.
De Valerio, *Altes Testament und Judentum im Frühwerk Rudolf Bultmanns*, pp. 124-125.
Dever (ed.), *Preliminary Excavation Reports: Sardis, Paphos, Caesarea Maritima . . .*, p. 167.
Dexinger and Rosenthal, *Als die Heiden Christen wurden*, p. 177.
Diasporas in Antiquity, ed. Cohen and Frerichs, p. 166.
The Didache *in Context*, ed. Jefford, p. 538.
Dimant and Schiffman (eds.), *Time to Prepare the Way in the Wilderness. Papers on the Qumran Scrolls . . .*, p. 351.
Dinter, *Beyond Naive Belief. The Bible and Adult Catholic Faith*, p. 342.
d'Occhieppo, *Der Stern von Bethlehem in astronomischer Sicht*, p. 503.
Dockery, Mathews, and Sloan (eds.), *Foundations for Biblical Interpretation*, pp. 312-313.
Dohmen and Mussner, *Nur die halbe Wahrheit? Für die Einheit der ganzen Bibel*, p. 525.
Dombrowski, *Ideological and Socio-Structural Developments of the Qumran Association . . .*, part 1, pp. 532-533.
Doran, *Birth of a Worldview. Early Christianity in Its Jewish and Pagan Context*, p. 533.
Dormeyer, *Das Neue Testament im Rahmen der antiken Literaturgeschichte*, p. 125.
Drane, *Son of Man. A new life of Christ*, p. 322.
Duhaime and Mainville (eds.), *Entendre la voix du Dieu vivant*, p. 313.
Dumbrell, *The Search for Order. Biblical Eschatology in Focus*, p. 343.
Dumoulin, *Entre la Manne et l'Eucharistie. Étude de Sg 16,15–17,1a*, p. 533.
Dunderberg, *Johannes und die Synoptiker. Studien zu Joh 1–9*, p. 136.
Dunn, *Christian Liberty*, p. 158.
——— and Suggate, *The Justice of God*, p. 158.
Duquesne, *Jésus*, pp. 503-504.

Early Christian Poetry, ed. den Boeft and Hilhorst, p. 351.
Easley, *User-Friendly Greek*, p. 313.
Eckstein, *Moral Vision in* The Histories *of Polybius*, p. 533.
Edersheim, *The Life and Times of Jesus the Messiah*, p. 323.
———, *Sketches of Jewish Social Life*, p. 351.
———, *The Temple*, pp. 533-534.
Edwards, *The Politics of Immorality in ancient Rome*, pp. 351-352.
Elberfelder Studienbibel mit Sprachschlüssel. Das Neue Testament, pp. 492-493.
Elenchus of Biblica 1991, ed. North, p. 129.
Elliott, *Liberating Paul*, p. 333.
Elm, *"Virgins of God." The Making of Asceticism in Late Antiquity*, p. 534.
Elman, *Authority and Tradition: Toseftan Baraitot in Talmudic Babylonia*, p. 167.
El enigma de la conciencia, ed. Salas, p. 528.
Ennulat, *Die "Minor Agreements,"* pp. 136-137.
Entendre la voix du Dieu vivant, ed. Duhaime and Mainville, p. 313.
Erfüllung und Erwartung, ed. Wallis, p. 529.
Ernst, *Das Evangelium nach Lukas*, p. 137.
———, *Johannes der Täufer — der Lehrer Jesu?*, p. 504.
Errico, *Let There Be Light. The Seven Keys*, p. 313.
Eskenazi and Richards (eds.), *Second Temple Studies.* Vol. 2, *Temple and Community in the Persian Period*, p. 534.
Esler, *The First Christians in their Social Worlds*, p. 493.
Evans and Charlesworth (eds.), *The Pseudepigrapha and Early Biblical Interpretation*, pp. 165-166.
Evans and Chilton (eds.), *Studying the Historical Jesus*, pp. 135-136.
Evans and Stegner (eds.), *The Gospels and the Scriptures of Israel*, p. 323.
Exégèse et herméneutique, ed. Coulot, p. 311.
Exum, Stager, and Coogan (eds.), *Scripture and Other Artifacts. Essays . . . in Honor of Philip J. King*, p. 547.
Fabris (ed.), *La Bibbia nell'epoca moderna e contemporanea*, p. 125.
Farmer, *The Gospel of Jesus*, p. 137.
Fee, *God's Empowering Presence. The Holy Spirit in the Letters of Paul*, pp. 150-151.
———, *Primera epístola a los Corintios*, p. 517.
Feldmeier and Heckel (eds.), *Die Heiden. Juden, Christen und das Problem des Fremden*, p. 167.
Feminist Theology from the Third World, ed. King, pp. 126-127.
Fernández, *The Gospel According to María*, p. 504.
Field, *Notes on the Translation of the New Testament*, p. 313.
Figures du Nouveau Testament chez les Pères, ed. Maraval, p. 541.
Finney, *The Invisible God. The Earliest Christians on Art*, p. 352.
Fischer, *Looking for Moral Guidance. Dilemma and the Bible*, p. 343.
Fishbane and Brettler (eds.), *Minḥah le-Naḥum. Biblical and Other Studies Presented to Nahum M. Sarna . . .* , pp. 173-174.
Fitzmyer, *Scripture, the Soul of Theology*, pp. 313-314.
Fleckenstein, *Ordnet euch einander unter in der Furcht Christi. Die Eheperikope in Eph 5,21-33*, p. 517.
Flesher and Urman (eds.), *Ancient Synagogues*, vol. 1, p. 549.
Fornara and Jacoby, *Die Fragmente der griechischen Historiker.* C: Fascicle 1, p. 537.
Fouilles de Khirbet Qumrân et de Aïn Feshkha, vol. 1, ed. Humbert and Chambon, p. 353.
Foundations for Biblical Interpretation, ed. Dockery, Mathews, and Sloan, pp. 312-313.
Fowden, *The Egyptian Hermes. A Historical Approach to the Late Pagan Mind*, pp. 534-535.

Frankemölle, *Der Brief des Jakobus*, p. 151.
———, *Matthäus. Kommentar*, Band 1, p. 323.
Frankfurter Judaistische Beiträge, Heft 21, ed. Schlüter, p. 535.
Freed, *The Apostle Paul, Christian Jew*, p. 333.
Frerichs and Cohen (eds.), *Diasporas in Antiquity*, p. 166.
Fridrichsen, *Exegetical Writings. A Selection*, p. 493.
Fritz, *An Introduction to Biblical Archaeology*, p. 535.
From Christ *to the* World. *Introductory Readings in Christian Ethics*, ed. Boulton, Kennedy, and Verhey, p. 524.
Frosini, *Aspettando l'aurora. Saggio di escatologia cristiana*, pp. 158-159.
Fuentes del cristianismo, ed. Piñero, p. 143.
Fuller, *Christ and Christianity*, p. 159.
Funk, *Jesus as Precursor*, p. 137.
Fusco, *La casa sulla roccia. Temi spirituali di Matteo*, p. 504.
García Martínez, *The Dead Sea Scrolls Translated*, p. 352.
——— and Trebolle Barrera, *Los hombres de Qumrán*, p. 168.
——— and Brooke (eds.), *New Qumran Texts and Studies*, p. 531.
——— et al. (eds.), *Studies in Deuteronomy. In Honour of C. J. Labuschagne . . .*, pp. 362-363.
Gardner, *The Gifts of God and the Authentication of a Christian . . . 1 Corinthians 8-11:1*, pp. 333-334.
Gargano, *"Lectio divina" su il Vangelo di Giovanni,* vol. 3, p. 137.
Garlington, *Faith, Obedience, and Perseverance. Aspects of Paul's Letter to the Romans*, p. 517.
Geer, *Family 1739 in Acts*, p. 504.
Gempf and Gill (eds.), *The Book of Acts in Its Graeco-Roman Setting*, pp. 137-138.
Gentry, *The Asterisked Materials in the Greek Job*, p. 535.
George, *Galatians*, p. 517.
Georgi, *Der Armen zu gedenken. Die Geschichte der Kollekte des Paulus für Jerusalem*, p. 151.
Gerhardsson, *Fridrichsen, Odeberg, Aulén, Nygren. Fyra teologer*, p. 314.
Gershom Scholem. The Man and His Work, ed. Mendes-Flohr, p. 542.
Geva (ed.), *Ancient Jerusalem Revealed*, p. 168.
Gibson and Taylor, *Beneath the Church of the Holy Sepulchre, Jerusalem*, p. 352.
Giglioli, *L'uomo o il creato? Κτίσις in s. Paolo*, p. 151.
Gilbert, Vanhoye, and Laghi, *Chiesa e Sacra Scrittura*, p. 127.
Gill and Gempf (eds.), *The Book of Acts in Its Graeco-Roman Setting*, pp. 137-138.
Gillespie, *The First Theologians. A Study in Early Christian Prophecy*, p. 334.
Giorgio and Paganelli, *Il catechista incontra la Bibbia*, p. 159.
Glazier and Hellwig (eds.), *The Modern Catholic Encyclopedia*, p. 314.
Gloege and Westermann, *Einführung in die Bibel*, p. 499.
Golb, *Who Wrote the Dead Sea Scrolls?*, pp. 352-353.
Goldingay, *Models for Scripture*, p. 493.
Golka, *Die Flecken des Leoparden. Biblische und afrikanische Weisheit im Sprichwort*, p. 353.
Goodman, *Mission and Conversion*, p. 535.
Gordon, *Studies in the Targum to the Twelve Prophets*, p. 168.
Görg and Lang (eds.), *Neues Bibel-Lexikon*, Lieferung 9, p. 494.
Gospel in Paul. Studies . . . for Richard N. Longenecker, ed. Jervis and Richardson, p. 334.
The Gospel Behind the Gospels. Current Studies on Q, ed. Piper, p. 327.
The Gospels and the Scriptures of Israel, ed. Evans and Stegner, p. 323.

Gottlieb and Barceló (eds.), *Christen und Heiden in Staat und Gesellschaft des zweiten bis vierten Jahrhunderts*, pp. 535-536.
Gourgues, *Jean, de l'exégèse à la prédication*, vol. 2, p. 504.
———, *Luc, de l'exégèse à la prédication*, p. 505.
Grant, *Saint Peter. A Biography*, p. 505.
Grässer, *An die Hebräer.* 2. Teilband, *Hebr 7,1–10,18*, p. 518.
Grasso, *Gesù e i suoi fratelli . . . nel Vangelo di Matteo*, p. 138.
The Greek New Testament, p. 314.
Greenlee, *An Exegetical Summary of James*, p. 334.
Grelot, *Dieu, le Père de Jésus Christ*, p. 138.
———, *Réponse à Eugen Drewermann*, p. 314.
———, *La tradition apostolique*, p. 525.
Griggs, *Early Egyptian Christianity*, p. 536.
Grossfeld, *The Targum Sheni to the Book of Esther*, pp. 168-169.
Grosvenor and Zerwick, *A Grammatical Analysis of the Greek New Testament*, p. 321.
Gruenwald, Singer, and Alon (eds.), *Concepts of the Other in Near Eastern Religions*, p. 530.
Guillet, *Dieu parle à l'homme*, p. 525.
Guinan, *To Be Human Before God. Insights from Biblical Spirituality*, p. 343.
Gundry, *Matthew. A Commentary . . .*, pp. 323-324.
———, *A Survey of the New Testament*, p. 125.
Guthrie, *The Structure of Hebrews*, pp. 151-152.
Haas, de Jonge, and Swellengrebel, *A Handbook on the Letters of John*, p. 518.
Habicht, *Athen in hellenistischer Zeit*, p. 169.
Häfner, *Der verheissene Vorläufer . . . Johannes des Täufers im Matthäus-Evangelium*, p. 505.
Hagen (ed.), *The Bible in the Churches*, pp. 125-126.
Halpern-Amaru, *Rewriting the Bible. Land and Covenant in Post-Biblical Jewish Literature*, p. 169.
Hammer, *Interpreting Luke-Acts for the Local Church*, p. 324.
Hansen, *Galatians*, p. 518.
Hanson, *The Star of Bethlehem*, p. 324.
Hargreaves, *A Translator's Freedom*, p. 494.
Härle and Wagner (eds.), *Theologenlexikon*, pp. 314-315.
D. J. Harrington, *El Evangelio de San Mateo*, p. 505.
W. J. Harrington, *God Does Care*, p. 159.
———, *Revelation. Proclaiming a Vision of Hope*, p. 518.
E. Harris, *Prologue and Gospel. The Theology of the Fourth Evangelist*, p. 324.
J. M. Harris, *How Do We Know This? Midrash and the Fragmentation of Modern Judaism*, p. 353.
Hasler, *Die befreite Frau bei Paulus*, p. 152.
Haubeck and von Siebenthal, *Neuer sprachlicher Schlüssel zum griechischen Neuen Testament.* Band 2, *Römer bis Offenbarung*, p. 335.
Haykin, *The Spirit of God. The Exegesis of 1 and 2 Corinthians in the Pneumatomachian Controversy . . .*, pp. 518-519.
Hayward, Maher, and McNamara, *Targum Neofiti 1: Exodus . . . Targum Pseudo-Jonathan: Exodus*, p. 173.
———, *Targum Neofiti 1: Leviticus . . . Targum Pseudo-Jonathan: Leviticus . . .*, pp. 355-356.
El hechizo de la ley, ed. Salas, p. 346.
El hechizo de la utopia, ed. Salas, p. 162.

Heckel and Feldmeier (eds.), *Die Heiden. Juden, Christen und das Problem des Fremden*, p. 167.
Hedrick, *Parables as Poetic Fictions*, p. 324.
Heen, *Anton Fridrichsen (1888-1953). A Bibliography*, p. 126.
Die Heiden. Juden, Christen und das Problem des Fremden, ed. Feldmeier and Heckel, p. 167.
Heil, *Die Ablehnung der Speisegebote durch Paulus*, p. 335.
Hellwig and Glazier (eds.), *The Modern Catholic Encyclopedia*, p. 314.
Helminiak, *What the Bible* Really *Says about Homosexuality*, p. 343.
Hengel and Löhr (eds.), *Schriftauslegung im antiken Judentum und im Urchristentum*, p. 315.
Hengel and Schwemer (eds.), *Die Septuaginta zwischen Judentum und Christentum*, p. 169.
Herzer, *Die Paralipomena Jeremiae*, p. 536.
Herzog, *Parables as Subversive Speech*, pp. 138-139.
Hilhorst and den Boeft (eds.), *Early Christian Poetry*, p. 351.
Hill, *The Scriptures Jesus Knew*, pp. 169-170.
Hodges, *The Epistle of James*, p. 152.
Hoffman, Uffenheimer, and Reventlow (eds.), *Politics and Theopolitics in the Bible and Postbiblical Literature*, pp. 130-131.
P. Hoffmann, *Studien zur Frühgeschichte der Jesus-Bewegung*, pp. 505-506.
———, *Tradition und Situation. Studien zur Jesusüberlieferung . . .*, p. 506.
R. J. Hoffmann, *Porphyry's Against the Christians*, p. 170.
Hofius, *Paulusstudien*, p. 335.
Hogan, *The biblical vision of the human person*, pp. 343-344.
Holden, *Forms of Depravity*, p. 536.
The Holy Bible . . . Revised Standard Version, Catholic Edition, p. 126.
Hoppe, *The Synagogues and Churches of Ancient Palestine*, p. 170.
Houston, *Purity and Monotheism. Clean and Unclean Animals in Biblical Law*, pp. 536-537.
Howard-Brook, *Becoming Children of God. John's Gospel and Radical Discipleship*, pp. 324-325.
Hultgren, *The Rise of Normative Christianity*, pp. 525-526.
Humbert and Chambon (eds.), *Fouilles de Khirbet Qumrân et de Aïn Feshkha*, vol. 1, p. 353.
Ide, *Marriage, Divorce, Remarriage, Women & the Bible*, p. 526.
The Image in the Ancient and Early Christian Worlds, ed. Pointon, p. 359.
Images and Ideologies. Self-definition in the Hellenistic World, ed. Bulloch et al., pp. 349-350.
Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete, ed. Lang, p. 127.
The Interpretation of the Bible in the Church, p. 315.
Interpreting Galatians for Preaching and Teaching, ed. Nash, p. 520.
Izydorczyk, *Manuscripts of the* Evangelium Nicodemi, p. 537.
I. Jacobs, *The Midrashic Process*, p. 537.
P. W. Jacobs, *A Guide to the Study of Greco-Roman and Jewish and Christian History and Literature*, pp. 353-354.
Jacoby and Fornara, *Die Fragmente der griechischen Historiker.* C: Fascicle 1, p. 537.
Jahrbuch für Antike und Christentum 36 • 1993, p. 170; *37 • 1994*, pp. 537-538.
Jaquette, *Discerning What Counts. The Function of the* Adiaphora Topos *in Paul's Letters*, p. 519.
Jaubert, *Les femmes dans l'Écriture*, p. 344.
Jefford (ed.), *The* Didache *in Context*, p. 538.

Jervis and Richardson (eds.), *Gospel in Paul. Studies . . . for Richard N. Longenecker*, p. 334.
Jesus Under Fire, ed. Wilkins and Moreland, pp. 514-515.
Jewett, *Paul the Apostle to America. Cultural Trends and Pauline Scholarship*, p. 152.
The Jewish Family in Antiquity, ed. Cohen, p. 166.
Jews & Christians speak of Jesus, ed. Zannoni, p. 330.
D. C. Jones, *Biblical Christian Ethics*, p. 344.
I. H. Jones, *The Gospel of Matthew*, p. 325.
Josephus and the History of the Greco-Roman Period. Essays in Memory of Morton Smith, ed. Parente and Sievers, p. 538.
Joyce, Orton, and Porter (eds.), *Crossing the Boundaries. Essays . . . in Honour of Michael D. Goulder*, p. 492.
Judaism in Late Antiquity, parts 1-2, ed. Neusner, p. 544.
Judentum—Ausblicke und Einsichten. Festgabe für Kurt Schubert . . ., ed. Thoma, Stemberger, and Maier, pp. 538-539.
Das Judentum, ed. Mayer, p. 542.
Juel, *A Master of Surprise. Mark Interpreted*, p. 139.
Kaestli and Cherix, *L'évangile de Barthélemy d'après deux écrits apocryphes*, p. 171.
Kahl, *New Testament Miracle Stories in their Religious-Historical Setting*, p. 506.
Kalmin, *Sages, Stories, Authors, and Editors in Rabbinic Babylonia*, p. 354.
Kam, *Their Stories, Our Stories. Women of the Bible*, p. 526.
Kamesar, *Jerome, Greek Scholarship, and the Hebrew Bible*, p. 539.
Kampen and Reeves (eds.), *Pursuing the Text. Studies in Honor of Ben Zion Wacholder . . .*, p. 545.
Kay, *Christus Praesens. A Reconsideration of Rudolf Bultmann's Christology*, p. 159.
Kee, *Who Are the People of God? Early Christian Models of Community*, p. 526.
Kelly, *Conscientious Objections. Toward a Reconstruction of the Social and Political Philosophy of Jesus of Nazareth*, p. 325.
Kennedy, Verhey, and Boulton (eds.), *From* Christ *to the* World. *Introductory Readings in Christian Ethics*, p. 524.
Kertelge, *Markusevangelium*, p. 139.
A. Kessler, Ricklin, and Wurst (eds.), *Peregrina Curiositas . . . Zu Ehren von Dirk Van Damme*, p. 129.
M. Kessler (ed.), *Voices from Amsterdam. A Modern Tradition of Reading Biblical Narrative*, p. 126.
Kimball, *Jesus' Exposition of the Old Testament in Luke's Gospel*, p. 139.
King (ed.), *Feminist Theology from the Third World*, pp. 126-127.
Kinukawa, *Women and Jesus in Mark*, pp. 139-140.
Kiraz, *Lexical Tools to the Syriac New Testament*, p. 494.
Kirchhoff, *Die Sünde gegen den eigenen Leib . . . 1Kor 6,12-20 . . .*, p. 335.
Kitchen, *Ephesians*, p. 519.
Knoche, *Himmel oder Hölle. Zum Kern der Botschaft Jesu . . .*, p. 159.
Koch and Pretscher (eds.), *Wozu Kirche? Wozu Gemeinde? Kirchenvisionen*, p. 160.
Kodell, *El Evangelio de San Lucas*, p. 506.
Koehler and Baumgartner, *The Hebrew and Aramaic Lexicon of the Old Testament*, vol. 1, p. 171.
Kohlenberger and Barker (eds.), *Zondervan NIV Bible Commentary*, p. 309.
Korting, *Die esoterische Struktur des Johannesevangeliums*, p. 140.
Körtner, *Der inspirierte Leser. Zentrale Aspekte biblischer Hermeneutik*, p. 494.
Koskenniemi, *Apollonios von Tyana in der neutestamentlichen Exegese*, p. 171.
Kottek, *Medicine and Hygiene in the Works of Flavius Josephus*, p. 171.
Kraemer, *Responses to Suffering in Classical Rabbinic Literature*, p. 354.

Kraus Reggiani, *4 Maccabei*, p. 539.
Krieger, *Geschichtsschreibung als Apologetik bei Flavius Josephus*, p. 354.
Kruse, *Und Priska liess sich nicht beirren. Frauengeschichten aus dem frühen Christentum*, p. 127.
Kubo, *A Beginner's New Testament Greek Grammar*, p. 315.
Kühneweg, *Das neue Gesetz . . . Studien zu den Anfängen christlicher Naturrechtslehre im 2. Jahrhundert*, p. 539.
Kuhrt and Sherwin-White, *From Samarkhand to Sardis. A new approach to the Seleucid empire*, pp. 361-362.
Kümmel, *Vierzig Jahre Jesusforschung (1950-1990)*, p. 325.
Kuntzmann (ed.), *Ce Dieu qui vient. Études . . . offertes au Professeur Bernard Renaud . . .*, pp. 491-492.
Kurz, *Los Hechos de los Apóstoles*, pp. 506-507.
Laghi, Gilbert, and Vanhoye, *Chiesa e Sacra Scrittura*, p. 127.
Lagrange, *Exégète à Jérusalem. Nouveaux Mélanges d'Histoire Religieuse (1890-1939)*, pp. 494-495.
Lambert et al., *Pardonner*, p. 526.
Lambrecht, *Pauline Studies*, p. 336.
——— and Bieringer, *Studies on 2 Corinthians*, pp. 331-332.
Lamouille and Boismard, *Le Diatessaron: De Tatien à Justin*, p. 501.
Landis, *Der Verhältnis des Johannesevangeliums zu den Synoptikern*, p. 507.
Lane, *Reading the Bible. Intention, Text, Interpretation*, p. 315.
Lang (ed.), *Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete*, p. 127.
——— and Görg (eds.), *Neues Bibel-Lexikon*, Lieferung 9, p. 494.
Language, Theology, and The Bible. Essays in Honour of James Barr, ed. Balentine and Barton, p. 127.
Lapide, *Ist die Bibel richtig übersetzt?*, Band 2, p. 495.
———, *Von Kain bis Judas. Ungewohnte Einsichten zu Sünde und Schuld*, p. 160.
LaVerdiere, *Dining in the Kingdom of God . . . according to Luke*, p. 140.
Lawler (ed.), *The 1994 Annual of Hermeneutics & Social Concern*, pp. 315-316.
Leaders and Masses in the Roman World. Studies in Honor of Zvi Yavetz, ed. Malkin and Rubinsohn, pp. 539-540.
A. D. Lee, *Information and Frontiers. Roman Foreign Relations in Late Antiquity*, pp. 354-355.
D. A. Lee, *The Symbolic Narratives of the Fourth Gospel*, p. 140.
Légasse, *Le Procès de Jésus. La passion dans les quatre évangiles*, p. 507.
Leschert, *Hermeneutical Foundations of Hebrews*, p. 519.
Levene, *Religion in Livy*, p. 540.
Lewis et al. (eds.), *The Cambridge Ancient History*, vol. 6, p. 355.
Lexikon zur Bibel, ed. Rienecker and Maier, p. 497.
Lieu, *Manichaeism in Mesopotamia and the Roman East*, p. 172.
Lightfoot, *Biblical Essays*, p. 316.
———, *Philippians*, p. 336.
Lightstone, *The Rhetoric of the Babylonian Talmud . . .*, p. 172.
Linmans, *Onderschikking in de synoptische evangeliën*, p. 507.
Lintott, Rawson, and Crook (eds.), *The Cambridge Ancient History*, vol. 9, p. 166.
Lion and Bourg (eds.), *La Bible en Philosophie*, p. 311.
Literacy and power in the ancient world, ed. Bowman and Woolf, pp. 164-165.
Litfin, *St. Paul's Theology of Proclamation. 1 Corinthians 1–4 and Greco-Roman rhetoric*, p. 336.
Llewelyn with Kearsley, *New Documents Illustrating Early Christianity*, vol. 7, p. 540.

Löhr, *Umkehr und Sünde im Hebräerbrief*, p. 337.
——— and Hengel (eds.), *Schriftauslegung im antiken Judentum und im Urchristentum*, p. 315.
Long, *The Art of Biblical History*, p. 316.
The Lord's Prayer and Other Prayer Texts . . ., ed. Charlesworth et al., p. 135.
Lovering (ed.), *Society of Biblical Literature 1994 Seminar Papers*, p. 316.
Lücking, *Mimesis der Verachteten. Eine Studie zur Erzählweise von Mk 14,1-11*, pp. 507-508.
Lüdemann, *The Resurrection of Jesus*, pp. 325-326.
Lund, *Lysimachus. A study in early Hellenistic kingship*, p. 172.
Lunny, *The Jesus Option*, pp. 140-141.
Lurker, *Diccionario de imágenes y símbolos de la Biblia*, p. 495.
Lux, *Jona. Prophet zwischen 'Verweigerung' und 'Gehorsam,'* p. 540.
MacDonald, *Christianizing Homer.* The Odyssey, *Plato, and* The Acts of Andrew, p. 172.
Maggioni, *I racconti evangelici della passione*, p. 141.
Magische Texte aus der Kairoer Geniza, Band 1, ed. Schäfer and Shaked, p. 546.
Magonet, *Wie ein Rabbiner seine Bibel liest*, pp. 540-541.
Maher, McNamara, and Hayward, *Targum Neofiti 1: Exodus . . . Targum Pseudo-Jonathan: Exodus*, p. 173.
———, *Targum Neofiti 1: Leviticus . . . Targum Pseudo-Jonathan: Leviticus . . .*, pp. 355-356.
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Manns, *Jésus fils de David. Les Évangiles, leur contexte juif, et les Pères de l'Église*, p. 326.
Maraval (ed.), *Figures du Nouveau Testament chez les Pères*, p. 541.
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Marconi, *Omelie e catechesi cristiane nel I secolo*, p. 337.
Marcovich, *Patristic Textual Criticism*, part 1, p. 355.
Marganne, *L'ophtalmologie dans l'Égypte gréco-romaine . . .*, pp. 172-173.
Marinelli, *La donna nella Chiesa. "Ministra" o "mediatrice"?*, p. 160.
Marquardt, *Was dürfen wir hoffen . . . .Eine Eschatologie*, Band 2, p. 344.
Marrow, *The Gospel of John*, p. 508.
Marsh, *The Triune God. A Biblical, Historical, and Theological Study*, p. 344.
C. B. Marshall, *A Guide Through the New Testament*, p. 128.
C. D. Marshall, *Faith as a theme in Mark's narrative*, p. 508.
F. Martin, *The Feminist Question*, p. 345.
R. A. Martin, *Studies in the Life and Ministry of the Historical Jesus*, p. 508.
R. P. Martin and Chester, *The Theology of the Letters of James, Peter, and Jude*, p. 333.
Mateos and Camacho, *Marcos. Texto y Comentario*, p. 326.
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McCormick, *Behold the Man. Re-reading Gospels, Re-humanizing Jesus*, p. 326.
McDonald, *Biblical Interpretation and Christian Ethics*, p. 345.
McGinn, *Antichrist. Two Thousand Years of the Human Fascination with Evil*, p. 345.
H. A. McKay, *Sabbath and Synagogue. The Question of Sabbath Worship in Ancient Judaism*, p. 542.
K. L. McKay, *A New Syntax of the Verb in New Testament Greek*, p. 317.
McKenna, *Mary, Shadow of Grace*, p. 508.
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McKinsey, *The Encyclopedia of Biblical Errancy*, p. 495.
McKnight and Malbon (eds.), *The New Literary Criticism and the New Testament*, pp. 316-317.
McNamara, Hayward, and Maher, *Targum Neofiti 1: Exodus . . . Targum Pseudo-Jonathan: Exodus*, p. 173.
———, *Targum Neofiti 1: Leviticus . . . Targum Pseudo-Jonathan: Leviticus . . .*, pp. 355-356.
Mees, *Die frühe Rezeptionsgeschichte des Johannesevangeliums*, p. 509.
Meier, *A Marginal Jew. Rethinking the Historical Jesus*, vol. 2, p. 326.
Mell, *Die "anderen" Winzer. Eine exegetische Studie zur Vollmacht Jesu Christi nach Markus 11,27–12,34*, p. 509.
Mendes-Flohr (ed.), *Gershom Scholem. The Man and His Work*, p. 542.
Menken, *2 Thessalonians*, pp. 519-520.
Mercer Commentary on the Bible, ed. Mills and Wilson, pp. 317-318.
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Merklein, *Die Jesusgeschichte—synoptisch gelesen*, p. 509.
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Der Messias, Jahrbuch für Biblische Theologie 8, p. 527.
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Mettinger, *Buscando a Dios. Significado y mensaje de los nombres divinos en la Biblia*, p. 527.
Metzger, *A Textual Commentary on The Greek New Testament*, p. 495.
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Milne, *The Message of John*, pp. 509-510.
Minear, *Christians and the New Creation. Genesis Motifs in the New Testament*, pp. 345-346.
Miner and Rawson, *A Dictionary of Quotations from the Bible*, p. 496.
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Mödritzer, *Stigma und Charisma im Neuen Testament und seiner Umwelt*, pp. 160-161.
Momigliano, *Essays on Ancient and Modern Judaism*, p. 174.

Montagnini, *Lettera agli Efesini*, pp. 152-153.
Moreland and Wilkins (eds.), *Jesus Under Fire*, pp. 514-515.
Morris, *Expository Reflections on the Letter to the Ephesians*, p. 153.
Mounce, *The Morphology of Biblical Greek*, p. 318.
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P. Müller, *"Verstehst du auch, was du liest?" Lesen und Verstehen im Neuen Testament*, p. 496.
U. B. Müller, *Der Brief des Paulus an die Philipper*, p. 520.
Muñoz Nieto, *Tiempo de anuncio. Estudio de Lc 1,5 - 2,52*, pp. 141-142.
Muraoka, *A Greek-English Lexicon of the Septuagint (Twelve Prophets)*, p. 356.
Murphy-O'Connor, *Paul the Letter-Writer*, p. 520.
Mussner and Dohmen, *Nur die halbe Wahrheit? Für die Einheit der ganzen Bibel*, p. 525.
Myers, *Who Will Roll Away the Stone? Discipleship Queries for First World Christians*, p. 142.
Myllykoski, *Die letzten Tage Jesu. Markus und Johannes . . .*, p. 142.
Nach den Anfängen Fragen . . . Gerhard Dautzenberg zum 60. Geburtstag . . ., ed. Mayer, Müller, and Schmalenberg, pp. 128-129.
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Neef, *Gottes himmlischer Thronrat*, p. 356.
Nelson, *Leadership and Discipleship. A Study of Luke 22:24-30*, p. 142.
Neri, *Escatologia biblica*, p. 161.
———, *Il giorno del Signore*, p. 161.
Das Neue Testament auf Papyrus. II. *Die paulinischen Briefe*, Teil 2, ed. Wachtel and Witte, pp. 522-523.
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Neusner, *Åbo Addresses and Other Recent Essays on Judaism in Time and Eternity*, p. 356.
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———, *Formative Judaism . . . Seventh Series*, p. 174.
———, *From Text to Historical Context in Rabbinic Judaism*, pp. 356-357.
———, *Die Gestaltwerdung des Judentums*, p. 543.
———, *How Judaism Reads the Torah, I/II*, p. 174; *III/IV*, pp. 543-544.
———, *Introduction to Rabbinic Literature*, p. 544.
———, *The Judaism Behind the Texts*, vol. 1, part A, pp. 174-175.
———, *The Judaism the Rabbis Take for Granted*, p. 357.
———, *Purity in Rabbinic Judaism*, p. 175.
———, *Rabbinic Judaism. Disputes and Debates. First Series*, p. 357.
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———, *Rabbinic Literature & the New Testament*, p. 358.
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———, *Why There Never Was a "Talmud of Caesarea,"* pp. 358-359.
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The 1994 Annual of Hermeneutics & Social Concern, ed. Lawler, pp. 315-316.
Nitzan, *Qumran Prayer and Religious Poetry*, p. 175.
Nobile, *Premesse anticotestamentarie e giudaiche di cristologia*, p. 527.
Noormann, *Irenäus als Paulusinterpret*, p. 520.
Norelli, *Ascension du prophète Isaïe*, pp. 175-176.
North (ed.), *Elenchus of Biblica 1991*, p. 129.
Novum Testamentum Graece, p. 319.
Novum Testamentum Graece et Latine apparatu critico instructum, p. 496.
Nussbaum, *The Therapy of Desire. Theory and Practice in Hellenistic Ethics*, p. 176.
O'Brien, *Alexander the Great: The Invisible Enemy. A biography*, p. 176.
O'Collins, *Experiencing Jesus*, p. 527.
———, *The Resurrection of Jesus Christ: Some Contemporary Issues*, pp. 326-327.
O'Grady, *Models of Jesus Revisited*, p. 161.
Olson, *Galatians: In Defense of Love. A Study Guide*, p. 153.
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Otto, *Coming in the Clouds*, p. 161.
Paganelli and Giorgio, *Il catechista incontra la Bibbia*, p. 159.
Paget, *The Epistle of Barnabas*, p. 359.
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Paulus — Rabbi, Apostel oder Ketzer?, ed. Niemann, p. 153.
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Perkins, *Peter. Apostle for the Whole Church*, p. 162.
Perry, *Exploring the Evolution of the Lord's Supper in the New Testament*, p. 346.
Pesce, *Le due fasi della predicazione di Paolo*, p. 153.
Pestman, *The New Papyrological Primer*, p. 359.
Petersen, *Tatian's Diatessaron*, p. 327.
Petrus, der Fels des Anstosses, ed. Niemann, p. 161.
Pietersma, *The Apocryphon of Jannes and Jambres the Magicians*, p. 176.
Pinnock et al., *The Openness of God*, p. 346.
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Placher, *Narratives of a Vulnerable God. Christ, Theology, and Scripture*, pp. 527-528.
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Ploch, *Jesaja-Worte in der synoptischen Evangelientradition*, p. 143.
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Pokorný, *Der Brief des Paulus an die Epheser*, p. 521.
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Pongutá H., *El Evangelio según San Juan*, p. 327.
Porter, *Καταλλάσσω in Ancient Greek Literature, with Reference to the Pauline Writings*, pp. 153-154.
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Potin, *Jésus, l'histoire vraie*, p. 510.
E. Powell, *The Unfinished Gospel. Notes on the Quest for the Historical Jesus*, p. 143.
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Quast, *Reading the Corinthian Correspondence*, p. 154.
Raguse, *Der Raum des Textes. Elemente einer transdisziplinären theologischen Hermeneutik*, p. 319.
W. M. Ramsay, *The Letters to the Seven Churches*, p. 337.
W. M. Ramsay, *The Westminster Guide to the Books of the Bible*, pp. 496-497.
Rang, *How To Read the Bible Aloud*, p. 319.
Rapske, *The Book of Acts and Paul in Roman Custody*, p. 328.
Rau, *Von Jesus zu Paulus*, p. 510.
Rauscher, *Das Bildwort von der Öllampe in der synoptischen Tradition*, p. 144.
E. Rawson, Crook, and Lintott (eds.), *The Cambridge Ancient History*, vol. 9, p. 166.
H. Rawson and Miner, *A Dictionary of Quotations from the Bible*, p. 496.
Redalié, *Paul après Paul . . . les épîtres à Timothée et à Tite*, pp. 337-338.
Reed, *The Dead Sea Scrolls Catalogue*, p. 360.
Reeves (ed.), *Tracing the Threads. Studies in the Vitality of Jewish Pseudepigrapha*, pp. 360-361.
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Reiser, *Looking for a God To Pray To*, p. 162.
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Reventlow, *Epochen der Bibelauslegung*, Band 2, p. 130.
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Ricci, *Mary Magdalene and Many Others*, p. 328.
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——— and Shipley (eds.), *War and Society in the Roman World*, p. 177.
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N. Richardson, *Paul's Language about God*, p. 521.
P. Richardson and Jervis (eds.), *Gospel in Paul. Studies . . . for Richard N. Longenecker*, p. 334.
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The Right Doctrine from the Wrong Texts?, ed. Beale, p. 310.
Rius-Camps, *Comentari als Fets dels Apòstols*, vol. 2, p. 144.
Robbins, *New Boundaries in Old Territory. Form and Social Rhetoric in Mark*, p. 144.
Rock Inscriptions and Graffiti Project, vols. 1-2, ed. Stone, p. 362.
Röhser, *Prädestination und Verstockung. Untersuchungen zur frühjüdischen, paulinischen und johanneischen Theologie*, p. 528.
Rolland, *L'origine et la date des évangiles*, pp. 144-145.
Rosenblatt, *Paul the Accused. His Portrait in the Acts of the Apostles*, p. 510.
Rosenthal and Dexinger, *Als die Heiden Christen wurden*, p. 177.
Rosner, *Paul, Scripture and Ethics. A Study of 1 Corinthians 5-7*, p. 521.
Rousseau and Arav, *Jesus and His World. An Archaeological and Cultural Dictionary*, p. 545.
W. Z. Rubinsohn, *Die grossen Sklavenaufstände der Antike*, pp. 177-178.
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Rudich, *Political Dissidence Under Nero*, p. 178.
Runacher, *Croyants incrédules. La guérison de l'épileptique. Marc 9, 14-29*, p. 145.
Russell, *Prophecy and the Apocalyptic Dream*, p. 178.
Sabugal, *Anástasis. Resucitó y resucitaremos*, p. 145.
Sáenz-Badillos, *A History of the Hebrew Language*, p. 361.
Sailhamer, *NIV Compact Bible Commentary*, p. 131.
Salas (ed.), *El enigma de la conciencia*, p. 528.
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——— (ed.), *El hechizo de la utopia*, p. 162.
Saller, *Patriarchy, property and death in the Roman family*, pp. 545-546.
Salzmann, *Lehren und Ermahnen. Zur Geschichte des christlichen Wortgottesdienstes . . .*, p. 178.
Sanders, *The Historical Figure of Jesus*, p. 145.
Sänger, *Die Verkündigung des Gekreuzigten und Israel*, p. 338.
Sass, *Leben aus den Verheissungen*, pp. 521-522.
Satran, *Biblical Prophets in Byzantine Palestine*, p. 546.
Sauerbier (ed.), *Auf der Suche nach einer neuen Christologie*, p. 346.
Scalise, *Hermeneutics as Theological Prolegomena*, p. 131.

Schäfer, *Le Dieu caché et révélé. Introduction à la mystique juive ancienne*, p. 361.
——— and Shaked (eds.), *Magische Texte aus der Kairoer Geniza,* Band 1, p. 546.
Scheffler, *Suffering in Luke's Gospel*, p. 510.
Schenk, *Kommentiertes Lexikon zum vierten Evangelium*, pp. 145-146.
Schiffman, *Reclaiming the Dead Sea Scrolls*, p. 546.
——— and Dimant (eds.), *Time to Prepare the Way in the Wilderness. Papers on the Qumran Scrolls . . .* , p. 351.
Schirrmacher, *Paulus im Kampf gegen den Schleier . . . 1. Korinther 11,2-16*, p. 154.
Schlueter, *Filling up the Measure. Polemical Hyperbole in 1 Thessalonians 2.14-16*, p. 154.
Schlüter (ed.) *Frankfurter Judaistische Beiträge,* Heft 21, p. 535.
Schmalenberg, Mayer, and Müller (eds.), *Nach den Anfängen Fragen . . . Gerhard Dautzenberg zum 60. Geburtstag . . .* , pp. 128-129.
Schmeller, *Das Recht der Anderen. Befreiungstheologische Lektüre des Neuen Testaments in Lateinamerika*, pp. 346-347.
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Schmithals, *Theologiegeschichte des Urchristentums*, p. 162.
Schnackenburg, *All Things Are Possible to Believers. Reflections on the Lord's Prayer and the Sermon on the Mount*, pp. 510-511.
———, *Die Person Jesu Christi im Spiegel der vier Evangelien*, p. 511.
Schneck, *Isaiah in the Gospel of Mark, I-VIII*, p. 146.
Schneider, *Clemens von Rom. Epistola ad Corinthios, Brief an die Korinther*, p. 546.
Schnelle, *Einleitung in das Neue Testament*, p. 497.
Schottroff, *Lydias ungeduldige Schwestern. Feministische Sozialgeschichte des frühen Christentums*, p. 131.
Schreckenberg, *Die christlichen Adversus-Judaeos-Texte und ihr literarisches und historisches Umfeld (13.-20. Jh.)*, p. 547.
Schriftauslegung im antiken Judentum und im Urchristentum, ed. Hengel and Löhr, p. 315.
Schröter, *Der versöhnte Versöhner . . . nach 2Kor 2,14-7,4*, p. 338.
Schulz, *Die apostolische Herkunft der Evangelien*, p. 511.
Schürmann, *Das Lukasevangelium.* Zweiter Teil, Erste Folge, *Kommentar zu Kapitel 9,51 – 11,54*, p. 511.
Schüssler Fiorenza, *Das Buch der Offenbarung*, p. 155.
———, *But She Said. Feminist Practices of Biblical Interpretation*, p. 131.
———, *In Memory of Her . . . Tenth Anniversary Edition*, p. 498.
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Schweitzer, *Gespräche über das Neue Testament*, p. 320.
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Schwemer and Hengel (eds.), *Die Septuaginta zwischen Judentum und Christentum*, p. 169.
Scott, *Hollywood Dreams and Biblical Stories*, p. 320.
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E. Segal, *The Babylonian Esther Midrash. A Critical Commentary*, p. 361.
Seim, *The Double Message. Patterns of Gender in Luke-Acts*, pp. 511-512.

Die Septuaginta zwischen Judentum und Christentum, ed. Hengel and Schwemer, p. 169.
Setzer, *Jewish Responses to Early Christians. History and Polemics, 30–150 c.e.*, p. 361.
Shaked and Schäfer (eds.), *Magische Texte aus der Kairoer Geniza,* Band 1, p. 546.
Shanks et al., *The Search for Jesus*, p. 146.
Shepherd, *The Narrative Function of the Holy Spirit as a Character in Luke-Acts*, pp. 328-329.
Sherwin-White and Kuhrt, *From Samarkhand to Sardis. A new approach to the Seleucid empire*, pp. 361-362.
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——— (eds.), *War and Society in the Roman World*, p. 177.
Shotter, *Tiberius Caesar*, pp. 178-179.
Shuger, *The Renaissance Bible*, p. 132.
Sievers and Parente (eds.), *Josephus and the History of the Greco-Roman Period. Essays in Memory of Morton Smith*, p. 538.
Silberman, *The Hidden Scrolls. Christianity, Judaism, & the War for the Dead Sea Scrolls*, p. 362.
Silva and Schmidt (eds.), *To Tell the Mystery. Essays . . . in Honor of Robert H. Gundry*, pp. 132-133.
Simón Muñoz, *El Mesías y la Hija de Sión. Teología de la redención en Lc 2,29-35*, p. 146.
Sinclair, *The Road and the Truth. The Editing of John's Gospel*, pp. 146-147.
Singer, Alon, and Gruenwald (eds.), *Concepts of the Other in Near Eastern Religions*, p. 530.
Slenczka, *Die Bergpredigt Jesu*, p. 512.
Sloan, Dockery, and Mathews (eds.), *Foundations for Biblical Interpretation*, pp. 312-313.
D. M. Smith, *The theology of the Gospel of John*, p. 512.
——— and Spivey, *Anatomy of the New Testament*, p. 320.
R. Smith and Meyer (eds.), *Ancient Christian Magic*, p. 173.
Society of Biblical Literature 1994 Seminar Papers, ed. Lovering, p. 316.
Söding, *Das Liebesgebot bei Paulus*, pp. 338-339.
Sölle et al., *Great Women of the Bible in Art and Literature*, p. 498.
Song, *Jesus in the Power of the Spirit*, p. 147.
Spencer, A. B. and W. D. Spencer, *Joy Through the Night. Biblical Resources for Suffering People*, pp. 162-163.
Spicq, *Theological Lexicon of the New Testament*, p. 498.
Spivey and Smith, *Anatomy of the New Testament*, p. 320.
Stager, Coogan, and Exum (eds.), *Scripture and Other Artifacts. Essays . . . in Honor of Philip J. King*, p. 547.
Stagg, *Polarities of Human Existence in Biblical Perspective*, pp. 528-529.
Standhartinger, Bormann, and Del Tredici (eds.), *Religious Propaganda and Missionary Competition . . . Essays Honoring Dieter Georgi*, p. 130.
Stanley, *Paul and the language of Scripture*, p. 339.
Stanton and Barton (eds.), *Resurrection. Essays in Honour of Leslie Houlden*, p. 497.
Stec, *The Text of the Targum of Job*, p. 179.
Steck, *Das apokryphe Baruchbuch*, pp. 547-548.
Stegemann, *Die Essener, Qumran, Johannes der Täufer und Jesus*, p. 548.
Stegner and Evans (eds.), *The Gospels and the Scriptures of Israel*, p. 323.
Stein, *The Method and Message of Jesus' Teachings*, p. 512.
———, *Playing by the Rules. A Basic Guide to Interpreting the Bible*, p. 132.
Stemberger, Maier, and Thoma (eds.), *Judentum—Ausblicke und Einsichten. Festgabe für Kurt Schubert . . .*, pp. 538-539.
Stemberger, Merklein, and Müller (eds.), *Bibel in jüdischer und christlicher Tradition. Festschrift für Johann Maier . . .*, p. 310.

Stern, *Jewish Identity in Early Rabbinic Writings*, p. 548.
Stevens, *New Testament Greek*, p. 320.
———, *New Testament Greek Workbook*, pp. 320-321.
Stewart, *Faces of Power. Alexander's Image and Hellenistic Politics*, p. 362.
Stibbe, *John as storyteller*, p. 512.
Stone (ed.), *Rock Inscriptions and Graffiti Project*, vols. 1-2, p. 362.
——— and Anderson (eds.), *A Synopsis of the Books of Adam and Eve*, p. 163.
——— and Ajamian (eds.), *Text and Context. Studies in the Armenian New Testament*, p. 309.
Stott, *Romans. God's Good News for the World*, p. 522.
Stowers, *A Rereading of Romans*, p. 522.
Strack, *Kultische Terminologie in ekklesiologischen Kontexten in den Briefen des Paulus*, p. 339.
Strugnell and Qimron, *Qumran Cave 4*. Vol. 5, *Miqṣat Maᶜaśe Ha-Torah*, p. 360.
Studies in Deuteronomy. In Honour of C. J. Labuschagne . . . , ed. García Martínez et al., pp. 362-363.
Studying the Historical Jesus, ed. Chilton and Evans, pp. 135-136.
Stuhlmacher, *Paul's Letter to the Romans*, p. 155.
Suggate and Dunn, *The Justice of God*, p. 158.
Suggit, *The Sign of Life. Studies in the fourth gospel and the liturgy of the church*, p. 329.
Sünde und Gericht, Jahrbuch für Biblische Theologie 9, p. 529.
Supplément au Dictionnaire de la Bible, ed. Briend and Cothenet, Fascicule 69, p. 498.
Swanson, *The Temple Scroll and the Bible*, p. 363.
Swellengrebel, Haas, and de Jonge, *A Handbook on the Letters of John*, p. 518.
A Synopsis of the Books of Adam and Eve, ed. Anderson and Stone, p. 163.
Tajra, *The Martyrdom of St. Paul*, p. 522.
Takács, *Isis and Sarapis in the Roman World*, p. 548.
Talbert, *The Apocalypse*, p. 339.
Tatum, *John the Baptist and Jesus*, p. 147.
B. A. Taylor, *The Analytical Lexicon to the Septuagint*, p. 363.
J. E. Taylor and Gibson, *Beneath the Church of the Holy Sepulchre, Jerusalem*, p. 352.
M. S. Taylor, *Anti-Judaism and Early Christian Identity*, pp. 548-549.
R. A. Taylor, *The Peshiṭta of Daniel*, p. 549.
Teani, *Corporeità e risurrezione . . . 1 Corinti 15,35-49 . . .*, p. 155.
Terra (ed.), *A interpretação da Bíblia na Igreja*, p. 499.
Terrien, *The Magnificat*, pp. 512-513.
Text and Context. Studies in the Armenian New Testament, ed. Ajamian and Stone, p. 309.
Theissen, *Zeichensprache des Glaubens. Chancen der Predigt heute*, p. 499.
Theologenlexikon, ed. Härle and Wagner, pp. 314-315.
Thiede, *Die älteste Evangelien-Handschrift?*, p. 513.
Thielman, *Paul & the Law*, pp. 339-340.
Thom, *The Pythagorean* Golden Verses, p. 363.
Thoma, Stemberger, and Maier (eds.), *Judentum—Ausblicke und Einsichten. Festgabe für Kurt Schubert . . .*, pp. 538-539.
Thompson, *The Incarnate Word. Perspectives on Jesus in the Fourth Gospel*, p. 329.
Thrall, *A Critical and Exegetical Commentary on the Second Epistle to the Corinthians,* vol. 1, p. 340.
Tilly, *Johannes der Täufer und die Biographie der Propheten*, p. 147.
Time to Prepare the Way in the Wilderness. Papers on the Qumran Scrolls . . . , ed. Dimant and Schiffman, p. 351.
To Tell the Mystery. Essays . . . in Honor of Robert H. Gundry, ed. Schmidt and Silva, pp. 132-133.

Totdat hij komt. Een discussie over de wederkomst van Jezus Christus, ed. de Jonge and de Ruyter, p. 525.
Towner, *1–2 Timothy & Titus*, p. 155.
Tracing the Threads. Studies in the Vitality of Jewish Pseudepigrapha, ed. Reeves, pp. 360-361.
Trebolle Barrera and García Martínez, *Los hombres de Qumrán*, p. 168.
Trobisch, *Paul's Letter Collection*, pp. 155-156.
———, *Die Paulusbriefe und die Anfänge der christlichen Publizistik*, p. 340.
Trunk, *Der messianische Heiler . . . Studie zu den Exorzismen im Matthäusevangelium*, p. 513.
Uffenheimer, Reventlow, and Hoffman (eds.), *Politics and Theopolitics in the Bible and Postbiblical Literature*, pp. 130-131.
Ulmer, *The Evil Eye in the Bible and in Rabbinic Literature*, pp. 363-364.
Ulrich and VanderKam (eds.), *The Community of the Renewed Covenant. The Notre Dame Symposium on the Dead Sea Scrolls*, p. 364.
Urbán, *Concordantia in Didachen (Doctrina duodecim Apostolorum)*, p. 179.
Urman and Flesher (eds.), *Ancient Synagogues,* vol. 1, p. 549.
Vaage, *Galilean Upstarts. Jesus' First Followers According to Q*, pp. 147-148.
Vallet, *Stepping Stones of the Steward. A Faith Journey Through Jesus' Parables*, p. 513.
van Aarde, *God-With-Us. The Dominant Perspective in Matthew's Story and Other Essays*, p. 148.
Van Belle, *The Signs Source in the Fourth Gospel*, pp. 513-514.
van der Horst, *Hellenism—Judaism—Christianity*, p. 364.
VanderKam, *The Dead Sea Scrolls Today*, p. 179.
——— and Ulrich (eds.), *The Community of the Renewed Covenant. The Notre Dame Symposium on the Dead Sea Scrolls*, p. 364.
Vanhoye, Laghi, and Gilbert, *Chiesa e Sacra Scrittura*, p. 127.
van Iersel, *Markus*, p. 514.
Van Linden, *El Evangelio de San Marcos*, p. 329.
Veltri, *Eine Tora für den König Talmai*, pp. 179-180.
Verhey, Boulton, and Kennedy (eds.), *From* Christ *to the* World. *Introductory Readings in Christian Ethics*, p. 524.
Vocabulaire des épîtres de Paul, ed. Bouttier and Brossier, p. 150.
Voices from Amsterdam. A Modern Tradition of Reading Biblical Narrative, ed. Kessler, p. 126.
von Balthasar, *Paul Struggles with His Congregation . . . the Letters to the Corinthians*, p. 156.
von Kienle, *Feuermale. Studien zur Wortfelddimension "Feuer" in den Synoptikern . . .*, p. 514.
von Siebenthal and Haubeck, *Neuer sprachlicher Schlüssel zum griechischen Neuen Testament.* Band 2, *Römer bis Offenbarung*, p. 335.
Vouga, *Geschichte des frühen Christentums*, p. 321.
Wacholder and Abegg (eds.), *A Preliminary Edition of the Unpublished Dead Sea Scrolls*, vol. 2, p. 364.
Wachtel and Witte (eds.), *Das Neue Testament auf Papyrus.* II. *Die paulinischen Briefe,* Teil 2, pp. 522-523.
Wagener, *Die Ordnung des 'Hauses Gottes.' Der Ort von Frauen in der Ekklesiologie und Ethik der Pastoralbriefe*, p. 523.
H. Wagner and Härle (eds.), *Theologenlexikon*, pp. 314-315.
W. H. Wagner, *After the Apostles. Christianity in the Second Century*, p. 180.
Wall, *Colossians & Philemon*, p. 523.
Wallis (ed.), *Erfüllung und Erwartung*, p. 529.

Wander, *Trennungsprozesse zwischen Frühem Christentum und Judentum im 1. Jahrhundert n. Chr.*, pp. 549-550.
War and Society in the Greek World, ed. Rich and Shipley, p. 177.
War and Society in the Roman World, ed. Rich and Shipley, p. 177.
N. Watson, *The Second Epistle to the Corinthians*, p. 340.
P. A. Watson, *Ancient Stepmothers. Myth, Misogyny and Reality*, p. 550.
Weatherly, *Jewish Responsibility for the Death of Jesus in Luke-Acts*, p. 514.
Weima, *Neglected Endings. The Significance of the Pauline Letter Closings*, pp. 340-341.
Welck, *Erzählte Zeichen. Die Wundergeschichten des Johannesevangeliums literarisch untersucht*, p. 514.
Wenham, *Christ and the Bible*, p. 329.
Wenzelmann, *Nachfolge und Gemeinschaft. Eine theologische Grundlegung des kommunitären Lebens*, pp. 329-330.
Weren, *Matteüs*, p. 330.
West, *Contextual Bible Study*, p. 499.
Westermann, *Das Johannesevangelium aus der Sicht des Alten Testaments*, p. 148.
———, *Roots of Wisdom. The Oldest Proverbs of Israel and Other Peoples*, p. 550.
——— and Gloege, *Einführung in die Bibel*, p. 499.
Whittaker, *Frontiers of the Roman Empire. A Social and Economic Study*, p. 550.
Who's Who in Biblical Studies and Archaeology, p. 321.
Wick, *Der Philipperbrief. Der formale Aufbau des Briefs als Schlüssel zum Verständnis seines Inhalts*, p. 341.
Wightman, *The Walls of Jerusalem. From the Canaanites to the Mamluks*, pp. 550-551.
Wilkins and Moreland (eds.), *Jesus Under Fire*, pp. 514-515.
Williams, *Other Followers of Jesus. Minor Characters as Major Figures in Mark's Gospel*, pp. 148-149.
J. C. Wilson, *Toward a Reassessment of the Shepherd of Hermas*, p. 551.
R. F. Wilson and Mills (eds.), *Mercer Commentary on the Bible*, pp. 317-318.
W. T. Wilson, *The Mysteries of Righteousness . . . the* Sentences *of Pseudo-Phocylides*, p. 365.
Winbery and Brooks, *A Morphology of New Testament Greek*, p. 124.
B. W. Winter, *Seek the Welfare of the City. Christians as Benefactors and Citizens*, p. 523.
M. Winter, *Das Vermächtnis Jesu und die Abschiedsworte der Väter . . . Joh. 13–17*, p. 515.
Wischmeyer, *Die Kultur des Buches Jesus Sirach*, p. 551.
Wise, *Thunder in Gemini and Other Essays on the History, Language and Literature of Second Temple Palestine*, p. 551.
Witherington, *Friendship and Finances in Philippi*, p. 341.
———, *Jesus the Sage. The Pilgrimage of Wisdom*, p. 347.
———, *Paul's Narrative Thought World*, p. 156.
Witte and Wachtel (eds.), *Das Neue Testament auf Papyrus.* II. *Die paulinischen Briefe*, Teil 2, pp. 522-523.
Woodbridge and Carson (eds.), *Scripture and Truth*, p. 311.
Woolf and Bowman (eds.), *Literacy and power in the ancient world*, pp. 164-165.
Wozu Kirche? Wozu Gemeinde? Kirchenvisionen, ed. Koch and Pretscher, p. 160.
Wurst, Kessler, and Ricklin (eds.), *Peregrina Curiositas . . . Zu Ehren von Dirk Van Damme*, p. 129.
Yeo, *Rhetorical Interaction in 1 Corinthians 8 and 10*, pp. 523-524.
Yoder, *The Politics of Jesus*, p. 149.
F. Young, *The Theology of the Pastoral Letters*, p. 156.
R. A. Young, *Intermediate New Testament Greek*, p. 321.
Zahavy, *The Talmud of Babylonia.* Vol. 30C, *Tractate Ḥullin Chapters 7-12*, p. 365.
Zahn, *Einleitung in das Neue Testament*, pp. 499-500.

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Zangenberg, *ΣΑΜΑΡΕΙΑ. Antike Quellen zur Geschichte und Kultur der Samaritaner in deutscher Übersetzung*, pp. 551-552.
Zannoni (ed.), *Jews & Christians speak of Jesus*, p. 330.
Zedda, *Teologia della salvezza negli Atti degli Apostoli*, p. 149.
Zenger (ed.), *Der neue Bund im alten*, p. 529.
Zerwick and Grosvenor, *A Grammatical Analysis of the Greek New Testament*, p. 321.
Zmijewski, *Die Apostelgeschichte*, p. 330.
Zondervan NIV Bible Commentary, ed. Barker and Kohlenberger, p. 309.
Zuntz, *Greek*, p. 500.

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NEW TESTAMENT ABSTRACTS

VOLUME 39 1995

TABLE OF CONTENTS

LIST OF JOURNALS iii

ABSTRACTS OF ARTICLES AND BOOK REVIEWS

THE NEW TESTAMENT: GENERAL	1	183	367
GOSPELS—ACTS	16	201	387
EPISTLES—REVELATION	52	238	422
BIBLICAL THEOLOGY	77	259	438
THE WORLD OF THE NEW TESTAMENT	92	272	456

BOOK NOTICES

THE NEW TESTAMENT: GENERAL	123	309	490
GOSPELS—ACTS	133	321	500
EPISTLES—REVELATION	149	330	515
BIBLICAL THEOLOGY	156	341	524
THE WORLD OF THE NEW TESTAMENT	163	347	529

INDEXES 553

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